ΜΙΣΘΟΣΚΟΠΙΑ.

A PROSPECT OF Heavenly GLORY For the Comfort of Sion's *MOURNERS*.

By *Joseph Cooper* Minister of the Gospel.
Author of the *Domus Mosaicæ Clavis*.

For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor. 4. 17, 18.

Προσδοκία τῆς μισθαποδοσίας, νευροῖ τὴν ψυχὴν εἰς ἐργασίαν ἀγαθήν. Cyril. Hier. Catech. 18. p. 210,

Legant priùs & posteà despiciant, ne videantur non ex judicio, sed ex odii præsumptione ignorata damnare. *Hieron.*

Οὐ γὰρ ἀτελεῖς τὰς ἐλπίδας τοῖς ἀσκέσασι κατὰ τὸν λόγον τὸν γνωστικὸν κατασκευάζει· τελευτήσαντος γὰρ καὶ ζῶντος ἀνδρὸς ἀγαθοῦ οὐκ ἀπόλλυται ἐλπίς. Clem. Alex. 290.

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TO THE

Honourable the LADY

Elizabeth Barnadiſton.

AT the Deſire of the Authors Relations, I prefix your Ladyſhips Name to a Treatiſe by himſelf prepared for the Preſs, and committed to my puruſal at the motion of Dr. *Bates*, who among the brighteſt Luminaries now ſhines in his expected and deſired Firmament.

The enſuing Picture drawn by his impartial Intimate, will revive your remembrance of the Bleſſed Mr. *Cooper*, who was ſo highly eſteemed by your Honourable Mother, and (among many other ejected Miniſters) no ſmall ſharer in the effects of her Beneficence, which ſhe exerted there not as a Boon to oblige the Needy, but for a Teſtimony to that cauſe for which he ſuffered, and a juſt return to his occaſional Labours, whence greater Bleſſings were deſigned to

herſelf and Family. But ſeeing the Subject treated of, *viz. The Glory of the Saints Reward* is that under the Power whereof you determine your Choice, bear your Afflictions, and direct your Actings, it would be vain to labour at a further Apology for this Dedication.

The *Deſign* purſued by the high diſplays of Glory in this Book reſpect both Sinners and Saints.

Sinners are concernedly perſwaded to enter into the way of Heaven, from a Conviction that the good there received infinitely exceeds in Pleaſure, Honour, and Advantage; whatever can be found in a ſinful courſe. This part is ſo warmly and wiſely managed, that the obſtinate Reader muſt aſcribe his ruin to his own perverſeneſs; for this motive from eternal Rewards is enforced with that account of the vanity and vileneſs of a temporal Bliſs, as muſt put any conſidering Perſon to the bluſh, who ſets up Earth as a Rival with Heaven, or takes up with a Portion in it, yea, though endleſs Miſery were not the Wages of that Madneſs: Yet aſſured this laſt will be found true, and that God governeth us, by *fear* as well as *hope*, the prudent Author deſcribes

Hell,

Hell in a manner fit to terrifie the moſt ſecure from perſiſting in ungodlineſs, to their neglect of Chriſt and forfeiture of this great Salvation.

The mind impreſſed with the proſpect of theſe two extremely different States he leaves neither under deſpair of recovery, nor yet under darkneſs what means he ſhould apply himſelf to: And therefore, he preſcribes the method to be uſed by the unconverted, yet ſtill in a dependance on the Grace of Chriſt from the demonſtrated impotency of meer nature, and total want of human merit; and encourageth a compliance with the ſaid method by full aſſurances that a diſappointment cannot ariſe from our fallen State as irrecoverable. But leaſt the miſtaken Preſumption of the Hypocrite ſhould fix his danger by a claim to Saintſhip, he faithfully ſtates the infallible ſign of the Heirs of this heavenly Kingdom, and warns againſt a conceit of ſafety before theſe be evident. The other part of his deſign is to fix the Eyes of *Saints* ſo upon this certain and glorious Crown of Life, as thence to derive relief and ſtrength againſt thoſe endangering Snares, worldly Allurements, afflictive Sufferings, and tireſome Labours

which

which will attend them in their Pilgrimage; this he treats of as a Man *first* forced on this Subject for a divine compoſedneſs under his own exerciſe; and then from the experimented fixing & tranſporting power thereof commends the ſame to *Zion*'s Mourners, as effectual to make them happier even under Sufferings, than without them.

It may be leſs proper in an Epiſtle to your Ladyſhip to mention the doctrinal points wherein this divinely heated Soul diſcovers much Light and Judgment. How accurately and ſtrongly doth he prove againſt the *Antimonians* the lawfulneſs of a Saints *reſpect* to the recompence of reward, the rectoral connexion between Goſpel Duties and Benefits; the neceſſity of Repentance in order to forgiveneſs, *&c.* which I hope will be the more regarded from him, becauſe his opinion about Predetermination and the object of Reprobation is more pleaſing to them, than that of others of us be.

Madam! a Book of which theſe are the *Contents*, muſt be acceptable to one, in whom ſuch Truths had an early regenerating Power, and can entail on Poſterity a great ſtock of Prayers ſent up by the Author, and his Brethren, at the requeſt of the

the Lady *Wimbleton*, whoſe Death invites you to an imitation of her exemplary Life.

Her Ladyſhip with the Reverend Author are now beholding and enjoying that Glory in its fullneſs, the darker glimpſes whereof ſufficed to raiſe them above this World, and reconcile them to Death; yet were their preſent Station capable of a bluſh, reflections on their low Apprehenſions, remiſs Labours, ſcanty layings out, and faint longings for that Glory, would compel it.

Its but a few moments, and our State is decided for Eternity, and the unſeen World ſhall be felt in its greatneſs (as well as reality) beyond our comprehenſion. Oh, what a change will the very Borders of it make in our Thoughts, advancing, cleanſing, and improving ſuch as are moſt ſublime and beſt, whilſt all others periſh which are carnal falſe or fooliſh!

That you may dayly proceed in a meetneſs for Heaven, by further evidence of title, and agreeableneſs of temper; that none of your Off-ſpring may come ſhort thereof by degenerating from their eminently pious Anceſtors; And that theſe uncontroverted Truths (which deſerved an earlier

earlier Publication as well as larger Auditories than the time of Preaching them would admit) may be of saving use to them, and many others, shall be the fervent Prayer of,

Madam,

Your Ladyship's

Most Humble Servant

Daniel Williams.

THE

THE EPISTLE.

Some *Memorials* of the holy *Life* of that Learned Perſon Mr. *Joſeph Cooper*, the Author of the enſuing Treatiſe.

SEeing ſome Readers are better pleas'd with a Book, when they know who, and what manner of Perſon he was that wrote it, tho' it be excellent in itſelf, it is thought fit to preſix ſomething of the Characters of this Great and Good Man; both which Titles the Reader ſhall find made good to him, before he hath gone over many Pages. Great for his Learning, and acquired Abilities, Good for his extraordinary Piety, Modeſty, Sobriety, Contentment with his Condition, and other Virtues and Excellencies of his Mind and Life.

It is not pretended to give a full account of his Life, which could not be done, but by ſuch as knew him ab incunabulis, *or converſed*

verſed with him long and intimately, of which ſort it may eaſily be believed there are few, if any, remaining: This Eſſay is by one that knew him well, but not long, only by the help of his own Papers, from whence the main of this Intelligence is derived, he thinks he knew him thoroughly, intus & in cute. *I know the whole Life of ſome Men is not worth the writing, or reading: If their Lives or Epitaphs were ſet in a true Light, it were better they were written upon the Duſt, or Dirt, than engraven on Marble or Braſs, or Printed on Paper, I mean ſuch whoſe Atheiſm and Debaucheries have ſo corrupted their putrified Memories, that no Balſams, nor balmy words can turn them into Mummy. Yea, there are ſome good Men that have behaved themſelves tolerably well in the World, yet having done nothing extraordinary to recommend themſelves for ſomething of example and imitation, 'tis better to let them ſleep quietly in their Graves, than raiſe them up for nothing but to be ſeen.*

This doth not hinder, but that Men of rare Parts and Abilities may be ſhew'd to the World; however, of obſcure and unpromiſing Beginnings; yea, tho' their Candle burned

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in ſome obſcure Village, and therefore cou'd not much be taken notice of, yet may their illuſtrious Reputation, like a Lamp that burneth, or a Beacon upon an Hill, be expoſed for the benefit of this dark World. It's true, ſuch as Diogenes Laertius, Plutarch, Cornelius Nepos, *and our Learned* Stanley, *give us an account of Kings, great Philoſophers and Stateſmen: But in the Holy Scriptures, we have the Life and Sermons of poor* Jeremy, *of a Neat-herd,* Amos, *of induſtrious Shepherds and mean Fiſhermen.*

This Mr. Joſeph Cooper *was the Son of Mr.* Hugh Cooper *a Miniſter of the Goſpel at* Preſton *in* Shropſhire, *and was born in the Year* 1635. *Of the firſt Septenary of his Life, himſelf ſaith, he could ſay nothing, of the two next he was ſorry he cou'd ſay ſo much.* Solomon *ſaith it all in a few words, Childhood and Youth are vanity, that it is an Age obnoxious to Vice and Miſcarriages. So about the* 20*th. Year of his Age, neceſſity drave him to take up with that ſort of Life, which is the leaſt fit for Study of any other, to wit of a School-maſter, at* Clarely-home *in the ſame County: where not long after he began to preach.*

When his Life was half gon he began to live

the Life of a Man, and of a Chriſtian; how he came to take up, and leave theſe terrene Vanities, and Wickedneſſes, himſelf will tell us by and by. Now with unwearied diligence, he fell to his Studies, and in about Ten or Twelve Years Time made himſelf Maſter of much uſeful Learning.

At firſt he obſerved a good ſtile in the Latin Tongue, having read diverſe of the excellent Maſters of it, as Livy, Tully, *and other* Claſſic *Authors.*

Then he became very well skilled in the Greek-tongue, eſpecially ſuch as concerned Chriſtian Religion, its Rites, Uſages, and other Hiſtories of it, which he learned from Ignatius, Ireneus, Euſebius; *he maſtered the moſt knotty of them all,* Clemens Alexandrinus.

But his chief excellency lay in the Hebrew Tongue, which he made ſo much his own, as to be able to write it: A Specimen whereof we ſee in his Dedicatory Epiſtle of his Domus Meſ. Clavis *to Dr.* Caſtle, *where we ſee though he defends the Antiquity and neceſſity of Points in the holy Bible, yet he himſelf was able to read and write too, without Points. Points indeed, as he diſputes, are needful for to preſerve the Purity of a Language, and for*

Young Beginners, but the Maſters of Language need them not, as we ſee in the very Girls and Cook-maids, that have learned to write Short hand without Vowels.

There are many worthy Scholars even among the Eccleſiaſtics, *that have never look'd into an Hebrew Bible. Others content themſelves that they can read it, or if they go farther with the help of the* Hutterian *Bible to find out the* Radixes, *or by the Interlineary of* Arias Montanus *to render it into Latin, this is enough; he is a great Doctor and Rabbin that can read his Hebrew without Points. But our Author was not only a great Textuary, and well verſed in* Plantin's *unpointed and portable Bible, but took great Pains to compare Oriental Verſions with it, and eſpecially that of the* Septuagint, *which any one may ſee he has throughly [illegible] compared with the Hebrew. He read the* Maſſoran, *and other* Jewiſh *and* Rabbinical *Commentaries, as if they had been in Latin.*

In the 34th Year of his Age he publiſhed his Book which he ſtiles פתחה בית משה Domus Moſaicæ clavis, *A Book which all that underſtand it muſt be thankful for, ſo long as there is a Bible, the Book which his Vindicates, and if his Arguments hold not good, we may*

have

have a Bible to another Senſe, yea reducible to any Senſe that wicked and ſpelling Heads ſhall fancy: A Book that ſhews him to have been a Man of much reading in various Languages, upon various Subjects, and judicious Obſervations. A Book that keeps the Field, and has ſilenced the Adverſaries of the contrary Opinion, no one yet writing againſt it, though publiſhed 30 *Years ſince. A Book that has gained the Author reputation amongſt all judicious Linguiſts, for which ſome have made enquiry after him, who he was, and where he dwell'd before he dyed; and ſince his Death, hearing he left a poor Widow and deſolate Family, have for the worth of the Man and the Book, relieved her and hers with a continued Penſion; of which ſort ſhe has reaſon to commemorate the Reverend and Learned Dr.* [redacted]

His preaching was obſerved to be ſo convictive, (how forcible are right words Job 6. 25.*) and ſucceſful, that he was preſently taken notice of, and amongſt other places, the People in and about* Moſely *call'd him to be their Paſtor, a place noted for its meanneſs and obſcurity, in the County of* Worceſter: *It affords but* 20 *Nobles a Year in a dry Rent, be-*

belonging to the Chappel: But being a Peculiar, and out of the inſpection of the Biſhop, has always ſince the Reformation had an excellent Miniſter belonging to it, who flying from the laſh of the ſpiritual Courts for Non-conformity, hid themſelves in this ſmall and unregarded living. At this time ſuch Men were better provided, and therefore ſome in the Town and vicinage, engaged to make up the living 50 l. per Annum, *which they did for about 2 Years; whilſt they lived he could keep his Living; for on the known* Bartholomean *Veſpers he found an Act of Parliament (we know by whom procured) to reach him whom the Eccleſiaſtical Falcheon could not touch. It muſt be acknowledged that what theſe Gentlemen continued to give him, made up the main of his Subſiſtence, both when he was in and out of his place: Yet it muſt farther be owned that he, and many other of his ſuffering Brethren, have had their Supplies from an unſeen Hand. It was the obſervation of one that is now in Heaven, that he and ſome others had carefully ſurveyed the County where they lived, which is one of the largeſt in* England, *and afforded as many Non-conformiſts as any; yet ſaid he, they all live, maintain their Families, pay their Debts.*

Its true, there have been others that have been as great Critic's as he in theſe learned Languages, but let the Reader take this along with him, that he got all by his own induſtry: He had no Maître de langue, *ſaving what he had as a School-boy: He converſed only with the Dumb: Silent Writers were his inſtructors: By him a Man may learn what induſtry can do, and what Labour can overcome; beſides he did all this when he had the noiſe of diverſe little Children, Ten at the leaſt, a large Family calling for Bread, which yet his paternal Care, and God's good Providence, as was ſaid before, did ſupply: He was moreover all this while a conſtant Preacher, and which was more, an acceptable, and followed Preacher; for our Rabinnical Men are commonly the ſcorn of the Vulgar, they are better at Criticiſms than Elocution; they that remember Mr.* Wheeler, *Dr.* Caſtle *and ſome other ſuch like, know this to be true: But our Author as he was happy in the ſacred Criticks, ſo he ſought to find out acceptable words,* Eccleſ. 12. 19. *and could expreſs himſelf* ad captum populi, *in his Mother Tongue, and with a certain kind of divine and winning Rhetoric draw them after him.*

He was no ſtranger to natural Philoſophy, nor the Mathematicks, nor yet to Medicin, in which

which by his ſtudy and converſation he had profited much: For he was an inquiſitive Perſon, and learned greatly by learned Men, when he met with them. And by this means if God had bleſſed him with longer Life, he intended to have gained an Addition to his ſubſiſtence.

Yet all this Learning, Uſefulneſs, I might add modeſty, Humility, and forbearance to meddle with things not concerning him, cou'd not keep him out of a Priſon. Once he lay in Worceſter *Goal for the great crime of Preaching, yet had the Courage to preach the ſame day the Law releaſed him. At another time he was ſought after to undergo the ſame preferment, but God hid him, as we may verily believe: For being ſearched for by ſome Troopers ſent to his Houſe on purpoſe, who not finding him, one of them more ſuſpicious and diligent than the reſt, ſwore the uſual Oath, This fellow hides himſelf in the Chappel: whereupon he came to the Door; the Key was in it; he turns and opens, looks about him and goes back, without farther ſearch: But had he gon in he had certainly found the party he looked for, for thither Mr.* C. *had retired upon ſome notice of their coming.*

His care of keeping a good Conſcience to-

wards God and Man may moſt evidently be ſeen in a Paper found in his Study, wherein he undertook diligently to ſearch and try his own Heart and Ways: A work that too few are acquainted with, how profitable ſoever it is: we ſhall exhibit this writing in his own words, when we have only told you, that his laying ſuch a heavy charge againſt himſelf is, as I believe, according to Truth and a juſtifiable thing. The Apoſtle St. Paul, (*to whom our Author may in many things be compared, and whom he followed, though* non paſſibus æquis) *doth the very ſame, calling himſelf, the leaſt of the Apoſtles, the meaneſt of Saints: Sin had wrought in him all manner of concupiſcence: Sin taking occaſion by the Commandment deceived him. In me, ſaith he, dwelleth no good thing. The good that I would I do not; when I would do good, Evil is preſent with me. I was a Blaſphemer, a Perſecutor, Injurious. Wonder not then to find our Author expreſſing himſelf in ſuch words deteſting himſelf and his evil Courſes: But God had mercy on theſe two Men, who by his Grace became eminent Saints, and Preachers of his Grace: Who as before their Converſion they were exceeding vile and ſinful, at the time of its full of Pangs, and afterwards exceeding laborious for their great*

great Lord, and Maſter: Add to this, that they both ſpake with Tongues more than many others, the one indeed by a miraculous Inſpiration, the other by the bleſſing of God upon his induſtry: The one ſpared not his Corinthians, *was afraid of his* Galatians, *wept over his* Philippians, *ſo was the other very zealous for his People, reproving freely, praying and weeping plentifully for his beloved Flock at* Moſely.

But to return to his Paper which he never thought ſhou'd have been publiſhed, but was reſerved for his private review and uſe: Becauſe it may do good, to excite others to the like examination of themſelves, and penning down their Experiences, Evidences, and obſervations about their own ſpiritual Eſtates, it is here offered as an Example, wherein he is as full in ſhewing his dark ſide as his bright ſide. I know a Man, whether in Chriſt or out of Chriſt, I cannot tell, ſuch an one I know, who believing an Eternal Judgment, and willing to ſtate the caſe of his own Soul, againſt that dreadful Solemnity, that he might the better underſtand what iſſue to expect, in the invinſible World. *His Appetites were ſtrong and violent to all*

manner of Evil, neither did he reſtrain himſelf from any deſire of his own wicked Heart, but what the fear of Stripes, or when he grew to be bigger, the Fear of Hell reſtrained him from; yet here alſo where he durſt not adventure upon the overt Act, he practiſed it all, and rioted upon it in Contemplation. You take too ſpare a meaſure of his wickedneſs, if you ſuppoſe he proceeded no farther than Rioting and Drunkeneſs, Chambering and Wantonneſs, Strife and Envy, Sabbath-breaking and Lying (which often was ſuborn'd to palliate all the reſt:) Imagine what you will forbidden, that falls within the compaſs of the Ten Commandments, he really, thinks that one way or other, he ſtands chargeable with it; beſides the wilful omiſſion of all affirmative Duties conceived in both Tables of the Law. In this curſed courſe was his Life, and ſo ſuitable was it to the Diabolical Nature that dwelt in him, that nothing was more irkſome to him, than that which gave check to his compliance therewith. Which yet through the infinite Goodneſs of God, he ſometimes met with, ſuch as guilty Fears in his own conſcience, confounding ſhame for all his unkindneſs to the gra-

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cious God, whoſe Mercy had ſo long prevented his Deſtruction in Hell; and violent Conviction of a neceſſity of breaking off his Sins by Repentance, or periſhing which had ſome times ſuch a mighty force upon him as to drag him out of his Pleaſures, and from amongſt his evil aſſociates into the Garden or Field by Night, where he would furrow his Cheaks with Tears, ſolemnly vow and covenant with God, and yet break through all again into his former courſe; till at laſt he apprehended this covenanting and unfaithfulneſs in it, did but bind a far more exceeding and eternal weight of wrath upon him; with this he was ſo terrified that he durſt covenant no more. This courſe laſted from about ſeven to ſeventeen Years of Age, in what manner Corruption acted before he remembers not. After this time living an idle Life, and being travelled with bad Company, he caſt off his allegiance to Parents, and took a Wife before nineteen Years of Age, for which his Father juſtly caſt him off, and he wonders the holy God did not alſo caſt him into Hell. But contrary to his demerit, and to manifeſt that our heavenly Father can pardon what earthly Parents cannot,

God

God took him in, provided a comfortable ſubſiſtence for him, and without any ſeeking of his, fed this wretched Prodigal with Food convenient, that was ready to periſh upon a Dunghil. This kindneſs of Divine Providence conſidered, he could no longer reſiſt; this brake his Heart in pieces like a Pot-ſheard, diſſolved him like Snow, melted him like Wax before the Sun. Now his old Reſolutions revived with more ſtrength than ever; and as a piece of pennance whereby to eſcape Hell and purchaſe Heaven, he could be content to leave his Sins, though ſtill the remembrance of them was grateful to his Nature; and he thought them a pleaſant Morſel, but that Hell ſtood at the farther end of them. But he could have no admiſſion upon theſe unworthy terms; the Spirit of God falls to work with his Conſcience as in a voice of Thunder; and with terrors more dreadful than all that ever were ſolemnized upon Mount Sinai; *ſingles out his delicate darling corruption, ſwallows him up into the confounding thoughts of it, reads the Law, charges Guilt and Wrath upon him, and thereby ſlew him; ſo that now he lies bleeding under reprobate aſtoniſhment, dreading every moment when the Hand, the a-*

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venging Hand of God would caſt him into Hell. And ſo violent was the Agony that he thinks, that had not a gleam of Goſpel Light come in offering relief and redemption through the free Grace of God in Chriſt, that either Soul and Body had been torn aſunder, through the great violence of the ſtorm, or elſe he fears he ſhould have deſtroyed himſelf to avoid it. This notwithſtanding he thinks he had ſome worſe corruptions, than what the Spirit of God now faſtned upon his Conſcience, as many a bad Lord hath Slaves worſe than himſelf, though they all pay ſuit and ſervice to him, as his other Luſts did to this peccatum in deliciis. *Againſt this therefore he bent his whole ſtrength, little conſidering for ſome Years the ſtate of his Soul, as to other corruptions, which lay dormant, their General being ſo watcht that he could not command them out upon their deviliſh Service as he was wont. Yet the great thing minded was Pardon for a long time, with a reſolution not to gratifie it, though every denyal were a preſent Death. Having thus in time obtained ſome reſt from his hard bondage under it, and guilty fears gendred by it; he began to conſider the great happineſs of vi-*

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ſtory over corruption, and to judge that what Poyſon, what Plague, what Death and loathſome Ulcers are to the Body, Sin is that to the Soul and infinitely worſe; which was all now ſet home upon him both by rational conviction and his own doleful experience.

This engaged him wholly to attend the buſineſs of mortification, but chiefly of this Luſt to cut off all proviſions from it, to deny its importunate cravings, and to maintain a conſtant watch againſt it, all which notwithſtanding he often received wounds and bruiſes by it. But having a little reſpite to examine himſelf as to other Corruptions, Death comes upon him again; he finds all manner of concupiſcence working in him; thinks himſelf a Babel, *a* Sodom, *an Hell for all confounding and raging Luſts. So that had he not by this time better underſtood whence to fetch Sanctifying Grace as them formerly, he muſt have deſpaired. But he had now learnt to go to the Lord Jeſus, not only as giving Remiſſion of Sins, through Faith in his Blood, but likewiſe ſaving from Sin by the efficacy of his own Almighty Spirit. Hither he never applied himſelf in believing manner, but he obtained*

tained help from God; through whoſe help he now ſaith, that what was his darling Sin is dead to him, and hath no power to command any entertainment, in ſo much as one indulgent Thought, though, as for natural abilities, he is as capable of pleaſure in it, as ever; His other Sins he finds daily to be dying, and doth now find the like inclinations to ſpiritual things, that he was wont to find to fleſhly things; and as ſtrong averſations, and eluctances againſt the luſt of the Eyes, &c. as ever he found againſt the Holy ways of God; ſo that were there no Hell to puniſh a Life of Fleſh-pleaſing, but what is ſhut up in the very Nature of it, he could not but hate it and fly from it, as Men do from the Plague, though there be no Law, provided that Jeſus is his Saviour, that he hath ſaved him out of ſpiritual Darkneſs *and out of Bondage under Sin, given him a new Nature, and made him to center wholly upon the bleſſed God, to dwell with him, to delight above all things in him, and cleave to him as his Life, Happineſs, and reſting place. Since brought thus far, he hath found it with himſelf as followeth.*

(1) *He dare build his confidence for ſalvation upon nothing but the free Grace of*

God in Chriſt Jeſus apprehended by Faith; his Anchor is upon this Rock of Ages; his Life is bound up with this Prince of Life; and though through the Corruption of his own Heart and prepoſſeſſions of Errour about the Nature of Redeeming Grace he find it a hard thing to believe; yet his Heart is now poſſeſſed with Good and Honourable apprehenſions of God: He in good meaſure is free from all imbittered thoughts of him; he believes that God hath given him Eternal Life in his Son; and that the Son is able to ſave to the utmoſt all that come to God through him; in this, and not in any work of Righteouſneſs which he hath done, is his whole Hope Living and Dying, and he believes ſuch Hope will not make him aſhamed.

(2) He hath a regard to all Righteouſneſs ſo far as his preſent imperfections will permit it, to fulfil it; and this from ſuch a Principle as he eats and drinks; a new Nature within him which is not gratified with any thing more than Holy and Righteous Actions. In particular, whereas when a Boy, he had injured ſeveral Perſons in robbing their Orchards, he hath confeſſed his Sin, begged their Pardon with Shame and Tears, and made reſtitution; this he was often urged to before he performed it

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fearing the Shame, and not knowing well how to ſpare ſo much Mony as was needful in the caſe. To all other Duties he finds mighty impulſions to cloſe with any opportunity for them, and againſt every Temptation to ſin, ſtrong averſations and reluctances; ſo that he feels the Law of the Spirit of Life within his own Bowels, though too often, alaſs too often, he is diſobedient to it.

(3) *He meaſures all Perſons, Places, Employments by their ſubſerviency to the Divine Life in his Soul; and ſtill comes off with Shame and great Heavineſs, where he ſpends one Hour without ſome ſpritual advantage.*

(4) *He hath a real compaſſion for all Men, making it his Heart's Deſire to God that they may be ſaved; but his delight lies in thoſe that have moſt of the Image, and likeneſs of God upon them; thoſe that are begotten by the ſame immortal ſeed, formed into the ſame divine Nature, acted and fed by the ſame Almighty Spirit of Life with himſelf; theſe are his* Beu'ah's *his* Hepthſibahs; *he thinks he could not live in the World without them.*

(5) *This notwithſtanding, he ſtill finds himſelf out of his Proper Center; he is dai-*

ly under powerful tendencies and reſtleſs deſires after the full enjoyment of, and the neareſt conjunction with the bleſſed God in Chriſt Jeſus; which deſires are mightily ſtrengthned by a deep Senſe of his preſent miſery under hard bondage, the impetuouſneſs of in-dwelling Corruption, and violent Temptations, which make every Day of his Life a bloody Warfare; ſo that his Soul almoſt chooſeth Strangling and Death rather than Life; he loaths it, he would not live always at ſuch diſtance from the bleſſed God, in ſuch inceſſant and dangerous conflicts with World Fleſh and Devil for a thouſand Worlds; ſo far as he is willing under the Tears and tediouſneſs, the Conflicts and Dangers of this Mortal Life by way of pure Compliance with the will of God, he really judgeth the greateſt act of Self-denial that he is capable of performing.

(6) To ſweeten a Life ſo much in the Gall of Bitterneſs and Bonds of Iniquity, he makes it his Buſineſs to be much with God through an Almighty Redeemer, and much in the Fellowſhip of the Holy-Ghoſt; and this not only at the ſtated times of publick, private, and ſecret Duties; but eſpecially of ſecret Duties, where he ſets himſelf

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no bounds, but takes all opportunities, which he finds his Heart fit to comply with; many times in company and employment of another Nature, he is weary of forbearing and his Heart reſtleſs till he find room for ſuch retirement; for he hath found that Life and Power, that divine ſolace and ſweetneſs in it, with which all the Delights of Senſe are no more worthy to be compared than a Dunghil with the Sun. And oh when Heaven hath thus come down in Smiles to him, and filled him with Righteouſneſs, Peace, and Joy in the Holy Ghoſt, how often hath he been afraid to make an end of the Duty! How often when riſing off his Knees hath he fallen down again not willing to leave his ſweetneſs and his Fatneſs ſo; and ſo doubled the Time of his Duty!

Thus was his whole Sheet of Paper filled; whether there was any thing more written of this kind we cannot find: The preſervation of this Sheet, ſeems to be an intimation of Divine Providence that he ſhou'd be ſhewed to the world in thoſe colours that he had lay'd on himſelf.

He lived till the Non-conformiſts had a little Smile from the Court, after a Decad of Severity and Frowns: And now having

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got a little Liberty by the Licences *the King granted to thoſe of his Station, he took the Gale of Opportunity to be more abundant in the work of the Lord. And that in the Age of his full Vigour and Strength: Yet even now ſee he is at leiſure to think of Death, and being Poetically given, compoſed this Dialogue betwixt a Perſon dying, and Death: Thus prefacing it.*

Oppreſſ'd with Pain I groan'd as one unwiſe,
Death's horrid Aſpect did my Soul ſurprize;
This frightful Picture ghaſtly to behold,
Did all his Terror on my Thoughts unfold.
At firſt confounded, all amaz'd I ſtand;
But gaining confidence, thus I demand.

Moriens, or Perſon Dying.

Are you that King of Terrors, which they ſay,
Doth conquer Empires and great Kings diſmay?

Death.

The very ſame Sir, Death both name and thing;
My Looks kill ſome; all die that feel my Sting.

Perſon Dying.

Poor Death! your looks ſpeak not your ſtrength (but fear;
You cannot live, I gueſs ſelf-judg'd you are.

Death.

And would it not torment the greateſt Powers?
My Empire large as Nature, Grace devours.

Perſon Dying.

What? that's the reaſon of your hollow Eyes,

Of

Of all the paleneſs on your Cheeks that lies;
You have ſome ſecret Wound, if I gueſs right,
Your vital Blood is gone you look ſo white.

Death.

My vital Blood was Poyſon, and my Sting,
Did give me Power and create me King.

Perſon Dying.

Your Poyſon who deſtroy'd Chriſt on the Croſs,
Your Sting? great Jeſus dying caus'd this loſs.
How came this Palſie in your trembling Hand?
For fear of loſing Scepter and Command.
Scepter? Poor Death it is a Spade I judge,
No ſign of Majeſty, but of a Drudge.
Go dig my Grave, I would repoſe in Duſt,
Death you muſt help to ſcower off my Ruſt;
This Mortal Life will kill me, Welcome Grave!
My hidden Life in Chriſt is all I have.
Death do your Office, Heaven calls away,
Diſſolve my Bonds, my Soul ſhall win the Day;
I cannot live indeed unleſs I die,
Such is Death's Triumph, ſuch his Victory.

Neither did he forget to think on Heaven, upon which he hath beſtowed a larger Poem, as alſo, others upon Faith, Hope, Repentance &c. which ſhew the way thither. Which poſſibly the Reader may find in ſome other place: For he delighted to fetter his Thoughts in Verſe. And though he hath not ſuch high flights as ſome may expect, yet there is in his Poems the devout Breathings of a Divine Poet; he wrote not for the Stage, nor a King Arthur

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But that which ſpeaks his Heart moſt to have been in Heaven, is not a Poem, but what his ſerious Reflections and Meditations wrote in Proſe in the Treatiſe following. God is pleaſed to exerciſe many of his Servants with thoughts of Heaven, as it were to prepare them for it, immediately before he call them to it: Thus Mr. Bolton *was writing* de quatuor noviſſimis, *particularly of Heaven, when he dyed: Thus the late Reverend Dr.* Bates *had finiſhed his laſt Treatiſe of ſpiritual Perfection, not long before he had expired, the laſt words of which Book are,* Enter thou into the Joy of thy Lord. *Many more might be named: But our own Author muſt not be forgotten, who had taken much pains to tranſcribe what he had preached, and fitted for the Preſs, his Meditations upon this Subject: It may be there are few Subjects more cultivated, and none on which more is to be ſaid. God and Heaven fall under no Hyperbole: A late Doctor wrote at the end of his Friend's Book upon part of the ſame Subject.* (be

What this to know as we are known ſhou'd
The Author could not tell, he's gon to ſee.

we have ſeen him in his Life, let us now ſee him at his Death, *in and under the Gripes*

Gripes of his laſt Sickneſs, which for want of the Pen of a ready writer remain only in a few ſhort and broken Sentences, but they are of that Weight, that if Reader, thou haſt any Senſe of Eternity, thou wilt covet to die like him. Take a few of them.

When ſhall I be unburdened of this Body of Corruption? Oh Happy Day and longed for! Oh when, Oh when! Methinks it is very grievous to think of being turned back again, and put into the Hands of the World again. (*Again*) Oh lift me up (*meaning by Prayer*) to my longed for Reſt (*Again*) *crying*, May not I pray for diſſolution? I find no hurt in it, good old *Simeon* cries out, Let thy Servant depart in peace. (*Another time being in Pain*) I could fill my Mouth with Complaints, but I will be dumb, becauſe thou haſt done it. (*Again*) *ſtanding by him deſiring him to take ſomething frequently that he might gather ſtrength, he replies*, Away, away, I look not for it. God is able to raiſe me up, but I know my Days are at an end, and my Time is accompliſhed; I only wait for my Lord. Oh why linger I ſo long? Come my Dear Lord! Come quickly, and take me up to thy ſelf,

(*Again*) Oh when will the Day of Redemption come, When ſhall I have paſt all theſe wearisome Nights, and Days! (*Again*) *when he had been under much Faintings and Sinking, he cries out with Eyes lift up to Heaven,* Oh where are thy wanted loving-kindneſſes, are thy Bowels ſhut up! *One ſtanding by him, asked him if he ſpake it as to his Souls concern? He anſwered,* Oh no, I bleſs God its ſtate is ſettled. *Another time having ſome eaſe and refreſhment, he ſaid,* This is not Heaven. *One ſtanding by replies, I hope you will be willing to tarry with us.* Oh yes if God have any more Work for me to do, I ſhall thankfully take the Mercy. *There were multitudes of theſe ſweet Paſſages loſt by his obſerving one tranſcribe them; after which he was much ſilent.*

We have ſeen him die twice over, once morally, and now naturally; let us accompany him to his Grave, and there hear what Character a conforming Miniſter gave of him; one that knew him well and intimately, and therefore the rather to be believed.

His whole Life was a curious delineation of Religion and Learning; ſo Virtuous and Spotleſs that Malice itſelf might be angry, but had no cauſe to be ſo with him: His

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Reputation as invulnerable as the Air, his unexampled Goodness might justly stile him a Match for Antiquity in its greatest Purity and Severity. *I'll pass by his natural Constitution, his solid Judgment, his Affections, and the Faithful Treasury of his Memory. I'll say nothing of his Quick and Happy Fancy, the fruitful Store-house of hallowed and sublime Notions: Yet I can't but make mention of his Gravity, which was always constant and genuine: He did n t deserve this Character that* Suidas *gave* Salust *the Philsopher.* τὰ μὲν φιλοσοφοῦντος ἐπὶ τὸ καρπέσω τερὸ τὰ δὲ παίζοντος ἐπὶ τὸ γελαιότερον. *Somtime acting the grave Lecturer, sometimes playing the ridiculous Child. He was not in the Desk or Pulpit demure and mighty devout, and elsewhere Light, Vain, Frothy and* Dissolute: *But always composed, Serious, and Reverend beyond his Age. His Presence struck a reverential Awe into the Persons he conversed with, and his Deportment was so Graceful and Majestick, that I well remember Time was, when these words, Here comes Mr.* Cooper, *would charm a rude Society into civil order, and compose lend Persons into an handsome* decorum; *his Affability was Candid and Generous, his Language Free*

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and Eloquent, his Charity open-handed, and if I may not say he was liberal beyond his measure of the good things of this Life, I am sure of the things of another Life he was often liberal beyond his strength; his Humility had taught him to speak evil of no Man, and his Loyalty to enjoin Subjects to obedience, and to hush into Silence whatever did detract from, or tend to the defaming of Dignity; the contempt of the World was very conspicuous in this holy Man. Agar's *Prayer found sweet entertainment in his Soul, desiring to be a Stranger on the Earth like the kingly Prophet, and as a refined Saint, always accounted himself to be in a State of Banishment while in a state of Mortality; his Studies and Learning were unwearied, and venerable, and I dare challenge the World to give me the Lye, while I assert him to be a general accomplisht Scholar, no common Linguist, a smart Disputant, a judicious Philosopher, and an experienced godly Divine. If I say nothing, his printed Sermons, his* Legis septimentum, *his noble attempts in three Works that must now be buried in the same Womb that conceived them, and his constant generous designs for the publick good, speak more in silence*

lence, than I can utter with the highest pitch of my invention; his singular Piety did disperse its Rays to all that beheld him, being like sacred Fire ἐξά πίστον πάντα τὰ παρκείμενα, *warming, refreshing, quickening all about it, and kindling in others the like Zeal for God and Goodness, he had in himself, witness this Legacy he left to me. Study God (says he) and study your self closely, and pursue Holiness more than Learning (though both together make an happy Constitution) And when I was a Boy, be sure whatever Precepts dropt from his sacred Lips, I had this for one,* Disce Christum aut nihil, *learn Christ or nothing; of whom I must needs tell the World, that if ever I behold the blissful Face of God in Glory, next to the sacred Trinity, I think I may say I owe it to his Godly Councel and Society. Should I tell you his compassion to Souls, his Heroick Spirit, his Trust in Providence, his Delight in Meditation and Thanksgiving, and of all his heavenly endowments I should raise a work to trouble Fame and astonish Praise. For his ministerial Labours I appeal to this People, how earnest, how importunate, how instant in season and out of Season he hath been with them, to convert them to a state*

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of Grace, and to bring them to a saving Knowledge of Jesus Christ. Let your Consciences speak what great things he hath done for your Souls. You alone my Friends of this place have the greatest loss; your Watchman's gone, your Glory's departed: How well now may you be termed Desolation! Come, come with me, here paint the Characters of Woe: Here pay your Tribute to the dead: Here make return of those Sighs, and Tears, your holy Passion hath abundantly laid out for you! Engrave his Doctrin upon your Hearts; and though he's gone, be still intimate with his Godly Counsels and hearty Advice, and while you have Childrens Children to perpetuate his Memory, let not his Name, his precious Name, be buried in Oblivion.

And thus having laid him in his Grave, let us read his Epitaph made by the same Hand,

Epitaphium *Jos. Cooper* qui obiit
Anno Ætatis 41. 1696. j 6 9 6.

Here lye's a Saint call'd hence to company,
With chanting Quires and winged Hierarchy,
Cooper's Name, Ambassadour Divine,
Nature's great Torch, and Learning's Magazine.

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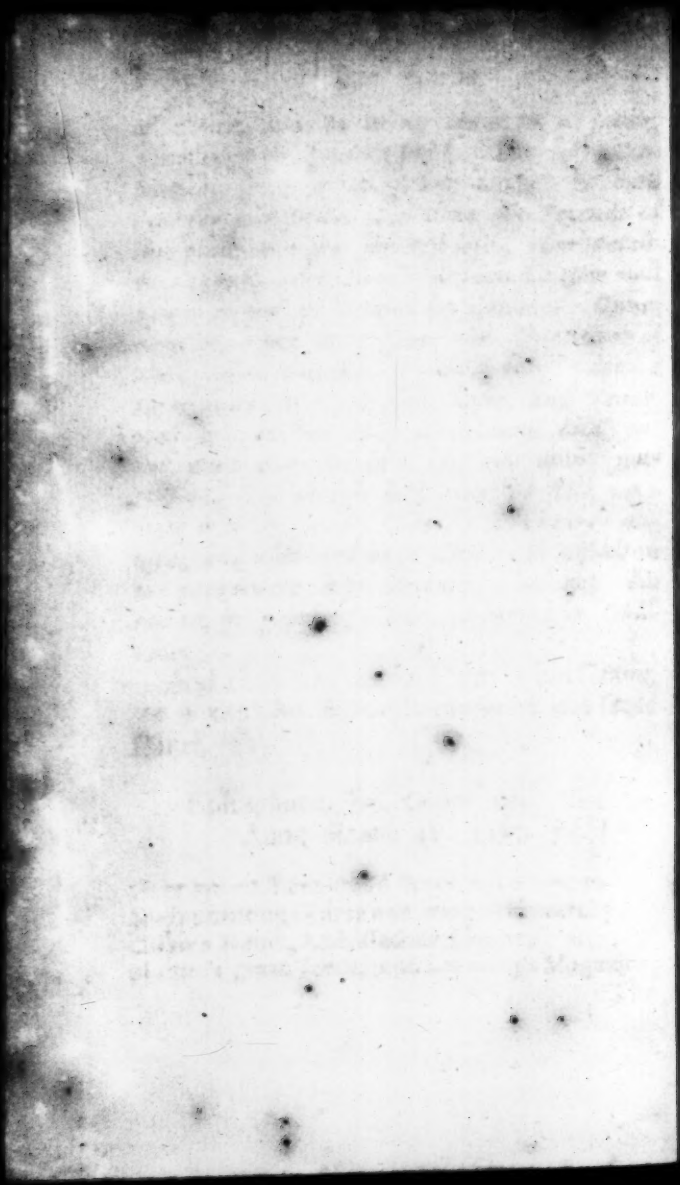

The EPISTLE To the CANDID READER.

THOUGH all Men, by an Innate Appetite, do desire Blessedness, and have that before them as their * Ultimate End, in some kind of general, undistinct, and confus'd Intention: Yet impossible it is for any Man, ever to enjoy Blessedness, and to have it in full Fruition, if not Guided thereunto by a Light from Heaven. True Happiness is not to be discerned by Nature's Dim Eye; Though it be a Tree of Life, yet the Fruit thereof grows so High, that Nature's Hand can never Reach it. As the Sun, that glorious Eye of the World, is not to be Seen, but by it's own proper Light; Ten Thousand Torches, though Lighted up, and uniting All their Beams in One Flame, cannot shew us the Sun: So, it is not all the Natural Reason in the World, though Clarified, and Improved to the utmost Reach of all Humane Understanding, that can bring us to any Saving Acquaintance with God, as our Happiness and Reward, without some bright, shining Beam of Divine Revelation, from Himself.

* *Vivere Omnes beate volunt: sed ad Perridendum quid sit quod Beatam Vitam efficiam, Caligant.* Sen. de vit. Beat. cap. 1. pag. 627.

Nature may ſhew Men, ſome Dark, and Cloudy Diſcoveries of Happineſs, at a diſtance; juſt as that Blind Perſon, who, when his Sight began to return, ſaw Men walking like Trees: But, to give Men, a Clear Proſpect of this Fruitful Land, and, to Direct them ſufficiently in their Way thither, *This* Nature can no more do, than a Star, of the leaſt Magnitude, can make Day in the World. Happineſs is, indeed, the Harbour, for which, We are all Bound; but, we ſhall certainly Loſe ourſelves, and, Miſerably make Ship-wreck by the way, if ever we put to Sea, without ¶ our Card and Compaſs of Wiſdom from above, to help us in Steering a right Courſe, towards this wiſhed Shore. There is nothing that can ever lead us to God, as our End, but, that which comes from God, as the Beginning of our Strength, in the Saving Knowledge of our chiefeſt Good. In every Man, there are Two Prime Faculties, an Underſtanding, capable of more Truth; and, a Will, deſirous of more Good, than what the univerſal Confluence of all Created Beings, can poſſibly afford: God therefore, who is the Firſt Truth, and the Chiefeſt Good, muſt firſt Enlighten the Underſtanding, with the Saving Knowledge of Himſelf, before ever the Will can tell how to Move Regularly towards Him, as her Center, or Enjoy Him, for her full Satisfaction. He muſt Guide the Soul by his Counſel, on Earth, or elſe, ſhe can never come to Heavenly Glory. [*Pſal.* 73. 24.] We are ſure to lye down in Darkneſs, and, to Dye in the Wilderneſs of our own Folly, if the Lord direct us not, as by a *Pillar of Fire*, through the Night, and Thick Darkneſs of all our Ignorance, into the Heavenly *Canaan* of true Happineſs. There is no Propor-

¶ Μόνη ἄρα, ὡς ἔοικε, καθαρυγὴ τῷ μέλλοντι ἐπὶ τὰς σωτηρίους ἀφικνεῖσθαι θύρας, ἀπολείπεται, σοφία θεϊκή. Clem. Alexan. Admonit. ad Gent. p. 19.

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tion betwixt a Natural Eye, and a Supernatural Happineſs; and ſo, no poſſibility that ſuch an Object ſhould be ſeen by ſuch an Organ. The great God hath Ordained Man, to a far more Noble End, than what his Natural Faculties can either Merit for him, or, Diſcover to him. That Glorious and Ultimate End, in the Acquiſition whereof, and not otherwiſe, the Heart of Man can reſt Satisfied, it's as far above the Reach, of our moſt Soaring, and Sublimated Thoughts, as it is, for Worth and Excellency, beyond all our Deſerts. Since the Infernal *Raven*, pick'd out the Eyes of our Underſtanding, with a Splinter of the *Tree of Knowledge*, of *Good and Evil*, we have all, like the *Sodomites*, been Groping in the Dark, for the *Tree of Life*: [*Deut.* 32. 32.] But, ſhould never have been able, to Diſtinguiſh *It*, from the Vine of *Sodom*, all whoſe Grapes, are Grapes of Gall, and Cluſters Bitter, had not God himſelf, given us a Taſte thereof, from Heaven, by the Hand of Chriſt. The Patrons of Univerſal Grace, (I confeſs) would turn the whole World into an *Eden*, and, have the *Tree of Life* to be found in every Garden, as well, as in the Paradiſe of God: But, the Vanity of *that* Opinion, is Written in Legible Characters, upon that confuſed Chaos, that heap and crowd of Contradictions, about the *Summum Bonum*; in the Ruines whereof, the moſt improved Reaſons of the Heathen Philoſophers, and the moſt raiſed Wiſdom of the World's Learned Sages, lyes Buried to this Day. 'Twas the common Aim of all the Philoſophers, (as ‖ *Auſtin* hath Obſerved) of all the Heathen Sages, by Seeking, Studying,

‖ *Omnium Philoſophorum commune ſtudium erat, quærendo, ſtudendo, diſputando, vivendo, Beatitudinem apprehendere.* Aug. Tom. 6. *Tract de Epicur. et Stoic.* Cap. 4.

Diſputing, and Living to find out, and lay hold upon Happineſs: But yet, ſo Dreadful were their Miſapprehenſions about it, and the Means conducing thereto, that (if *Varro* may be Credited, or * *Auſtin* after him) they Diſputed themſelves into no leſs than Two Hundred, Eighty and Eight Sects; ſome placing Happineſs in *this* thing, and ſome in *that*, according to their ſeveral Inclinations, Humours, and Conditions, together with the different Projects they had to drive on in the World. So that there is no Poſſibility of finding out the way to True Happineſs at *Athens*, amongſt the Philoſophers, who ſought it only by Human Reaſon; but, in *Jeruſalem*, amongſt the Prophets and Apoſtles, Men, inſpired with Divine Wiſdom from Heaven; they will tell us the Truth, That our Happineſs ſtands not in the Quint-Eſſence of Any, nor in the general Collection of All, Created Good Things; but, in the having of the Lord JEHOVAH for our Portion, and, our exceeding great Reward.

MEN may Fancy much Happineſs, where Garners are Full, affording all manner of Store; where their Flocks are Fruitful, and their Oxen are Streng to Labor; where there is no Breaking in, nor Complaining in their Streets: But, *David*, a Man after God's own Heart, by an holy Epanontheſis, Contradicts that groſs Miſtake, [*Pſal.* 144. 15.] and ſtands like a Beacon upon an Hill, to give Aim at the Mark of True Bleſſedneſs; pronouncing that People alone to be Happy, whoſe *God is the Lord*. Let Men dive into the bottom of Nature's Sea, yet they will be able to bring up from thence, nothing but Hands full of Sand and Gravel; this One Pearl of Great Price, is no where Engendred in the Bowels of the Earth. When the Enquiry was; *Where ſhall Wiſdom be found?*

* *Aug. de Civit. Dei.* Lib. 19. Cap. 1.

and,

and, Where is the place of Underſtanding? The Depth ſaid, It is not in me; and the Sea ſaid, It is not with me. [*Job*, 28. 13, 14.] So, if the like Enquiry be made after True Happineſs, both Sea and Land, both the Riches of the Earth, and the hidden Treaſures of the Deep, muſt needs ſay, It is not in them. A Man having Crowns and Scepters, and Bags of Gold under his Feet, may ſeem to ſtand upon a little higher Ground than his Neighbours: But, for all that, if God in Chriſt be not his Portion, he is not one Cubit higher in the Stature of true Bleſſedneſs. The Truth is, we are all ready, as *Samuel*, in the caſe of *David*, to miſtake the Bleſſed Man, and to ſet the Crown of Happineſs upon their Heads, for whom, God never intended it; as *Samuel* over-look'd little *David*, and would fain have Anointed *Eliab* King, becauſe ſo goodly a Perſonage: But, we muſt not Meaſure Happineſs by Worldly Things; nor pronounce them Heirs of Heaven and Glory, who have the faireſt Portion of Earth, and Earthly Enjoyments. The Pen-Men of Holy Scripture, when-ever they go about to Decipher a Bleſſed Man, they never do it by his Outward Condition, but by his Inward Qualification; not by his Large Purchaſes, but by his Holy Practices; not by what he hath in Poſſeſſion for this Life, but by what he hath in Reverſion after Death. Hence it is, that you ſhall never hear any ſuch Words fall from their Mouthes, as to ſay; Bleſſed are they that are Rich. Bleſſed are they that are Mighty, Bleſſed are they that are Honoured before Men. Bleſſed are they that have Gorgeous Apparel, and Fare Deliciouſly every day. But, *Bleſſed are they, whoſe Sins are Forgiven them.* [Pſal. 31. 1, 2.] *Bleſſed are they that Walk in the Law of the Lord. Bleſſed are they that Mourn.* [Mat. 5. 3.---11.] *Bleſſed are they that Hunger and Thirſt for Righteouſneſs Sake. Bleſſed are the Pure in Heart, for they ſhall ſee God.*

A Man may have many Bleſſings, and yet not be Bleſs'd. And again, he may lye under many Miſeries, and yet not be Miſerable. Have all the Bleſſings in the World, yet without God, thy Condition is Miſerable: Have all the Miſeries that the World can inflict, yet ſtill, if God be thy Portion, thou art perfectly Bleſſed. 'Tis not what Men *have*, but what they *are*; not what is their Preſent and Temporal, but what ſhall be their Future, and their Eternal Condition, that ſpeaks them to be either compleatly Miſerable, or truly Bleſſed.

THIS Enſuing Treatiſe have I, therefore, Compoſed, on purpoſe to beget, both in my own, and others Hearts, more ſerious, fixed Thoughts of our Eternal Condition. And, as you will find that in it, which may be as a flaming, fiery Sword, turning every way, to keep Men from having any thing to do with the Forbidden Fruit of Sin: So it may be for a *Jacob*'s Ladder to the Righteous, whereby Scaling the Walls of the New *Jeruſalem*, as in an Holy Storm, they may come to eat at length of the *Tree* of Life, which is in the midſt of the Paradiſe of God. Durſt I compare this Treatiſe with the Ark of the Covenant, I might tell you, there is laid up in it, both an *Aaron*'s Rod, and a Pot of *Manna*: There is ſomething of Hell's Horrour diſcover'd, to Affright Men out of their Ungodly Courſes; and a Glimpſe of Heaven's Glory, ſuch as it is, to Decoy them into a Life of ſerious, practical Holineſs. Every Man is either of God, by Regeneration, living a Life of Faith, and going to Heaven: Or, of Satan, by Corruption, living a life of Senſe, and running on in a ſwift Career to Hell. This Diſcourſe have I ſuited to both Conditions, endeavouring to ſhew you, (according to the ſmall Talent, wherewith the Lord hath entruſted me) That if there be any Fire in Hell, the Wicked ſhall

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Everlastingly be Tormented in it; and if there be any Glory in Heaven, God's People shall for Ever be Crowned with it. When *Zuinglius* at any time, like a *Boanerges*, a Son of Thunder, was Rattling proud, and hard-hearted Sinners, he would often, like a *Barnabas*, a Son of Consolation, let fall some Beam of Comfort upon the poor, trembling Soul: *Bone Christiane, hæc nihil ad te!* Whatever Terrour is here spoken, will fall heavy upon none, but the Wicked, who walk according to their own Hearts Lusts: There is a Vein of Comfort laid in to Refresh God's People; the whole Discourse is a River of Life, sending out, (thô through an Earthen Pipe) those Streams, which may well make Glad every Gracious Heart. Hell, I have herein Deciphered to deter from Sin, when Men shall fear the Vengeance of Eternal Fire, which will follow after. Heaven, I have also, in some measure Described, to work Joy in Well doing, when God's People shall fix their Eyes upon that far more exceeding and eternal Weight of Glory, to which it leads. He that by patient continuance in Well-doing, seeks for Glory, Honour, and Immortality, may turn and read of Heaven; how Blessed he is like to be, when God shall Crown him with Life Everlasting. He that hardens his Heart in a Course of Ungodliness, let him turn and read of Hell, how dreadfully Miserable he is sure to be, when he shall be Punished both Soul and Body from the Presence of the Lord, and from the Glory of his Power.

THE * *Epigrammatist* would have the Silver Axe of Justice carried before the Magistrate, to Proclaim, *If thou be an Offender, let not the Silver Flatter thee*;

* Ἂν μὲν ἁλιτραίνες πέλεκυν φαείνοι δοκεῖς: Ἂν δὲ σαοφρονέης ἄργυρος εἰμι μόνον.

but if an Innocent, let not the Axe Fright thee. I teſtify the ſame, to every one that ſhall Read the Words of this Book, if thou be an Impenitent, Ungodly Sinner, let not the Glory diſcourſed of, Flatter thee, ſince Wrath and Hell are thy Portion: But if thou be a Child of God, let not the Flames and Miſery that abide Ungodly Men, Affright thee, for there is a Crown of Righteouſneſs, there is a Kingdom of Eternal Glory, that will, after all preſent Troubles, fall to thy ſhare. Truth is, what ever Diſcourſes we can make of this kind, have neither Thunder enough in them to Awaken us, nor yet Glory enough to Attract our Eyes, to the due Beholding of thoſe Eternal Concernments, which God hath ſet before us. Men are generally as Careleſs in Religious Affairs, as if Hell were but a Melancholick Dream, and Heaven a Devout Fancy; as if there were no Horrour in the one to Affright them, nor any Glory in the other to Engage their Thoughts, and Attract their Deſires. Moſt Men are ſo Infatuated, with the Painted Beauty of this Earthly *Jezabel*, the World, that they can let out their Affections upon nothing elſe: They ſet up their Reſt here, building Tabernacles below, never caring for that Building which is of God, Eternal in the Heavens. How many Thouſands doth the World carry Captives at her Wheels, ſo ſtrangely Tyranizing over fond Mortals Affections, that they can neither *Spirare*, nor *Sperare Cœleſtia*, no more Hope for, than Breath after, Eternal Enjoyments? 'Tis Storied of the Duke of *Alva*, That being ask'd by *Henry* the Fourth, *Whether he had not Obſerved the Eccliſpes?* He anſwered the King, *No: I have ſo much to do upon Earth, that I have no leiſure to look up to Heaven.* Thus, the Generality of Men have ſo much to do upon Earth, and are ſo deeply engaged in their Secular Affairs, that they have no leiſure to ſpend their Thoughts upon Heaven and it's Glory.

Lactantius

Lactantius, * will have those guilty of Degrading themselves into the Shapes of Brutes, and unworthy the Names of Men, who lye Grovelling here below, never fixing their Thoughts on Eternal Concernments, nor setting their Affections on Things above. And yet how are Multitudes every where Grovelling in the Dust of Earthly Vanities, never sending up a Look, a Desire, a Thought, no, nor so much as one Hearty Groan after Heaven! Natural Bodies, they follow the tendency of that Element which is Predominant in them; a Stone moves down-ward, it would be at the Center: Thus those, in whom the Love of the World is Predominant, they cannot but move Downward, the Earth is their Center, and that they will make towards, let come of Heaven and Glory what will come! Possibly, whilst Religion is in Credit, and the way to Heaven lyes through the Fortunate Islands, the *Arabia Fœlix*, or through the Golden Streams of the *Lydian Pactolus*, these Men may have their Faces that way, and seem to Steer their Course Heaven-ward: But, if once Religion be under Hatches in the World; if once a Life of serious, Scripture Holiness be counted Faction, and all things are at such a pass, that there is no getting to *Canaan*, but through a Barren Wilderness; no coming at the fair Havens of True Happiness, but through the *Straits* of Poverty, Reproach, and Affliction; they have Wit enough (such as it is) to set Sails for another Wind, and will think Heaven it self, for a Golden-Mine, a very easy Morgage. Many there be, who, whilst Religion walks in Stately *Equipage*, will be Reteiners

* *Hinc utique Græci ἀνθρωπον appellarunt, quod sursum spectet. Ipsi ergo sibi renunciant, seque Hominum Nomine abdicant qui non Sursum aspiciunt sed deorsum.* Lact. *lib.* 2. *Instit.* Cap. 1. p. 140.

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to her: But, if at any time the Watch-men Wound her, and the Keepers of the Walls take away her Veil, you may presently see them very Shy of, if not Ashamed, to wear so much as her Livery. What * *Clemens* saith of a certain Friend, *That he was not his, but his Riches Kinsman*: This is true of many Professors, who, if Religion had not Riches in her Left-hand, would never pretend neither Kindness, or Kin to her. Such Men who thus design their own Profit, Honour, and Promotion in the World, by that pitiful Religion which they have, they are just like the *Lapis Chelidonius*, which (say Naturalists) will retain it's Virtue no longer than whilst you keep it inclos'd in Gold. The Upper Springs of Grace and Glory, which God always gives in Dowry with his Daughter *Achsah*, True Godliness, cannot make a Worldly Heart fall in Love with Her; unless God will give him the Nether Springs also, such as Riches, Honours, and earthly Possessions, he will never be brought to Match with her; nor is the Match ever made so sure upon this Account, but if at any time God dry up these Nether Springs, now the Stream of this Muck Worm's Affections, will wholly fail, such a *Nabal*, will God's own Daughter, (*Religion* I mean) find him, that he will be sure to turn her upon her Father, not forbearing (so much as one Night) to thrust her out of Doors. When the Ark came into the House of *Obed-Edom*, and they saw that it brought a Blessing upon him and his whole House, then every one (no doubt) could think it worth their Entertainment: But, when Judgments attended the Ark of God, almost every Man thought it a Burden, and by all means would turn it off, so that in such a time, the Ark of God finds no Rest; they send it from *Gath* to *Ekron*, from *Ekron*

* χρημάτων, ἀλλ' ὑπ' ἐκείνου συγγενής.

to *Askalon*, [1 *Sam.* 5.] counting him the Happy Man that could well rid his hands of it. Thus every Man will own Religion Proſpering, a Bleſſing Ark: But, where is he that will own Religion under Worldly Diſadvantages, that will entertain the Ark of God when Perſecuted, when Baniſhed, when Dangerous, and Un-doing to thoſe that meddle with it? However the Love of the World do thus eat out the Heart of Religion, with thoſe who have their Portion in this World; yet, certainly it becomes not you, Chriſtians, whoſe Treaſure is in Heaven, thus to have the Wayes of God in Admiration for Advantage ſake: Thus to Morgage your eternal Inheritance, to keep the poor Cottage of an earthly Eſtate, wherein you are but Tenants at Will. Their Condition, of all Mens, is moſt Miſerable, who go from Heaven to Hell: From the Heaven (I mean) of Wordly Proſperity, to the Hell of Endleſs Deſtruction in the World to come. The very Life of every Worldling is wrapt up in the Bundle of his outward Enjoyments: And therefore not having made ſure of Heaven, they muſt needs (as it was once ſaid to a great Lord) be great Loſers when they Dye.

AND, ſhall ſuch miſerable Caitives as theſe, *Chriſtians!* be the Men to Tread out the Way for your Feet to Walk in, when every Step, alas! that they take, ſinks as low as Hell? Have you no other Copy to Write after, but that which is Written in Blood? Will no other Path ſerve the turn, but that of Men, Selling the Riches of Heaven and Glory, for a little thick Clay, which inevitably leads to Deſtruction? Such an Errour, ¶ though Received by Tradition, is

¶ *Verſatque nos & præcipitat Traditus per manus Error, alieniſque perimus exemplis.* Sen. de vit. Beat. Cap. 1, pag. *mihi* 628.

enough

enough to throw you head-long into *Tophet*; nor can you chuſe but Periſh Eternally, if you will make the Examples of ſuch Miſers the Rule of your Living. Why cannot you (as ‡‡ *Bernard* hath it) ſuffer the Wiſe Men of this World, who, like the *Serpent*, lick the Duſt of the Earth, to go Wiſely down to Hell? Is it not better (as a Divine of ours wittily) that we chooſe to Arrive at Heaven with Tatter'd Sails, than to Ruffle towards Hell with *Cleopatra*'s Silken Tacklings? Let others Admire the Gaudy Tulip, which cloſeth with every approaching Night, and cold Blaſt that comes, yet Chriſtians, they ſhould be like the Herb *Semper-vivum*, retaining their Verdure, and Greeneſs in the hardeſt Winter. What thô others will not have the Golden Apples of Glory, if not placed in the Silver Pictures of Worldly Contentments, will you therefore Throw away thoſe Apples of Gold, becauſe the Silver Pictures of your Secular Enjoyments may get a Crack, and are Broken in pieces? Heaven it ſelf is a ſufficient Portion; though you had not ſo much as the Crumbs, with poor *Lazarus*, which fall from the Rich Man's Table: how much more, when you are ſure of the Barrel of Meal, and that Cruſe of Oyl for your *Viaticum*, which will never fail, till the Famine be over, and you come to eat Bread, even the Bread of Life, in the Kingdom of God? Remember Chriſtians, you are to ‖ Seek what moſt may conduce to the bringing of you to Heaven, not what is the com-

‡‡ *Sinite ſapientes hujus ſæculi, alia ſapientes et terram lingentes, ſapienter deſcendere in Infernum.* Bernard de vit. ſolit.

‖ *Quæramus quid optime factum ſit, non quid uſitatiſſimum: Et quid nos in poſſeſſione Fœlicitatis Æternæ conſtituat, non quid vulgo veritatis peſſimo interpreti, probatum ſit.* Sen, de vit. Beat. cap. 2.

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mon usage of Earthly Minds; you must look what may best fit you for your Eternal Inheritance, not what is most approved by those, who have neither Part nor Lot therein. 'Tis Storied of *Charles* the V. That when the Duke of *Venice*, had shewed him his sumptuous Palace and earthly Paradice, instead of Admiring it, he only gave him this Serious and Christian Memento; *Hæc sunt quæ faciunt invitos Mori:* These are the things that make us so Desirous to Live in the World, and so Unwilling to Dye. The Lord sees good to break his People in their Estates, with Breach upon Breach, that they may be more willing and ready to leave the World, to get out of their earthly Tabernacles, and to be Cloathed upon with their House which is from Heaven. They shall have nothing but Hunger and Thirst, and fiery Serpents in the Wilderness of this World, that they may never take up their Rest, till they come to the heavenly *Canaan*, nor be Satisfied, till they come to sit down to the Marriage-Supper of the Lamb, where they shall have a full Meal of Glory. So that though it be no Comfort to be Broken in our Estates; yet there is much Comfort comes in by Broken Estates. Though *Lazarus* had no Advantage from his Poverty, because that brought him to the Rich Man's Gate, yet he had great and everlasting Advantage accrewing to him, into the sweet Repose of *Abraham*'s Bosome. God puts the * *Gall* and *Wormwood* of Vanity and Vexati-

* Διὰ τοῦτο ὁ Θεὸς ἐπίπονον φύσει καὶ μοχθερὸν τὸν βίον ἡμῶν κατέσκασεν, ἵνα ὑπὸ τῆς ἐνταῦθα συνωθούμενοι φλίψεως, ἐπεθυμίαν τῶν μελλόντων λάβωμεν. Εἰ γὰρ νῦν τοσούτων ὄντων λυπηρῶν παντοθεν ἡμᾶς περιοχλοιμένων, οὕτως ἐμφιλοχωροῦμεν τῇ παρούσῃ ζωῇ: εἰ μηδὲν τούτων ἦν, ἀλλ' ἄλυπός τις καὶ ἀταλαίπωρος ὁ βίος ἡμῖν ἅπας ἐγίνετο, πότ' ἂν ἐπεθυμούσαμεν τῶν μελλόντων? Chrysost. ad Pop. Antioch. Hom.

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on, of Trouble and Diſappointment, upon the Breſts of all our Injoyments here, that we may not have a Delight to be always Sucking at them. He makes them a Broken Reed, that fearing to be Pierced by them, we may not Lean upon them. He ſets them on Fire, now and then, like as *Abſalom* did by *Joab*'s Corn Fields, that we may not dare to lye out any longer, but may gladly repair to him as our *Abſalom*, as the alone Author of Peace, Reſt, and Happineſs to our Souls. And certainly, when we find ſo much Bitterneſs in all our Injoyments, we yet think it ſo good to ſtay here, did we find nothing but Delight and Sweetneſs in them, we ſhould never think it good to go hence. They that have Feathered their Neſts in the World, have no mind (as One well Obſerves) to be upon the Wing to Fly out of it. With you Chriſtians, it muſt not be ſo: Your Emblem ſhould be (πᾶνς ἱερανοδρομῶν, if *Clemens* hit right) a Ship moving towards Heaven, that muſt no where put in for Harbour, till at the Shoar of Bleſſed Eternity. If others will Flag and Flutter here below, and be Intangled with the Bird-lime of Wordly Cares, let them: But beſure that you Soar a-loft, getting above the Cares of the World, and Flying as with Wings like a Dove, to the Windows of the Temple of God, in the heavenly Sion. It becomes not you, that are the Off-ſpring of Heaven, to lye Grovelling upon the Earth: You, that are the *Seed* of the *Woman*, it becomes not you to Content yourſelves with the *Serpent's Food*. The Heart of every Chriſtian is the place where God, and Chriſt, and ſerious Thoughts of Heaven ſhould lodge: Let not therefore the World Uſurp upon them; ſet not your Hearts upon thoſe things, which God would have you always to keep under your Feet. Remember, Sirs, many might have come into the Harbour of Eternal Reſt, with full Sails, with Top and Top-Gallant of Divine *Plerophory*,

ry, had they not run the precious Veſſel of their Souls on Ground; had they not ſplit themſelves upon the Rock of Worldly Cares. So hard it is to cut our way through an importunate Croud of Earthly Incumbrances, into the Kingdom of God. Whenever therefore, Chriſtians, the World appears to you in a Garment made of Love, ſuſpect it for a * *Dalilah* hired to Betray you into the hands of your Mortal Enemies, the cruel *Philiſtines*. The Champions could not wring an Apple out of *Milos*'s Hand, by all their Strength; but a Fair Maid, by Fair Means, got it preſently: Thus the Beauty and Smile of the World, it may Foil us ſooner than the Strength of the World; this, if we look not to ourſelves, may eaſily Steal from us all the ſweet, delicious Fruits of Heaven and Glory. Earth-ſeeking is uſually Heaven-loſing: They that Trade moſt for the World, do ſeldom Purchaſe that One Pearl of great Price. *Sicily* is ſo full of ſweet Flowers, (if *Diodorus Siculus* may be Credited) that Dogs cannot Hunt there: Sure I am, the ſweet Injoyments of this World, may eaſily make us loſe the Scent of Heaven. How well Satisfied then ſhould we be, to be without theſe things, ſtriving to live above them, when we find them ſo often, like a ſtrong Remora, hindring us in our Courſe to the Fair Haven of Eternal Happineſs? Of ſome Mountains, *Geographers* Write, That their Tops are above the middle Region of the Air, and out of the reach of Storms: Thus Chriſtians, they ſhould leave this lower Region of the World, and live above, would they not be Storm driven in their Voyage towards the Holy-Land. || *Anaxagoras* being Accus'd, as One that Studied not Poli-

* Ἐν ἐθῆτι ἐρωτοπεποιημένη. Juſt. Mart.

|| Εὐφήμει, ἔφη ἐμοὶ γὰρ σφόδρα μελει τῆς πατριδος, δεῖξας τὸν οὐρανόν. Sic Laert. in ejus vita.

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ticks for his Country's Good; *I have* (cry'd he) *a great Care of my Country!* pointing at Heaven. Let the World, Christians, Accuse you how it will, before that you Study Heaven, that you Meditate Glory, that you seek with all Care and Diligence the Kingdom of God.

OF so great Consequence is a due Respect to Heaven and Glory, that * *Lactantius* denies those to be of the True Religion, who seek them not as their Happiness and Reward: Nor will he grant, That any Man knows the Power of Virtue, who remains Ignorant of, not desiring that Eternal Recompence, wherewith the Lord at length will Crown it. However, you may Learn by this Treatise, that it is of wonderful great Concern to a Christian, in all his Obedience; and therefore, no such *Forbidden Fruit* as some would have it be, but a *Tree of Life*, planted by Heaven, for all God's People to Feed upon. Some, I know, have Applauded Un-bribed Obedience, without eying the Reward, by the Emblem of a *Lady*, with a *Water-pot* in the one *Hand*, and a *Fire brand* in the other; Resolving, to Serve the Lord, though *Hell-fire* were Quenched with the *Water*, and there were no Torments to Punish her for Sin; though *Paradise* were Burnt up with the *Fire*, and there were no Reward, no Heaven, no Glory to Crown her for Well-doing. How far such *Hyperbolical* Abstractions are Commendable, I have shewed else-where: And must here only say, That though the New Nature would

* *Est enim Deus, qui solus potest honorare virtutem, cujus merces immortalitas sola est; quam qui non appetunt, nec Religionem tenent, cui æterna subjacet vita: profecto neque virtutis vim sciunt cujus præmium ignorant.* Lact. Instit. Lib. 3. Cap. 27. p. 332.

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act like it self, let God deal with it how he please, yet it's dangerous to Perplex poor, trembling Consciences with those Suppositions, wherein we have not the Spirit of God going before us. This were just as if you should set a Man to Shoot, and then take away the Mark: Or, as if you should bid a Man go Work in your Field, and allow him no Wages for his Incouragement. Sure I am, that as the Gospel deterreth us from Sin, by Arguments formed out of Hell and eternal Damnation: So it incourageth us to wait upon God in a way of Duty, by Arguments made out of Heaven and Glory. *** There is nothing more usual with the Holy Ghost, calling poor Sinners to Repentance, than to interweave Mercies and Judgments, Promises of Heaven that we may not Despair, and Threatnings of Hell that we may not be Secure, and Presume. True it is, God must first be Loved and Served for Himself: And so he may be, and yet be Loved for Heaven too, so long as we seek no other Heaven, but what stands in the Full Injoyment of Himself. There is no such a vast *Hiatus*, such a μέγα χάσμα, such a great Gulf betwixt God's Glory, and man's Salvation, as some do Fancy: The Sacred Oracles do no where speak of such an implacable Enmity betwixt them, nor any where teach them to stand upon Terms of Opposition, so that he who beholds the one, should not be capable of casting an Eye upon the other also. ¶ *Clemens Alexandrinus* will have the great end

*** Διὰ φόβου καὶ διὰ παρακλήσεως ὁ Θεὸς τὴν σωτηρίαν ἡμῶν οἰκονομεῖ. Ὑφόβος οὐκ ἀφίησιν ἡμᾶς ὑπὸ τῆς ῥᾳθυμίας ἐκλύεσθαι. ἡ παράκλησις οὐκ ἀφίησιν ὑπὸ τῆς ἀθυμίας ἐκπίπτειν. Chrysost. Hom. 6. ad Pop. Antioch.

¶ Τέλος δέ ἐστι θεοσεβείας, ἡ ἀΐδιος ἀνάπαυσις ἐν τῷ Θεῷ. Clem. Alex. Pædag. Lib. 1. Cap. 13. Pag. 101.

of all Religion and true Piety, to be the Acquiſition of an eternal Reſt in the Downy Boſome of God's Love. To be ſure it doth not Illegitimate any Man's Piety, nor Impeach the Truth of his Religion, to make this his End in ſerving God, that he may arrive at length to the full Fruition of God in Glory. The Lord, by a Miracle of Condeſcending Love, doth allow us, in Gloriſying him, to ſeek our own Glory: And, in Serving Him, he gives us leave to eye the Saving of our own Souls. Should I tell you, that in all his Commands, the Lord ſeeks not *Himſelf*, but *you*; not that he may reap any Acceſſions of Happineſs and Glory by your Obedience, but that you may carry away the whole Crop; there is a Truth in it, for which both *Lactantius*, and *Clemens Alexandrinus* will be my Vouchees. * The great work which God hath been contriving from all Eternity, and ſtill hath upon the Wheel in the World, is to ſave his People from their ſins, and to bring them to a ſtate of endleſs Happineſs. So ſaith *Clement*. ‖ Therefore God wills his People to worſhip and do Homage to him as a Father, that keeping on in the pleaſant Paths of Virtue, and divine heavenly Wiſdom, they may come at length to Life, and bleſſed Immortality with Himſelf. So *Lactantius*. The Lord ſets us to Work in his Vine-yard,

* Οὐδὲν γὰρ ἀλλ' ἢ τέτο ἔργον μόνον ἐστὶν αὐτῷ σῴζειν τὸν ἄνθρωπον. Clem. Alex. Admonit. ad Gent. p. 42.

‖ *Propterea igitur colisse Deus expetit, et honorari ab homine tanquam Pater, ut virtutem, ac ſapientiam teneat, quæ ſola immortalitatem parit. Nam qui Deum honoraverit, hoc aſſicietur, præmio, ut ſit æternum beatus, ſit que apud Deum, et cum Deo ſemper.* Lact. de vit. beat. cap. 5. pag. 666.

that

that he may give us the Reward of eternal Glory, not that any Revenues of further Felicity may be brought into the Exchequer of Heaven for him, by our workings. The Lord knows how Dead we are Naturally to the things which concern our eternal Peace: And therefore doth he tempt our desires as it were with the tenders of Glory, Honour and Immortality, that he may bring us to chuse the way of Life.

AND, O how Serious should this make us in the study of Holiness! how willing to spend and be spent in the Work of the Lord, when so sure that all the Lines of Obedience which we draw, shall center in Happiness! †† *Quintilian* is of Opinion, That though in it self Ambition be a Foul Vice, yet it begets as the Off-spring thereof, many a Beautiful and Amiable Virtue. Sure I am, there is an holy Ambition, a Desire to be Great in the Kingdom of God, to sit High in Glory, that, if deeply rooted in our Hearts, would bring forth a most virtuous Off-spring in our Lives, making us Men of brave Resolutions, of high Majestick Spirits. We should then think it as much below ourselves, to be dabling, like Children, in the Mire of Worldly Drudgery, and filling our Laps with the Dirt of Earthly Injoyments, as *Alexander* thought it below his Princely Grandeur, to be found exercising at the *Olympick Games*. When *Hormisdas*, that Noble *Persian*, could not be drawn by a sordid Office in

* Πειράζει σε ὁ κύριος ἐκλέξασθαι τὸν ζωήν. Clem. Alex. Admon. ad Gent. pag. 45.

†† *Licet ipsa vitium sit ambitio, frequentur tamen causa virtutum est.* Quint. Institut. Orat. Lib. 1. c. 2. p. mihi 14.

the Stable, to Revolt from Jesus Christ, yet the King thought, by some greater Preferment, to overcome him, and therefore promoting him in his Palace, *Jam nega Fabri Filium*, said he; *Now deny the Carpenter's Son*, speaking Reproachfully of Christ: But such Principles of Heroicalness, such a Spirit of Gallantry, did a due respect had to the Recompence of Reward, put into him, that he can Trample with an holy Scorn upon all those Honours, when coming to Bribe him out of his Interest in Christ and Glory. Thus it would make us Scorn the World, and let go all worldly Injoyments, rather than Deny Christ, or do any thing unworthy our Christian Profession, did we but ponder upon the Crown prepared for us. He that hath this Hope, *purifies himself*, (saith the Apostle 1 *John* 3. 3.) [speaking of the Hope of Glory at Christ's Appearance] *as he is pure*. If any thing there be, which can beget in us a care to walk before God, in all holy Conversation and Godliness, 'tis certainly the due Consideration of that Eternal Reward that God sets before us. Heart Purity, with a Life of practical Godliness, that's the *Regia Via*, the King of Heaven's High way, which leads to Glory: So that whoever hath a due respect to heavenly Glory, desiring that as the Reward of all his Labours, can no more make light Performances, than a Man who desires Life, can get Light by Food and Raiment, with such like Comforts, that are as Oyl to feed that Lamp. ¶ As there is no possibility of arriving at Heaven without Know-

¶ *Scientia id praestat, ut quomodo, et quo perveniendum sit, noverimus, virtus ut perveniamus. Alterum sine altero nihil valet: ex scientia enim virtus, ex virtute Summum Bonum nascitur.* Lact. Instit. lib. 3. cap. 12. p. 271.

ledge

ledge of the way: So neither is it poſſible, that we ſhould ever come to Heaven, the way being known without walking therein. 'Tis not the *Jacob's* Staff of Speculation, but the *Jacob's* Ladder of a Godly Converſation, by which we muſt Climb the Tree of Life. The School-men have large Diſputes *pro* and *con* about the Nature of Divinity, Whether it conſiſt more in Speculation or in Practiſe? *Aquinas* makes *Theologiam Speculativam*, and *Scotus* will have it *Practicam*; but indeed 'tis the Complication of both theſe that makes a good Chriſtian, whoſe Goſpel Light muſt be Animated with a Goſpel Life, and all whoſe Knowledge muſt Expatiate into Obedience. *Theſe things if you know* (ſaith the Lord of Life) *happy are ye if you do them.* John, 13. 17. Knowledge may be our Pilot to guide us in our courſe; but Practiſe is the Ship in which we muſt Sail to the Shore of eternal Soul-ſatisfying Happineſs. Hence the Apoſtle, (*James*, 1. 25.) pronounces the Practical Hearer *Bleſſed*, though not for his Deed, yet in his Deed clearly making Practiſe the Evidence, thô not the Ground of our Happineſs; the Way that leads to a Crown of Life, though not the Price whereby we ſhould think to purchaſe it. As God is a plentiful Rewarder of thoſe that diligently ſeek him, ſo he will be ſought before ever the reward of eternal Glory can be had. Having therefore our Eyes upon the Star of True Happineſs, let us keep our Hands to the Helm of Practical Holineſs. [t] He that would be Bleſſed, deſiring to be Wiſe to Salvation, let him hear the Voice of God; let

[t] *Qui vult ſapiens ac beatus eſſe, audiat Dei vocem; diſcat juſtitiam; humana contemnat; divina ſuſcipiat ut Summum illud Bonum ad quod natus eſt, poſſit adipiſci.* Lact.

him work Righteouſneſs; let him deſpiſe humane Vanities; let him enterprize divine Offices; that he may come at length to the full Enjoyment of that Chiefeſt Good, for which he came into the World. We muſt quit ourſelves like Men on Earth, or never look to be made glorious like the Angels in Heaven. True Happineſs is a rich Jewel, Lockt up in the Cabinet of Heaven, in the Kingdom of God: Holineſs muſt turn the Key, or the Door of Bleſſedneſs, the Gates of the Heavenly *Jeruſalem*, will never open to us. Keep we therefore our Eyes upon Heaven's Glory, and then forbear we to do the Work of God upon Earth if we can. It's hope of Gain that makes the diligent Tradesman be up ſo early, and ſo patient to endure hardſhip: How much more ſhould the Hope of gaining not Earth but Heaven, not thoſe Riches which periſh in the uſing, but the Riches of eternal Glory, make us labour to be Holy? Oh let Carking for this World be expelled with our Care for Heaven: Let this eat up our Hearts with deſire to have the Injoyment of that glorious Inheritance! 'Tis Fabled of *Leobis* and *Biton*, that their Father having been imploring the greateſt Bleſſing from the Gods upon theſe his Two Sons, the next morning they were found both Dead in their Beds. The greateſt Bleſſing that can befall a Child of God, is to dye in the Lord, bidding Adieu to this vale of Tears, and ſo entring upon his Maſter's Joy. The Happineſs of God's People doth indeed dawn in this Life in the Beauties of Holineſs from the womb of the Morning; but the Noon-tide of their Happineſs, the Meridian Light of Glory, doth never ſhine forth upon them, till they come to Heaven. Moſt of a Chriſtian's Drink in this Life is *Oxymel*: Heaven alone puts that pure Cup of Conſolation into his hand, wherein there is no ſour Ingredients. True Bleſſedneſs grows indeed upon the Tree of Godlineſs, which hath indeed

ſome

ſome Bloomings and Buds of Comfort here; but it comes not to it's full growth till another Life: This World is too Cold a Climate to bring it to Ripeneſs; it muſt firſt be tranſplanted into the heavenly Canaan, and have the Sun of Righteouſneſs ſhining upon it in full ſtrength, before the bleſſed Fruit of this Tree will ever be brought to it's full Maturity. So that a Chriſtian doth not Wither when plucked up of Death as it were by the Roots: but he changes the place of his growth, leaving the Wilderneſs to be Planted in Canaan, where the Fruit of Holineſs is now Crowned with Life everlaſting.

COME ¶ then, come all ye that Hunger, that being ſatisfy'd with this heavenly Food, ye may lay aſide your Hunger for ever. This Meat and Drink, which God hath provided in Heaven, is of that Sovereign Virtue, that it both makes the Blind to See, and the Deaf to Hear, and the Lame to Leap for Joy, and the Fooliſh to know Underſtanding, and the Sick it reſtores to Health, and the Dead it makes to Live a life of endleſs Glory. *Tully* would have a Prince fed with Honour, and drawn to Heroick Atchievements by the deſire of Glory and Renown: And I, likewiſe would have God's People to live upon the Glory to come, as that which will draw them to walk worthy of God,

¶ *Veniant, qui eſuriunt; ut cæleſti cibo ſaturati, ſempiternam famem ponant. Veniant qui ſitiunt, ut aquam ſalutarem de perenni Cæleſtique Fonte pleniſſimis faucibus trahant. Hoc cibatu atque potu Dei, et cæci videbunt, et ſurdi audient; & muti Loquentur; & claudi ambulabunt; & ſtulti ſapient; & ægroti valebunt; & mortui reviveſcent.* Lact. de vit. Beat, cap. 27. pag. 732. Edit. Gal.

who hath called them out of Darkneſs into the Kingdom of his dear Son. Can any Man that ſees Heaven, and knows what it is to be with the Lord for ever, go on in a courſe of ſenſual brutiſh living, not regarding to prepare himſelf for the Glory to be revealed in him? So ſweet is the Pleaſure of that eternal Light, that if we ſhould enjoy the ſame no more than one ſhort hour, yet for this one hour's Happineſs, we ought, and that deſervedly, to deſpiſe all the Delights and Pleaſures that the univerſal confluence of Worldly enjoyments could afford us.

TELL me then, if God's People be not well adviſed, to ſtudy Holineſs? Tell me, if the Wicked be not dreadfully Beſotted, to go on in a courſe of Ungodlineſs? Oh tell me, or yourſelves rather, if the Fleſh be not a deadly Enemy, if the World be not a murtherous Traytor, that for the Pleaſures of Sin, which are but for a ſeaſon, would make us to forfeit ſuch fulneſs of unutterable Joyes at God's right hand for evermore? What Man that is well in his Wits, conſidering theſe things, would delight in the Pleaſures of Death, to loſe for them the Paradiſe of God? To live a life of ſenſual Pleaſure, or to win the World by works of Darkneſs, what is your Gain poor Mortals, if you loſe the Inheritance of Saints in light? Remember, Heaven is an holy place, into which nothing that defileth, or is unclean can ever enter! Queen *Elizabeth*, they ſay, obſerving once in her Progreſs ſome Pictures of her ſelf, hung up that were much unlike her, cauſed them to be pulled down and burnt. Burning and everlaſting Deſtruction in Hell muſt be the end of all thoſe who ſtrive not to become like God in Purity and Holineſs! Beſure therefore that you be found changed into his Image: Let every unrighteous way be ſhunned, and let Religion be your τὸ ἔργον, the

great

great Buſineſs of your Lives, would you ever eſcape Miſery, and be Crowned with Glory. You muſt both begin and hold on in the Spirit, would you ever come to the Spirits of Juſt Men made Perfect. He that would have his Holineſs carry his Soul to Heaven, muſt be ſure to carry it to the Grave with him. Perſeverance, that is the Crowning Grace; and yet few there be, who do Crown their good Undertakings with Perſeverance. Albeit, that thoſe alone who continue in Well-doing to the end ſhall be Saved; Yet ſmall is the number of thoſe, who make not a full end of Well-doing, before ever Salvation be obtained. The hands of our Faith and Obedience, like thoſe of *Moſes*, are apt to grow weary, and to hang down, if the living Stone of an eternally glorious Reward, be not put under them, by a due Reſpect had thereunto: That therefore our Hearts may never fail us, nor our Hands grow weary in Well-doing, the Lord allows us to have with *Moſes* an Eye fixed upon the Recompence of Life everlaſting.

WHAT then remains, but that we all give diligence to anſwer the Lord's Bounty, with undaunted Perſeverance in a way of Duty, looking carefully to ourſelves, that we loſe not the things which we have wrought, but that having finiſhed our Courſe with Joy, we may receive a full Reward. He that holds the Myſtery of the Faith in a pure Conſcience ſhall be Saved; but he that makes Shipwrack of Faith and a good Conſcience ſhall be Damned! Look to it Chriſtians, exchange not *Canaan* for *Egypt*, exchange not Heaven for Hell, Oh take heed that you make not Sale of a Crown of Life, of a Kingdom that cannot be ſhaken, for the Wages of Unrighteouſneſs!

NOW

NOW may the Lord make this enſuing Diſcourſe to you, like a *Golden Spur*, to extimulate and provoke to Diligence, in the way to *Sion*. May He cauſe it, like ſo much divine *Nepenthe*, to expel your worldly Sorrows, and to fill your Souls with the Oyl of Gladneſs! May he let you find it as a Pillar of Fire to guide you through this Wilderneſs, to the Land of Promiſe! May he change it whilſt you ſhall meditate upon it, into the Chariot of *Amminidab*, that will carry your Hearts away into Heaven, enabling you to lay up for yourſelves a Treaſure there! So Prayeth,

Yours in the Faith, Love, and Service of the Everlaſting Goſpel, for JESUS's *Sake,*

JOSEPH COOPER.

A

PROSPECT

OF

Heavenly Glory,

For the Comfort of

Sion's Mourners

HEB. XI. xxvi.

For he had Respect unto the Recompence of the Reward.

CHAP. I.

The Con-Text Cleared, the Text Divided, and the Terms Explained, with the Doctrine Observed from the Words.

SINCE first the *Tree of Knowledge*, became an occasion of eternal Death to us, the *Tree of Life it self*, hath brought forth almost nothing else but *Apples of Contention* amongst us, some Affirming, That we are to Merit eternal Life by

by our Obedience, and others, denying the Lawfulness of having any respect at all to eternal Life in our Obedience, though only by way of Incouragement, and as the unmerited, and gratuitous Reward, which God hath freely promised to all that *Diligently seek him.* Heb. 11. 6.

BUT as *Christ* himself, the sole Author of eternal Life to all that obey him, was Crucified betwixt Two Thieves, so that which I take to be the Truth of God in this case, as neither Derogating from the Freeness of his Grace, nor yet Patronizing Disingenuity and a Mercenary Spirit in Man, why, it lyes inviolate betwixt these Two Extremes, which are both of them Errors of no less dangerous Consequence, than of manifest and palpable Repugnancy to the unerring Rule of Truth, God's holy Word. For though we may not have Respect to the *purchasing of eternal Life, by our Obedience*, yet we may lawfully have Respect to the *Possession of it in our Obedience:* And though we must not make eternal Life the sole Ground of Obeying the Lord, yet we may lawfully with *Moses*, to quicken us in our Obedience, have Respect to the Recompence of Reward, as I hope by Divine assistance, having first given you the Dependance, and genuine Sense of them, to make good from the Words of my Text.

FOR the Dependance of the Words, we must know that if we look upon the general state of this Chapter, wherein they have their place of residence, we shall find it to be an Apostolical *Abridgment of the Old Testament*, in that part thereof which is Historical, containing a Narration of the *Heroical Atchievements* of those *Famous Worthies of the Lord*, the excellency of whose Faith in the many eminent Fruits, and invincible Operations of it, is herein left upon everlasting *Record*,

as

as that which ſhall be *found unto Praiſe, and Honour, and Glory at the bleſſed Appearance of Jeſus Chriſt.* 1 Pet. 1. 7.

AMONGST theſe *Famous Worthies*, of whom both Men and Women, our Apoſtle gives a particular *Catalogue*, as of Perſons made Glorious by the unblaſtable Fruits of a lively Faith, ſome have Renowned themſelves as Servants *actively*, by their doing and living to God; and others have approved themſelves as Soldiers *paſſively*, by their Magnanimous Suffering and Dying for God: But now *Moſes*, of whom my Text is ſpoken, ſtands fully intereſted in both Conditions, as having given ſufficient Teſtimony of his Faith, not only by what he did, but alſo by what he ſuffered; not only by laying forth his Life in the ways of God, but alſo by his readineſs to lay down both Riches, and Honours, and Pleaſures, yea, and Life it ſelf for the Cauſe of God. For, whereas, whilſt yet in his Non-age, he had the Honour to be called the Son of *Pharoah*'s Daughter, yet no ſooner did he come to Age, and arrive at the *acme* of true Wiſdom, but he voluntarily renounced that Priviledge, though poſſibly it might have proved a Preludium to Royal Dignity, intitling him to the Crown and Government of all *Egypt*, ſo great was his Ambition to be found in the number, that he might have a Right to all the Priviledges of God's Children. *ver.* 24.

WHEREAS he might have lived a Courtier, enjoying what Heart could wiſh, faring deliciouſly every day, and glutting himſelf with all carnal Pleaſures, that either variety of melodious Sounds, and exquiſite Harmony, or gorgeous Apparel, or extremity of Luxury could poſſibly afford: Yet we find him bidding adieu to all theſe, and rather *chuſing to ſuffer unde-*

undeſerved Scorn, Reproach, and Perſecution with the People of God, than to enjoy thoſe, and the like Pleaſures of Sin for a ſeaſon, v. 25.

WHEREAS in a word, the whole Land of *Egypt* was before him, and likely (for ought I know) to entertain him with the ſway of a Royal Scepter, with the Government of the whole Kingdom, and with an univerſal Confluence of all the Happineſs that either Riches, or Honours, or the whole Treaſury of *Egypt* could ſuppeditate: Yet in the preceding part of this Verſe, wherein my Text lyes, the Holy Ghoſt there teſtifies of him, *that he preferred the reproach of Chriſt before all this*, the very worſt, and that which is moſt bitter in Chriſt, before the choiceſt Treaſures, before the very beſt, the moſt ſweet and delightful Enjoyments in all the Land of *Egypt*, eſteeming it his greateſt Honour to be *diſhonoured* in the World, for the ſake of the Lord Jeſus; and the reaſon of all this, you have ſubjoyned in the Words of my Text, *even becauſe he had a Reſpect to the Recompence of the Reward.*

THUS I have in ſhort given you the *Dependance* of the Words and thereby alſo given you to underſtand, that they are brought in as one grand reaſon of *Moſes* his Obedience and Self-denyal, letting us plainly know, why *Moſes* ſhould thus refuſe the great dignity of being called the Son of *Pharaoh*'s daughter, why he ſhould *rather chooſe to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a ſeaſon*: Why he ſhould eſteem ſo highly of Reproach for Chriſt, as to count it greater Riches than the choiceſt Treaſures in all the Land of *Egypt*; and the reaſon of all this was, *becauſe he had Reſpect to the Recompence of the Reward*, which if ſeriouſly conſider'd of, why,

it

it will make him take up his Croſs chearfully, it will make him follow hard after Chriſt, as well in Adverſity as in Proſperity; it will make him do, and ſuffer, and willing to become any thing, if by any means he may attain ſuch a tranſcendently glorious Reward, a Reward that is nothing leſs than the full enjoyment of God over all, bleſſed for ever, in *whoſe Preſence there is fulneſs of Joy, and at whoſe Right-hand there are Pleaſures for evermore.* Pſal. 16. 11.

BUT waving the Relative Conſideration of the Words, we purpoſe to inſiſt upon them as Abſolutely Conſidered, and as they are an intire Propoſition of themſelves, and ſo they will preſent us with theſe Two Conſiderables following.

I. A Gracious Act, exerted by *Moſes*, the Man of God, and that we have expreſſed in theſe Words; *For he had Reſpect* ——

II. A Glorious Object, about which, that Act of *Moſes* was exerciſed, and that we have expreſſed in theſe Words; ---*To the Recompence of the Reward.*

THESE are the parts of the Text, the Genuine ſenſe whereof I ſhall give you in the explication of the Terms, labouring now to break the Shell, that ſo you may come to that ſweet Kernel of Goſpel-truth, which is wrapt up, and encloſed therein.

FOR he had reſpect.] In this Phraſe is implyed, that gracious Act of *Moſes*, whereby he had reſpect to, ſtedfaſtly fixing his eye upon, the recompence of the Reward, as matter of ſingular incouragement to deny himſelf for the Lord's ſake, in all thoſe Riches, Honours, and variety of carnal Pleaſures, which by diſſembling

dissembling Conscience, and continuing a Courtier he might probably have enjoyed, at least for a Season. The Original word ἀπέβλεπεν is metaphorical, signifying in this place, to look from one thing to another, not with the eye of the Body by any corporeal sight, but with the eye of the Soul by a spiritual sight: And so truly it doth most emphatically set forth the power of *Moses* his Faith, enabling him to look from the things that are seen, to the things that are not seen, from things Temporal to things Eternal, by which means he was wonderfully encouraged to let go all worldly Advantages, and to suffer Affliction chearfully with the people of God. *Moses* had the whole Land of *Egypt*, together with all the Riches, Glory, and Pleasures thereof before him, which a Carnal heart would think might have made him content to live and die a Courtier: But such was the power of Faith within him, fixing his heart and mind upon things above, upon the Land of Promise, the Cœlestial *Canaan*, the Heavenly *Jerusalem*, together with the Beatifical Vision of God in Eternal Glory, that for these he can chearfully renounce whatever Riches, whatever Honours, whatever Pleasures the Land of *Ægypt* could possibly afford him.

TO the Recompence of the Reward.] That glorious Object, upon which *Moses* fixing his eye, did so chearfully deny himself in all his worldly enjoyments, you have here expressed by one word in the Original, μισθαποδοσία, signifying such a Reward, whereby a Man is Recompenced. This Recompense is diversly taken, according to the Persons to whom, and work for which, it is given. When to a wicked Person for an evil work, it intendeth a fearful Revenge, comprizing under it Indignation and Wrath, Tribulation and Anguish, as that which is due to Sinners upon the commission of any the least Transgression: But when,

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to a Righteous Perſon accepted of God through Chriſt, as here in my Text, for a work approved by him, then indeed it doth not import any merit or deſert on Man's part, but abundance of Mercy and Grace on God's part, who, though we are unprofitable Servants, and can merit nothing at his hands, yet will not ſuffer us to do or endure any thing for his ſake, without a moſt tranſcendently great and glorious Recompence.

WHAT that recompence of reward was, upon which *Moſes* ſo ſtedfaſtly fixed his eye, is not here I confeſs diſtinctly ſet down, but yet we may eaſily collect from the carriage of *Moſes*, that it was ſome higher Honour, ſome better Pleaſure, ſome more excellent and durable Treaſure, than the Land of *Ægypt* could ever afford him, otherwiſe, making choice of theſe, why is it that we find him renouncing thoſe, unleſs we ſhould think him to have changed for the worſe, when yet we find the Spirit of God, in the words of my Text, commending his choice?

'TWAS not then any Temporal Reward, but an Eternal Reward that *Moſes* had in his eye. 'Twas not Earth, but Heaven; 'twas not the Meat that periſheth, but the Meat which will indure to Everlaſting Life; 'twas not any Momentary Pleaſure laſting only for a Seaſon, but it was Fulneſs of Joy in God's preſence, it was perfect freedom from Sin, it was Grace glorified, it was the Beatifical Viſion of God in Heaven, together with thoſe Soul-ſatisfying Pleaſures that are at his right hand for evermore, to which, in all his obedience, we find *Moſes* ſo ſtedfaſtly looking.

SO then from the practiſe of *Moſes*, the Man of God, thus fixing his eye in all his obedience upon

the recompence of Reward, and encouraging himſelf therewith chearfully to bear the Croſs of Chriſt, to Mortification, Self-denyal, and the like wholſome ſeverities of Religion, you may obſerve with me this point of

DOCTRINE.

That God's People for their better encouragement to all holy, ſelf-denying, and obediential walking before him, they may lawfully have Reſpect to the Recompence of the Reward.

WHILST we are denying our ſelves, running the way of God's Commandments, and doing the work which he hath given us to finiſh here on Earth, 'tis no Solœciſm at all in Chriſtianity, for us to have our eye ſtedfaſtly fixed upon that eternally glorious Reward, which the Lord hath laid up with himſelf for us in the Kingdom of Heaven. We may, lawfully walking with God all our life, be encouraged againſt whatever Difficulties and Perſecutions we meet with in Heaven's way, to think how incorruptible the Crown is, how glorious the Kingdom, how unſpeakable the Joy, how ſecure the Reſt, how endleſs the Pleaſures, how undefiled the Inheritance, how full, uninterruptible, and everlaſtingly ſatisfying, the Communion with God over all bleſſed for ever is, whereof we ſhall take Poſſeſſion in the hour of death.

HOLY *Daniel*, when praying in the Land of his Captivity, he opened his Window, and ſet his face towards *Jeruſalem*: Thus when Praying, when Repenting, when Suffering, and Dying for Chriſt, we may lawfully open the Eye of Faith, and ſet our faces towards the heavenly *Jeruſalem*, towards the promiſed *Canaan*, towards the Temple of God in Zion, the place of our eternally bleſſed, and glorious Reſt.

'TIS

'TIS a bold attempt for Men to make reſtrictions where God himſelf hath made none; for Men to ſay we *muſt not*, when God himſelf ſaith we *may* in all our obedience have an eye to the recompenſe of Reward, to the full enjoyment of him in Glory.

THE example of *Moſes* in this place, doth evince beyond all exception, that ſome reſpect may lawfully be had to the recompence of the Reward, at leaſt by way of motive and encouragement to ſtir us up, and to quicken us both in doing and ſuffering for the God of Heaven. For this you ſee is given in as one ſpecial reaſon, Why he refuſed to be called the Son of *Pharaoh's* Daughter: Why he *choſe rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of ſin for a ſeaſon*: And, why he *eſteemed the Reproach of Chriſt greater Riches than the Treaſures of Ægypt*, even becauſe he *had a reſpect to the Recompence of the Reward*, eſteeming of all the Riches, Honours, Pleaſures and Enjoyments of this World, as not worthy to be compared with the Glory that was to be revealed in him.

AND if *Moſes* might thus incourage himſelf to indure hardſhip, as a good Souldier of Jeſus Chriſt, by having an eye fixed upon the recompence of Reward, upon Glory, Honour, and Immortality, why ſhould it not be lawful for Chriſtians to do the ſame? How can that be unlawful in Chriſtians, which the Holy Ghoſt hath left upon eternal record, as a matter of high commendation in him? Let us not think that the Lord will condemn us for looking at that in our Obedience, for which he hath ſo highly commended his Servant *Moſes*. That which was imputed to him for a Virtue, will never be imputed to us for a Crime: But we alſo, as well as he, may, for our better encouragement in all the ways of obedi-

ence, have reſpect to the recompence of reward, to that *far more exceeding and eternal weight of Glory.* The Husbandman can cheerfully undergo the Labour and Charges of Seed-time, though many times very great, when his eye is fixed upon the Harveſt. Thus to make us chearful in ſowing to the Spirit, we may lawfully have an eye to the great Harveſt, when every one that now ſoweth Righteouſneſs, ſhall be ſure to Reap a *full Crop of Eternal Glory*, Gal. 6. 8. 9.

CHAP. II.

The Method laid down, with two introductory Propoſitions, for the better underſtanding of the Doctrin.

IN the proſecution of this Heavenly Truth, having firſt premiſed ſomething by way of Introduction, I purpoſe (*annuente Deo*) to obſerve this Method.

I. I ſhall ſhew you, What it is to have reſpect to the Recompence of the Reward.

II. I ſhall endeavour to let you underſtand, How you are to have Reſpect to the Recompence of Reward.

III. I ſhall give you Some Scripture Reaſons, proving that you may have reſpect to the recompence of reward.

IV. AND laſtly, I ſhall help you to improve this Truth, by way of Uſe and Application, that ſo it may not

not be Unprofitable, but every way Advantageous to your Souls.

BEFORE I come to theſe things, you muſt give me leave to premiſe ſomething (as was hinted.) by way of introduction, which I ſhall wholly comprize in theſe two particulars.

1. *THAT we are bound to ſerve the Lord, and to walk in all dutiful obedience before him, though there were no Heaven, no Glory, nor reward of Eternal Life to be expected from him.* The obligation of our obedience to the Lord Jehovah, ariſeth not ſo much from the promiſe of Eternal Life, annexed to the Commandment, as from the authority of God's Commanding.

INDEED, when-ever God ſweetens his Precepts with Promiſes, crowning our Temporal Obedience with an Eternally Glorious Recompence, this lays us under a ſtronger engagement: But yet if you ſeparate betwixt the Precept and the Promiſe, if you take away the Reward of Eternal Life, yet all this will not diſſolve, nor nullify that obligation of Obedience to God, that lies upon us. For impoſſible it is, and utterly repugnant to the quality of Rational Creatures, as we are, not to be ſubject to the will of our Creator, and indebted in all poſſible Obedience to him that made us.

SUCH is the tranſcendent Excellency of God, that in himſelf he is infinitely worthy of all our Services, and ſuch is the Sovereignty of God over us, that though we ſhould ſerve him ten thouſand years together, in the moſt holy, ſeraphick, and heavenly manner that ever Saint or Angel did, yet after all

this, he might annihilate us, and yet do us no wrong.

WHATSOEVER we are, whatsoever we have, whatsoever we are able to do in this world, the Lord hath more interest in it than we have our selves, and therefore we owe our selves, we owe our enjoyments, and services to him; so that he may justly require them at our hands upon any terms, and we are bound to surrender them, though he should never vouchsafe us the least recompence of Reward for so doing. (*a*) Though we may look to the Recompence of Reward, yet we must not stay there, but must look beyond it to God's Glory, resolving, that though he should never Reward us, yet in well-doing we would glorify him.

A Child is bound in duty to obey his Parents, though they have no Portion, no Riches, no Inheritance to bestow upon him, because they are his Parents: Thus Christians, though there were no Heaven, no Happiness, no reward of Eternal Life for God to bestow upon you, yet doubtless you were bound to obey him, even because he is God over all blessed for ever.

(*b*) FOR sundry respects whatever good works we do, or can do, they are all of them due to God,

(*a*) *Nos tamen in præmijs non oportet consistere, sed longius spectare ad gloriam dei, ut quamvis nulla præmia proponerentur, tamen velimus recte facere.*

(*b*) *Pluribus de causis in solidum omnia opera nostra bona sunt debita deo, ita ut possit omnia exigere, etiamsi præmium nullum dare velit.* Bern. in Serm. *de Quadrages.*

and

and therefore (ſaith *Bernard*) he might require them of us, and we accordingly were bound to perform them, though he ſhould never render to us for them the reward of Eternal Life

2. *THAT though we thus owe Obedience to God, and are bound to ſerve him, were there no Reward to be expected, yet ſuch is the infinite condeſcention and goodneſs of God, that he hath provided an Eternally glorious Reward for all ſuch as walk ſincerely in Obedience before him.* He might exact Obedience at our hands upon terms of abſolute Sovereignty; but ſuch is his matchleſs condeſcention, that he only deſires it upon Terms of Bounty, and remunerative Goodneſs.

(*c*) THE Lord, though in regard of his abſolute Sovereignty over us he might, yet ſuch is his remunerative Goodneſs that he will not ſuffer any thing which we do for him to go unrewarded, but will certainly Crown it with Eternal Glory.

AS Chriſt commanded the broken Meat to be gathered up, not ſuffering the leaſt fragment to be loſt; So the Lord will gather an exact account of

(*c*) *Quamvis deus qui omnium Conditor eſt et dominus pro ſuo in nos jure et impio voluntatis ſuæ præcepta ſimpliciter proponere et a nobis obedientiam maga authoritate exgiere poſſit, patris tamen ingenium potius quam ſeveri et immitis domini, mores imitari vult, una cum præceptis ſuis ampliſſimas omnis generis bonorum promiſſiones proponens, quo facilius a nobis obedientiam impetret, qui tot, tamque graves ſentimus Remoras quæ a via ſalutis revocant.* Gualther. in 1. Johan. 4. 18. Pag. 61.

all our Performances, and will never ſuffer us to loſe ſo much as a Prayer, as a Sigh, as a Tear, no nor ſo much as a Cup of Cold Water by him, *Mat.* 10. 24. God's People are now indeed, by thoſe that have their Hope in this Life, counted of all Men moſt miſerable: But when Chriſt ſhall come to be glorified in his Saints, and admired of all thoſe that believe, then ſhall the Wicked themſelves be convinced, that verily there is a Reward for the Righteous, *Pſal.* 58. 11. Wicked Men think it in vain to ſerve God; they can ſee no profit in keeping his Ordinances: but however, if we walk uprightly, abounding in the work of the Lord, we ſhall find, that our labour will not be in vain with the Lord, and that in keeping his Commandments, there is great Reward, *Pſal.* 19. 11. 1 *Cor.* 15. 5, 8. *(d)* God will never forget our labour of Love, nor ſuffer any good thing that we do for him to go unrewarded.

'TIS ſtoried of *Caius* the Emperour, that after he came to be Emperour, the firſt thing he did was to preſer *Agrippa*, who, for wiſhing him that Imperial Dignity, had ſuffered Impriſonment, to whom he gave a Chain of Gold full as heavy as the Chain of Iron, which *Agrippa* had worn in Priſon for his ſake: Thus to be ſure, when the Lord comes to ſit upon the Throne of his Glory, the firſt thing he will do, ſhall be to Reward all thoſe that have done or ſuffered any thing for his ſake; then he ſets upon their Heads a Crown of Righteouſneſs, then he puts them in full Poſſeſſion of Eternal Glory, then he calls them up into Everlaſting Communion with God in Heaven, ſaying; *Come ye Bleſſed of my Father.* Mat. 25. 34.

(d) Nullum etenim bonum irremuneratum deus relinquit. Carthuſian. in Luke 16.

Pharaoh's

Pharoah's (e) Butler may forget the Kindneſs of *Joſeph*; but the Lord will never forget our Labour of Love, nor ſuffer any thing that we do for him, to go unrewarded. *Heb.* 6. 10. We have the Promiſe of God, who cannot Lie, for our Security, *that if by Patient continuance in well-doing, we ſeek for Glory, Honour, and Immortality, he will certainly Crown us at length with Life everlaſting.* Rom. 2. 7.

CHAP. III.

The Doctrine explain'd; ſhewing what it is to have a Reſpect to the Recompence of the Reward, in Six Particulars.

I. THESE things premiſed, I come now to ſhew you, What it is to have Reſpect in our Obedience to the Recompence of Reward: And that I ſhall indeavour to do in theſe few Particulars.

1. *STEDFASTLY to believe, that there is a Reward for the Righteous, and that our Labour ſhall never be in Vain in the Lord.* 1 Cor. 15. 5. 6. Faith is the Eye of the Soul, that gives it a ſight of thoſe eternal good things, which are not ſeen: So that when in our Obedience, we get as it were upon the top of Mount *Piſgah*, thence taking by the Eye of Faith, a Proſpect of the Heavenly *Canaan*, where after our wearifom Pilgrimage, we ſhall have an ever-

(e) *Utcunque homines pactum mercedem detinere et negare ſolent: Chriſtus tamen id nec faciet unquam, nec facere poteſt.* Titus 1. 2. *Davenant in Col.* c. 3. v. 24. p. 479.

laſting

laſting glorious Reſt, then we have *reſpect to the recompence of the Reward.*

MEN may poſſibly diſcourſe of Heaven and Glory, telling you to Admiration, how incorruptible the Crown is, how everlaſting the Joy, and how tranſcendently Glorious the Happineſs, which God hath provided for thoſe that Love him: But till they ſtedfaſtly believe the Truth of all this, till by Faith they can look within the Vail, till by Faith they can Antedate Heaven, and bring down the bright Reflections of eternal Glory into their own Hearts, they have no reſpect to the Recompence of the Reward. For how can he have reſpect to Heaven and Glory, to eternal Life and Happineſs in the World to come, who Believes them not?

THE Sun is a Glorious Body, but that's undiſcernable to a Blind Man, who wants an Eye to behold the Luſtre and Splendour of it: So though the Recompence of Reward be tranſcendently Glorious, and ten thouſand times more Radiant than the Sun in it's Noon-day brightneſs, yet an Unbeliever can have no reſpect to it, as wanting an Eye of Faith to diſcern all this. There is a dark Miſt upon Eternity to all Unbelievers; they are led by carnal Reaſon, and will therefore believe no more than what Senſe diſcovers: but now Faith, that gives a preſent Subſiſtence to future Glory, and is the convincing Evidence of *things hoped for*, of Heaven, and eternal Felicity, though as yet *unſeen*. Heb. 11. 1.

SENSE cannot out-ſee time, nor look beyond the Grave; but Faith gives the Soul a clearer Proſpect of Eternity, and ſhews it under all Afflictions, *a far more exceeding and eternal weight of Glory*. 2 Cor. 4. 17. So then, when by Faith we can look into another World,

World, believing that verily there is a Reward for the Righteous; when by Faith we can assure our hearts of the Glory to come, believing that he who Sows to the Spirit, shall of the Spirit Reap Life everlasting, then we *have Respect to the Recompence of the Reward.*

2. *FIDUCIALLY to apply it to our selves, as that which we believe shall be the Recompence wherewith the Lord will eternally Crown us.* Thus *Moses* whilst he refused to be called the Son of *Pharoah's* Daughter, esteeming the Reproach of Christ greater Riches than the Treasures in *Egypt*; doubtless he looked upon the Lord *Jehovah* as his Portion, upon the Kingdom of Heaven as his own Inheritance, upon Life, Happiness, and Eternal Glory, as things prepared for himself, and so he had Respect unto the Recompence of the Reward. To come unto the Lord in ways of Obedience, believing him to be a plentiful Rewarder of all that diligently seek him, is something: but when we appropriate God for a Portion to our selves, saying with *Thomas*, *My Lord, and my God*, and believe him to have prepared for us in particular, such Eternally Glorious Things, as eye never saw, nor ear heard, nor could the Heart of Man ever yet conceive of, then we have Respect indeed to the Recompence of the Reward.

THE Church of *Rome*, I confess, hath Anathematized all those who urge it upon Believers, as their duty to appropriate God, and Christ, and eternal Glory in Heaven, to their own Souls; and they call us by way of Reproach *Specialists*, for maintaining that the Object of saving Faith is the special Mercy of God; Remission of Sins for me, and Justification through the Blood of Christ for me, and a Crown of Life laid up for me, and a Kingdom of Eternal Glory

to

to be expected by me in Particular; this they declaim againſt as the firſt-born of all Abſurdities: But believe it Chriſtians, without this particular Appropriation of God and Chriſt, and Eternal Glory to our ſelves, our Faith will bring us no more Peace, no more Comfort, no more Joy in the Holy Ghoſt, than for *Lazarus* to hear there was Food enough in *Dives*'s Houſe, when he might not ſo much as taſte of the Crumbs that fell from that Rich Man's Table! *Hagar* had a Well of Water hard by her, but for all that ſhe ſits weeping, ſo long as ſhe ſaw it not: Thus Chriſtian, though God and Chriſt and the Kingdom of Heaven, with all the Glory thereof lye before thee, yet ſo long as thou lookeſt not upon God as thy Portion, upon Chriſt as thy Saviour, and upon the Kingdom of Heaven as thy Eternal Inheritance, no wonder though thou weep, and go mourning from day to day! For 'tis only reſpect to God and Chriſt, to Heaven and Eternal Glory, as things wherein we our ſelves have an Intereſt, that can effectually comfort our Souls, and make us rejoyce with Joy unſpeakable, and full of Glory.

STRIVE we then to look upon Heaven and Eternal Glory, as prepared for us in Particular, to look upon a Crown of Righteouſneſs as laid up for us, and then we have reſpect indeed to the Recompence of the Reward! Though, Chriſtian, thou canſt not ſay Riches are thine, yet ſee that thou canſt ſay Grace and Glory are thine; and that is much better. When once the Soul can ſay, though now I Sow in Tears, yet anon I ſhall Reap in Joy; though now I walk in Sackcloth, yet I ſhall ſhortly be cloathed upon with the White Robes of eternal Glory; though I be now Poor in this World, yet for all that, I am Rich in Faith, and Heir-apparent to the moſt glorious Kingdom that ever eye beheld; though I now lie amongſt

amongſt the Pots, mourning like the *Doves* of the Valley, yet, looking towards Heaven, can ſay, above yonder Heavens muſt I dwell for ever; above yonder Heavens hath the Lord prepared for me a Crown of Righteouſneſs, a Manſion of eternal Glory, all fulneſs of Joy in his Preſence, and unperiſhing Pleaſures at his own Right Hand for evermore. When thus, I ſay, the Soul can Appropriate the Happineſs, the Glory, and the Royalties of the World to come, to it ſelf, then it hath a due reſpect to the Recompence of the Reward.

3. *SERIOUSLY to conſider of Heaven, and Glory, and often to be meditating upon them.* 'Tis not a ſudden motion, nor now and then a tranſient thought about eternal Life and Happineſs in another World, that will prove a Man to have due reſpect to the Recompence of the Reward: But there muſt be ſerious Thoughts, and fixed Meditations upon them, ſo that the Mind may be delightfully buſied about, and wholly taken up in the ſweet Contemplation of them. *Zacheus* being a Man of low Stature, could not ſee Chriſt, but by climbing up into the *Sycamore-Tree.* (*f*) Thus Chriſtians, unleſs you climb up into the high *Sycamore* of Heavenly Meditation, ſeriouſly fixing your Thoughts in all your Obedience upon that Crown, that Kingdom, that eternal weight of Glory, which God hath prepared for thoſe that love him, you can never have any due reſpect to the Recompence of the Reward.

WHEN God would have *Abraham* take a view of *Canaan*, he called him up into the Mountain of

(*f*) *Neceſſe eſt igitur in animo frequenter verſare cœleſtia, nemo enim quærit illud de quo non cogitat.* Davenant. in Coloſ. c. 3. v. 1. Pag. 244.

Nebo,

Nebo, to the top of *Piſgah*: So, would we ever take a Proſpect of the Holy Land, the Promiſed *Canaan*, the Heavenly *Jeruſalem*, as that which muſt be the Reward of all our Labours, the way is to go up unto the Mountain of *Nebo*, even to the higheſt *Piſgah* of Heavenly Meditations. Such is the Power of Holy Meditation, that it ſets a Man upon the Shoar of Eternity, it carries him with *Paul* up into the Third Heaven, and brings him, notwithſtanding any flaming Sword of Worldly oppoſition to keep him out, into the Paradiſe of God; ſo that now he can ſee the Beauties, taſte the Pleaſures, and clearly take a view of the Glories of the World to come. Whilſt *Stephen* was ſtedfaſtly looking towards Heaven, he ſaw the Glory of God, and Chriſt, ſtanding at his Right Hand: Thus Chriſtians, we never get ſo full a Proſpect of God, and Chriſt, and Eternal Glory, as when we ſeriouſly meditate Heaven, ſtedfaſtly fixing our thoughts on the World to come. We Read of *Elijah*, that he was carried up to Heaven in a fiery Chariot: Thus Holy Meditation, it would carry us above the Clouds, it would give us Poſſeſſion of Heaven before we come there, and ſet us in the midſt of all the Glory and Royalties of Eternal Life, as if they were already preſent. Heavenly thoughts are as ſo many ſteps towards our Eternal Reſt: When by theſe therefore we Travel every day to the City of God, and delightfully walk therein; when every day we take, as it were, a turn or two in Paradiſe, ſeriouſly Meditating Heaven, together with the glory that ſhall ſhortly be revealed in us; then we have Reſpect indeed to the Recompence of the Reward.

4. *EARNESTLY to deſire and long for it.* When we ſee ſo much of the Excellency, Worth, and Glory of the World to come, that we groan within ourſelves,

ourſelves, deſiring with all our hearts to get out of theſe Houſes of Clay, and to be cloathed upon with our Houſe which is from Heaven, then we have reſpect to the Recompence of the Reward, 2. *Cor.* 5. 2. When *Paul* had once been wrapt up into the Third Heaven, and ſeen the Paradiſe of God, his Note was ever after, *I deſire to be diſſolved and to be with Chriſt*: Thus the Soul that hath a reſpect to the Recompence of the Reward, he hath been in the Heavenly Paradiſe, he hath taſted ſome Cluſters of *Canaan*, and therefore he cannot but long for more; he can never be ſoon enough with Chriſt, he can never ſoon enough get above the World, and Sin, and Temptations; he can never be ſoon enough with God in Glory; Oh! when ſhall it be? They that have the firſt Fruits of the Spirit, cannot chuſe but have their eyes always fixed upon the Recompence of the Reward, earneſtly deſiring the time of Harveſt, when they ſhall Reap a full Crop of Eternal Happineſs, and Glory in the Heavenly *Canaan*.

AS *Noah's Dove* was reſtleſs, finding no place whereupon to ſet the ſole of her foot, till ſhe came into the Ark; ſo, Chriſtians, if your eyes are rightly fixed upon the Recompence of the Reward, you will find your ſelves carried out after Heaven and Glory in a reſtleſs manner, and will never ſit down ſatisfyed, till you come to reſt in the Boſome of God's Eternal Love. Never, Chriſtians, did *Rachel* more long for Children, nor *David* for the Waters of *Bethlehem*, nor *Abſalom* to ſee the King's Face, than your Souls will long for the glorious Liberty of the Children of God, to be drinking the Waters of Life in the Heavenly Paradiſe, and to come to the Beatifical Viſion of God in Glory, where you ſhall ſee him Face to Face, in caſe you have an eye rightly fixed upon the Recompence of the Reward!

THE

THE Language of every Soul, whoſe eye is rightly fixed upon Heaven and Glory, it is like unto that of *Job*, ſpeaking forth his deſires after God, *Oh that I knew where to find him, that I might come even to his ſeat!* Job 23. 3. Such a Soul is impregnated with holy deſires and longings after God in Glory, and with theſe the Soul travels all the day long, crying out with the Church in the *Revelations*, as in pain to be delivered from under the bondage of Sin and Corruption, into Heavenly Glory.

GIVE the Soul Riches, give it Honours, give it all the Pleaſures that can be thought of to raviſh the heart of a Carnal Man, yet having an eye rightly fixed upon the Recompence of Reward, in vain ſhall you ſeek, by theſe, to bribe it out of its holy deſires, and longings after God in Glory. For ſcorning and trampling upon them all, as unworthy to come in competition with God, it even breaketh through deſire after him, and can truly ſay of God, with holy *David*, *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee!* Pſal. 73. 25.

'TIS juſt with the Soul as with ſome Women in the time of their Impregnature, who if they ſee any thing, when they are with Child, that they have a mind to, they muſt have it, or elſe they will long and dye for it: Thus the Soul, that by Faith hath got a ſight of Heavenly Enjoyments; now the heart of ſuch a Soul it is ſet upon Heaven, and he muſt have Heaven, upon a Crown of Life, and he muſt have a Crown of Life, upon God and Chriſt, and Eternal Glory, and he muſt have them all together, or elſe (give him what you can) he will long and die unſatisfied!

THERE

THERE is ſo much of the Beauty, Lovelineſs, and Glory of Chriſt revealed to the Soul, in looking upon the Recompence of Reward, that now it grows impatient of living any longer without him, crying out, as ſhe did in another caſe; *Why are his Chariots ſo long in coming?* and, *Why tarry the wheels of his Chariots? When will my beloved make haſte, and be like a young Roe upon the Mountains of Spices?* When will the day break and the ſhadows flv away, that I may ſee my beloved in his Glory? When will he come to put an end to theſe days of Sin and Sorrow, that I may reſt for ever in the Boſome of his Eternal Love? When will he take me by the hand, and lead me out of the Wilderneſs of this World, into the Heavenly *Canaan?* When will he rebuke the Winds and the Seas, that will give me no reſt in this Troubleſome World, and ſet me ſafe on the Shoar of Eternal Happineſs? When will he deliver me from this Body of Death, and gather my Soul to the Spirits of Juſt Men made perfect? When will he take from me theſe Rags of Mortality, and cauſe me to be cloathed upon with an Houſe not made with hands, Eternal in the Heavens? When will he make me return and come to Sion with Songs, and everlaſting Joy upon my head? When will he cauſe me to obtain fulneſs of Joy and Gladneſs with him, in Eternal Manſions of Glory, that Sorrow, and Sin, and Sighing, being done away, I may be with the Lord for ever? Oh, when ſhall I once ſee that bleſſed day!

NOW, What is it, I beſeech you, after which your hearts do thus ſtrongly breathe, thus inſatiably thirſt, thus impatiently long? If Riches will not ſatisfy, but you muſt have a Treaſure in Heaven; if Worldly Honour will not ſatisfy, but you muſt have a Crown of Righteouſneſs from Chriſt himſelf; if Carnal Pleaſures will not ſatisfy, but you muſt have

that fulneſs of Joy which is in God's Preſence, and thoſe Pleaſures which are at his Right Hand for evermore; if, in a word, the Life that now is, will not ſatisfy, but you muſt, though you dye for it, go live for ever with Chriſt in Glory; why then, there is no doubt, Chriſtians, but with *Moſes*, you have an eye to the Recompence of Reward. For then our eye is rightly fixed upon the Recompence of Reward, when our Souls are carried out in ſtrong deſires after God, and Chriſt, and Eternal Glory, as our only Happineſs!

5. *TO be by the conſideration of it, exceedingly encouraged to diligence, and patient waiting upon God, in all the ways of Obedience, that whatſoever the Lord ſhall call us out to do or ſuffer, we may with chearfulneſs undergo it all.* This is that, I confeſs, which ſome will not endure, telling us that as we are to give, looking for nothing again, ſo we are to walk in all dutiful Obedience before God, doing and ſuffering whatever he calls us out to, without taking any incouragement at all thereto from the Recompence of Reward: But certainly the Holy Ghoſt hath given us, in Holy Writ, ſuch abundant ſatisfaction, concerning the lawfulneſs of taking incouragement from the Recompence of Reward, to follow hard after God in all the ways of Obedience, that no Chriſtian need perplex himſelf upon that account. (*g*) For is not this the great deſign of God, in making Promiſes of Life, Happineſs, and Eternal Glory to thoſe that obey him, thereby to incourage us to all dutiful and obedient walking before him. God hath tyed our Work and our Wages together, that expecting to

(*g*) *Juſtitiæ operanti dabitur, Corona: Ne qui juſtitiam operetur, ſegneſcens oneri laboris ſuccumbat.*

receive

receive from him at death, the Wages of Eternal Glory, we might work the more chearfully for him all our life: And, that we may not look upon the way of Duty as tedious, nor count his Commandments grievous, he hath ſet up a Crown of Life at the end of Duty, and aſſured us, That in keeping his Commandments there is great Reward, *Pſal.* 19. 11.

GOD is not ſo auſtere a Task-maſter, as to envy his People their Comforts in a way of Duty; nor will he ever impute it to them, as their ruin, that in keeping his Commandments, they had an eye, for their own incouragement, to the Recompence of the Reward. And truly, if to be incouraged in a way of Obedience, by the Recompence of Reward, may be conſtrued a juſt forfeiture of a Mans ingenuity, as ſome would bear us in hand, I ſee not (for my part) how we ſhall be able to excuſe any of God's deareſt Children, no nor our Bleſſed Lord himſelf, but muſt confeſs them to have been acted by a ſlaviſh and ſervile Spirit, (which yet to do, were the firſt-born of all horrid Blaſphemies.) For, though it ſhould have been written in Capital Letters, with a Pen pluckt from the wing of a glorious Seraphim, yet it could not have been more plain and legible, than the Holy Ghoſt hath already expreſſed it, that the moſt holy of all God's Children, our Bleſſed Redeemer himſelf not accepted, had an eye for their incouragement, in all the ways of Obedience, to the Recompence of the Reward.

WHAT elſe did holy *Moſes*, but incourage himſelf to ſuffer Affliction with God's People, by the conſideration of Life and eternal Glory in Heaven, prepared of God from Eternity, for all that Love him? Was not this alſo the Paradice of thoſe Primitive Martyrs, who took joyfully the ſpoiling of their Goods,

having this as their great Incouragement thereto, that they knew themſelves to have in Heaven, *a better, and more enduring Subſtance?* Heb. 10. 34.

THE like we may ſay of thoſe other Worthies, who ſcorned all earthly Injoyments, that their Perſecutors could offer, as Allurements to inſnare them, not accepting Deliverance from them upon any baſe and unrighteous Terms, but were endued with ſuch a Gallantry, and Chriſtian Reſolution, that rather than diſhonour God in the leaſt, rather than caſt a little Incenſe upon the Altar, in honour of the Idol, for the ſaving of their Lives, they would dye the Death, they would be Slain with the Edge of the Sword, they would be Stoned, they would be Burned, and Sawn aſunder, having this ſtrong and everlaſting Conſolation, incouraging them with Patience to undergo all this barbarous and inhumane Cruelty, that they hoped to obtain a better Reſurrection, *even a Reſurrection to Life, and eternal Glory, in the Kingdom of Heaven.* Heb. 11.

BUT waving theſe and the like Inſtances, I ſhall give you an Inſtance, againſt which, none can except, but thoſe whoſe proud Spirits would make them ſeem more Holy than Holineſs it ſelf, and that is of Our bleſſed Redeemer, concerning whom it is thus Written; *That for the Joy which was ſet before him, he endured the Croſs, deſpiſing the Shame.* Heb. 12. 2.

I ſhall not hence take occaſion to determine, whether the Sorrow, the Croſs, and the Humiliation of Chriſt, were the Meritorious Cauſe, or only the Antecedent of his Joy, his Crown, and his Exaltation at the Right Hand of God in Glory, as being wholly Excentrick to my preſent Deſign: But, let the deciſion of that famous Controverſy from this Text, be what

what it will, yet I think the Apoſtle's words do concludingly Evince thus much, That Chriſt having an eye to his Mediatory Glory, and Exaltation at God's Right Hand in Heaven, was incouraged thereby with Patience, to undergo that moſt execrable, painful, and ignominious Death of the Croſs, for our Sakes.

DO not then Queſtion the Lawfulneſs of this holy Practice any longer, but having an Eye ſtedfaſtly fixed upon the Recompence of the Reward, be incouraged thereby to all diligent and upright walking before God, in wayes of Obedience, whatever it coſt you.

IF the Men of the World, for your Integrity, Frown upon you, and hate you, let this incourage you to hold it faſt, that God himſelf will Smile upon you, and afford you his Loving-kindneſs, which is better than Life. *(h)* If becauſe you cannot comply with the Men of the World, in their ſinful and ungodly Practiſes, they ſhould caſt you into Priſon, yet let this incourage you ſtill to keep cloſe with God, that he will ſhortly knock off your Fetters, and take you up into Manſions of eternal Glory. If you meet with any Croſs in Heaven's way, let this incourage you with Patience to undergo it, that e'er long you ſhall receive from Chriſt, a Crown of Righteouſneſs. If, in a word, any ſubtil Perſecutors, ſhould promiſe you injoyment of Life and Liberty, on condition that you will but comply with them, and do as they do, why, let the Hopes of obtaining a better Reſurrection, that

(h) Affecit te aliquis ignominia? Quin tu ad eam ſuſpice gloriam, quæ repoſita eſt in cœlis. Jactura rerum tuarum adijſti? Oculos imprime fixius cœleſtibus divitijs. Patrione ſolo excluſus es? At patriam habes cœleſtem Hieruſalem.

is to ſay, a Reſurrection to eternal Life and Glory, in the Kingdom of God; let this incourage you to ſcorn the motion, not accepting Deliverance from them, upon any ſuch diſhonourable, and unrighteous Terms: For, when for the Joy which is ſet before us, we can do any thing, part with any thing, and ſuffer any thing, with Patience, that God calls us to, chuſing rather to indure the moſt exquiſite Torments, than in the leaſt to Diſhonour our God, why, then we have an Eye indeed to the *Recompence of the Reward.*

6. *TO deſign in all your Obedience, the Salvation of your own Souls, making this the great end of your Lives, that at length you may attain to the full injoyment of God in Glory.* Here alſo I confeſs the Truth meets with ſome Adverſaries, who do tell us, That to make Heaven the end of our Duties, ſeeking in all our Obedience, our own Happineſs, our own Glory, our own Salvation, is Mercenary, and utterly inconſiſtent with the free Spirit of a Chriſtian: But the truth is, if we conſult holy Scripture, we ſhall find this Practice ſo far from being Mercenary, and inconſiſtent with the free Spirit of a Chriſtian, that he is unworthy the Name of a Chriſtian, who, in all his Obedience, and Performances, is not found ſo doing. For, if Chriſt himſelf hath Commanded us, *That we ſhould ſeek the Kingdom of God, and the Righteouſneſs thereof in the firſt place:* That we ſhould *lay up for our ſelves, a Treaſure in Heaven, not labouring for the Meats that Periſh, but for the Meat which ſhall endure to eternal Life:* How can we then count that Man a Chriſtian, who, deſpiſing the Authority of Chriſt, cares for none of theſe things, but careleſly goes on in a way of Duty, as if Heaven and Glory were not worth the looking after?

YOU may Believe it, *Sirs!* the main Errand upon which God ſent you into the World, was to work out not only his Glory, but your own *Salvation with fear and trembling:* And let me tell you, ſo inſeparably is the Glory of God, and your own Salvation, joined together, that you never Diſhonour God more, than when Salvation-work is neglected by you, and you begin to be unmindful of your own Happineſs.

GOD's Glory, I muſt confeſs, muſt be the Ultimate and Higheſt End of all our Obedience, as will farther be ſhewed you: But yet this hinders not, but that in all our Obedience we may deſign our own Happineſs, making the eternal Salvation of our immortal Souls, the great End, next unto God's Glory, of our Lives. For, *Subordinata non Pugnant*, is a ſure Maxim. We do never Oppoſe God's Glory, when we only make Heaven our End, and ſeek the Salvation of our own Souls, with a due Reſpect had unto his Glory.

THERE is indeed a Two-fold End, *Finis Operis, & Finis Operantis*; the End of the Work, and the End of him that Worketh: And though in ſome caſes, they are diverſe, if not contrary to one another, yet in the Caſe now ſpoken of, they are co incident, and both of them materially the ſame thing. (*l*) For, not only doth the Scripture make Salvation the end of Faith and Obedience, but alſo of Chriſtians themſelves, Believing and Obeying the Lord, when it teaches them to *work out their own Salvation with fear and trembling.* 1. Pet. 1. 9. Phil. 2. 12.

(*l*) *Nam quis alius noſter eſt finis, niſi pervenire ad regnum cujus nullus eſt finis?* Auguſt. de Civit. Dei. lib. 22. cap. 70.

BE not therefore ſuch enemies to your own Souls, as to neglect that Happineſs, which God, in all your Obedience, would have you to look after, but now ſee that you make Heaven and eternal Glory the great end of your Life. Whilſt others are deſigning to make themſelves Rich, and Great, and Honourable in the World, Oh! let it be the grand deſign of your Souls to ſurprize Heaven, and to take, by an Holy Violence, the Kingdom of God, *Mat.* 11. 12.

IF, Chriſtians, you would make a gain of Godlineſs, be ſure then that by all holy and godly Converſation, you gain for yourſelves, in Heaven, a Crown of Life. Reſt not ſatisfied with the low and beggarly injoyments of this World, but now ſee that you ſet your Affections on things above, endeavouring to lay hold on eternal Life. Your preſent life is a flitting ſhadow, a vaniſhing bubble, a day, which, though never ſo pleaſant, muſt yet have the dark Curtains of death drawn over it, and cannot be long; but the life which is to come, is a leaf never fading, a light ever ſhining, and ſuch a day as ſhall know no evening. Tell me then, which is moſt rational, to ſeek after, that life, and thoſe Pleaſures which are loſt almoſt as ſoon as found: or after that Life, and thoſe unfadable Pleaſures, which, being once found, can never be loſt nor taken away from us, *Luke* 10. 42.

(*k*) LEARN now to prefer true Happineſs before deceitful Riches, eternal Comforts before ſhort injoyments, and thoſe things that will prove everlaſtingly advantageous to your Souls, before the Pleaſures of Sin, which are but for a Seaſon. God doth not grudge

(*k*) *Præferantur vera falſis, æterna brevibus, utilia jucundis.* Lactant. de vero. Cult. c. 21. p. 123.

that

that you would ſeek your ſelves in his Service, only he would have you to ſeek after your ſelves, not in the Meat that periſheth, but in the Meat which ſhall endure to eternal Life, *John* 6. 27. There is a kind of holy Ambition, which our Bleſſed Lord hath not only allowed, but alſo exhorted us to, and that is, that we ſhould aim at, and ſeek after a Kingdom. Not an earthly Kingdom, from which we may ſoon fall; but an Heavenly Kingdom, which connot be ſhaken, wherein we ſhall reign with Chriſt for ever and ever. *Revel.* 22. 5. Here then is a whet-ſtone to diligence, and matter for our ambitious thoughts with warrant to be working upon. Earthly Princes, if under pretence of ſerving them, you ſeek to poſſeſs your ſelves of their Crowns and Kingdoms, will deal with you as Traytors; but the King of eternal Glory, he is never better pleaſed with you, than when, in ſerving him, you aim at a Crown of Life, indeavouring to get Poſſeſſion of the Kingdom of Heaven. For, then you have reſpect indeed, to the Recompence of the Reward, when, by patient continuance in well-doing, you ſeek for Glory, Honour and Immortality; and therefore you need not to doubt but God will ſhortly render unto you eternal Life, *Rom.* 2.

(*l*) THINK we therefore no Labour too much, no time too long, for the gaining of eternal Glory in the Kingdom of Heaven. If, upon uncertain hopes of a fading Kingdom, whoſe foundation is in the duſt, Men will take ſuch pains, laying all at ſtake, and hazarding, not only Liberty, but Life it ſelf; What ſhould we do then, but contemn the World, run the hazard of greateſt Sufferings, and move chearfully

(*l*) *Nullus labor durus, nullum tempus longum, quo æternitatis gloria comparatur.*

forward

forward in all the ways of Obedience, towards the Crown of eternal Life, towards a Kingdom that cannot be moved, towards a City that hath foundations, whoſe builder and maker is God? For, (*m*) who ever contemning the corruptible Enjoyments of this Life, ſhall aſpire in the ways of Obedience after Heavenly Glory, why, God the Righteous Judge of all the World, will make ſuch an one meet to be a partaker of the Inheritance of Saints in light, and will honour him at length with a Crown of Eternal Life. Whilſt, Chriſtians, you ſeek after, in the ways of Obedience, the Recompence of the Reward, why you have then a due reſpect unto it, and ſhall therefore in no caſe loſe your Rewards.

THUS you ſee what it is to have reſpect to the Recompence of the Reward; you muſt ſtedfaſtly believe that there is a Reward for the Righteous; you muſt fiducially apply it to your ſelves, as that which you in particular, ſhall be Crowned with; you muſt often meditate upon, and be ſpending your Thoughts about Heavenly Glory; you muſt earneſtly long after Life Eternal, deſiring to be cloathed upon with your Houſe which is from Heaven; you muſt take incouragement from the Glory that ſhall ſhortly be revealed in you, to keep cloſe with God, in ways of Obedience, whatever it coſt you; and you muſt alſo by patient continuance of well-doing, ſeek for Glory, Honour, and Immortality, making this the great end of your Lives, that you may work out your own Salvation with Fear and Trembling; and ſo doing, you need not doubt, but you have a due reſpect unto

(*m*) *Quiſquis corruptelas terræ virtute calcaverit, arbiter ille ſummus et verax ad lucem, vitam quæ perpetuam ſuſcitabet.* Lact. de vit. Beat. ad finem.

Heavenly

Heavenly Glory, and have rightly fixed your eyes upon that eternal Recompence of Reward, which God hath ſet before you.

CHAP. IV.

The Doctrine explain'd; further ſhewing how we muſt have reſpect, in our Obedience, to the Recompence of the Reward; In Six other Particulars.

II. THAT which, according to the Method at firſt reſolved upon, comes next to be cleared, is; The manner how you are to have reſpect to the Recompence of the Reward; which, with all plainneſs, I ſhall endeavour to explicate in theſe ſubſequent Propoſitions.

1. *WE are to have reſpect, in our Obedience, to the Recompence of the Reward, not Principally, but Secondarily, and with due Subordination to God's Glory.* Heaven and Glory may be the ſubordinate ground and end of our Obedience; but they are not to be made the ſupream ground, nor the ultimate end of our Obedience. (*n*) We may eye them ſecondarily, and with ſubordination to God's Glory:

(*n*) *Mercedem oportet non ſpectari ut principale motivum, ſed deum ejuſque gloriam tanquam ultimum finem reſpiciendum, noſtram vero beatificam viſionem ut finem ſub fine: ideo enim appetere debemus mercedem beatitudinis, ut ſecurius et ardentius deum diligamus in æternum.* Davenant. Col. 1, 5. p. 4. 6.

but

but not primarily before, nor ſupreamely and above, the Glory of God.

GOD hath, indeed, ſo inſeperably conjoyned his own Glory and Man's Salvation together, that they cannot poſſibly be divided, nor put aſunder: but yet, as 'tis ſaid of them in the Reſurrection, God will have every thing in it's own order; we may intend the Salvation of our own Souls, making that an inferiour and ſubordinate end in our Obedience, however, that which we ought to make the ſupream, and the ultimate end of all, is the glory of God: For the glory of God (you muſt know) it's the greateſt good; 'tis the Perfection and united ſplendour of all the glorious Rayes of his other Attributes, infinitely ſurpaſſing the glory of all Created Excellencies, and therefore more to be preferred than the Salvation of the whole World; better all the World ſhould be Damned, and go to Hell for ever, than that God over all bleſſed for ever, ſhould not be Glorified. And truly, when we go about to ſubordinate the glory of God to our own Salvation, making eternal Life and Happineſs, our ultimate end, and God's Glory ſubſervient to that, we commit an act of the grandeſt Sacriledge, as doing what in us lyes, to take the Crown from God, and ſet it upon our own heads.

GOD is willing to give us Heaven, to give us Life and Immortality, with any thing that may conduce to our eternal Happineſs, but his own Glory; and that he profeſſeth he will not give to any other: The Benefit, the Comfort, the eternal Recompence of all our Obedience ſhall be our own, but the Glory and Praiſe, that doth wholly belong to God, and muſt more be regarded than our own Salvation. What *Pharoah* ſaid to *Joſeph*, having ſet him over all the Land of *Ægypt*, *In the Throne will I be greater than thou*,

thou, the like (methinks) God ſaith to us; Though I have ſet you over the works of my hands, vouchſafing you eternal Life and Happineſs, with all the good things of Heaven, that lye before you, yet on the Throne will I be greater than you, and my glory you muſt ſeek in the firſt place, endeavouring to ſet the Crown upon my head, *Gen.* 41. 40.

(*o*) 'TIS not ſufficient that in well doing we profeſs our ſelves willing, by the ſame act of Obedience, both to obtain for our ſelves the Recompence of Reward, and alſo to promote the glory of God; but we muſt here ſolicitouſly beware, that we make not the Recompence of Reward our ultimate end, giving that the preheminence of God's glory. For, where there are divers ends ſubordinate to each other, that which of it's own nature, is the moſt excellent, muſt always be accounted of in the firſt place, and moſt chiefly had regard unto.

(*p*) THE eye of the Soul (ſaith *Carthuſian*) in all our Obedience is rather to be fixed upon God's glory than our own Reward: and we ſhould rather

(*o*) *Neque hoc ſatis eſt, ut quis dixerit ſe velle rectè agendo, et præmium conſequi propoſitum, et deo eadem operâ parêre: videre autem oporteat, ne mercedi, et præmio primas partes dederit, quia ſemper inter fines ut earum quæque natura ſua præſtantior eſt, illa priori loco haberi debet.* Pet. Martyr in Lib. Jud.

(*p*) *Magis convertendus eſt oculus mentis ad dei honorem, quam ad propriam mercedem; potiuſque inducì debemus ad bene agendum, ac patiendum ex divino amore, quam remunerationis deſiderio, aliter eſſemus mercenarij, non ſervi fideles, neque amici.* Carthuſian. in Lotum.

be

be induced to do well, and to ſuffer. by an impulſe of divine Love, than by the deſire of a Recompence; otherwiſe we ſhould ſhew ourſelves to be Mercenaries, and neither faithful Friends, nor Servants. As they ſay of the Moon and Stars, they have an innate light of their own, but it's nothing in compariſon of that mutuatitious light which they receive from the Sun: So God's People, they have, and lawfully may have, an eye to their own Salvation in what they do, but that which they make the principal, and moſt noble end of all their Obedience, is the glory of God.

(*q*) THE Servant of the Lord (ſaith the devout *Granatenſis*, *Lib. de Perfect. Amoris dei. c.* 13. *p.* 156.) in what he doth, looks not ſo much at the Recompence of his good Works, as that every thing may be found in them conducing to the greateſt advancements of God's glory. Though then, Chriſtians, you may have an eye to your own Salvation, to eternal Happineſs, to the Recompence of Reward, making that the end of all your Obedience; yet remember, 'tis but an inferiour end: that which you ought to make the ultimate, and chiefeſt end of all, is the glory of God. If a Man ſhould ſtop at a *Colon*, and give over Reading there before he came to a *Full point*, the Sentence would be imperfect: Thus, Chriſtians, your Salvation is but a Colon at firſt, God's glory is the Full-point; if therefore you ſtop at your own Salvation, not looking beyond it to the Glory of God, why, let me tell you, there is not one perfect Sentence to ſpeak for you in the whole contexture of all your Obedience, but they are every one of them imperfect,

(*q*) *Servus domini in rebus agendis, non tam intuetur ſucceſſum, et fructum operum, quam ut ſint in ipſis omne illud, quod ſpectat ad gloriam dei.*

and

and will ſignify nothing at all before God's Tribunal, when you ſhall come to read them as Evidences of your intereſt in Heaven and eternal Glory.

(*r*) GOD will not have us make the Miſtreſs wait on the Handmaid; make a Tabernacle, the Temple; make our own Salvation, which is but a ſecondary matter, our principal end, as if worthy to be valued more highly than the glory of God it ſelf, which yet is the moſt noble, and principal end of all. We never ſhoot ſo far beſide the mark, as when we aim more at our own Bleſſedneſs, than the glory of God, over all bleſſed for ever. In other miſcarriages we violate God's holy Law, but in this we violate his glorious Dignity, endeavouring, as much as in us lyes, to Un-god him, and Idolatrouſly to ſit down our-ſelves upon the Throne of his Glory. When ever therefore you are tempted with Sacrilegious hands to lay hold upon God's glory, preferring your own Salvation before that, why, repel the Temptation, as *Joſeph* once did the unchaſte importunity of his amorous Miſtreſs. The Lord hath commited all that he hath to my hand; there is none greater amongſt all his Creatures than my ſelf; the Lord hath given me his own Son out of his Boſome; he hath given me grace; he hath given me the hope of Life, of Heaven, and eternal Happineſs, neither hath he kept back any good thing from me, but his own glory, becauſe that only belongs to him: How then, ſhall I do this great wickedneſs? How ſhall I lay Sacriligious hands upon his glory? How ſhall I prefer my own Salvation, my own Life, my own Happineſs before it, and ſin againſt God?

(*r*) *Si ſalus noſtra famula, et gloria dei domina, non opartet poſteriori loco nos dominam ponere, ac famulam iniquo jure præferre.*

REMEMBER,

REMEMBER, Chriſtians, though you may ſeek your ſelves, you may ſeek Heaven, and Life, and eternal Happineſs, yet not in the firſt place, the honour of God, why that muſt lye next your heart, and the glory of God muſt be moſt in your eye, as not being a ſubordinate end, like your own Salvation, but the principal end of all. God's glory muſt be the *Terminus Reductivus*, to which all our Obedience muſt be reduced, as the ultimate end of it. Every Chriſtian is a Spiritual Archer, and God's glory muſt be the mark that he ſhoots at. He is a Spiritual Traveller, and though he may take up his lodging at his own Salvation, yet God's glory muſt be the end of his Journey. He is, in a word, a Spiritual Navigator, and though he may caſt forth the Anchor of hope at his own eternal Happineſs, yet he is like to make Shipwreck of himſelf, if he go about to put in any where elſe for harbour, but at the fair haven of God's glory. As all the Rivers run into the Sea, and all the Lines meet in the Center; ſo all our actions, and all the Rivers of our own Happineſs, they muſt meet together Concentring themſelves in God's glory. And certainly, Chriſtians, we never attain the end of our Faith, the Salvation of our Souls better, than when Faith and Salvation both are referred to the glory of God as their ultimate end. We never come ſooner to that *Reſt*, which remains for the People of God, than, when God's glory is made the Center, not only of the works which we do, but alſo of the *Reſt* it ſelf which we look for, as the eternal Reward of them. We are never (in a word) more ſure to hit the mark of our own Salvation, than when we aim moſt directly at God's glory. For then your reſpect to the Recompence of Reward is ſuch as God would have it to be, when you principally ſeek for Heaven, and eternal Glory, that God himſelf may thereby be glorified.

2. *WE are to have reſpect, in our Obedience, to the Recompence of the Reward, not ſingly, but joyntly, and in conjunction with God's Glory.* If we may not principally have reſpect to Heaven, in our Obedience, preferring that before God's glory, much leſs may we think it lawful to make Heaven the ſole end of our Obedience, not regarding, but wholly neglecting, his glory that prepared it. If we may not preſer our own Happineſs before God's glory, much leſs may we wholly leave off the care of God's glory, and exclude it out of our thoughts, in ſeeking to make our ſelves happy. Since God, in ſeeing his own Glory, did alſo conſult the Happineſs, and eternal Salvation of our Souls, why, 'twere a point of the greateſt ingratitude in the World, for us, in ſeeking our Salvation, not alſo to conſult his Honour, endeavouring, that whilſt we are ſaved, his Name may be glorified! 'Tis unlawful to Dogmatize that we muſt be willing to be damned, that God may be glorified, or elſe we are ſtill but Hypocrites, and were never ſufficiently humbled: but to be willing to have God himſelf diſhonoured, and loſe his glory, that we may be ſaved, is moſt wicked and abominable. For, betwixt the glory of God and our own Salvation, the [redacted] connexion is ſo ſtrong and inſeparable, that 'tis impoſſible for any Man, rightly to ſeek the Salvation of his own Soul, who doth not alſo intend, God's glory as his ultimate end. He that doth not take aim before he ſhoots can never hit the mark: So, Chriſtians, if you only look at your ſelves, not taking, in all your Obedience, a right aim at God's glory, you can never hit the mark of your own Salvation. If you ſeparate the Soul from the Body, it's no longer a living Creature, but a dead Carcaſs: Thus, if a due reſpect to God's glory, which is the very Soul of all our Obedience, be ſeparated from the care, which we ſeem to have, of our own Salvation, it's no longer a living

Sacrifice, holy, and acceptable unto God, but a dead ſervice that will nothing at all avail us to Life, and eternal Happineſs.

THE Moon, when in the full, looking directly upon the Sun, is a glorious Creature, but if once the Earth interpoſe it ſelf betwixt her and the Sun, ſhe becomes a dark, obſcure Body, of whom we may ſay, That there is no form, nor beauty, nor comelineſs in her that we ſhould deſire her: Thus, Chriſtians, whilſt in our Obedience, we look directly upon God's glory, endeavouring to promote that, as well as our own Salvation, we are glorious in the Eyes of God; but if once we ſuffer ſelf-ends to intercept, and wholly to ſhut out our reſpect to God's glory, we preſently loſe our beauty in God's eyes, and his Soul can no longer take pleaſure in us. (*s*) Though then we do not amiſs in having an eye to the reward, which God ſets before us, whilſt labouring in God's Works: yet, we muſt heedfully ſee to it, that we are, not only acted in ways of Obedience, by a deſire to the Recompence of the Reward, but alſo, by a care to promote God's honour, and to glorify him. For, when we reſpect our ſelves, in what we do either alone, or above God, God hath no reſpect at all to us; nor will he ever Crown our Souls with eternal Happineſs, in caſe we ſeek it alone, and not in the neareſt conjunction with his glory.

THOUGH then, Chriſtians, you may ſeek your own Happineſs, yet be ſure that you do it not ſingly

(*s*) *Etſi non injuſtè agimus intuendo mercedem a deo nobis oblatam, dum in bonis operibus laboramus: id tamen attentius videndum eſt, ne ſolum cauſâ oblati præmij commoveamur.* Pet. Martyr. Libr. Jud.

but

but joyntly, and in the neareſt conjunction with God's honour, endeavouring as well that God may be glorified, as that your own Souls may be ſaved. The Sun hath Heat as well as Light, and no Man can poſſibly ſeparate betwixt them: Thus we muſt not only have an earneſt deſire after our own happineſs, but muſt alſo endeavour, by the light of an holy Converſation, to glorify God, giving all diligence, that nothing may ſeparate betwixt a deſire of our own Salvation, and a care to promote God's glory in the ſeeking of it. God hath joyned his own glory, and our Salvation together: When, therefore, we eye them both, then we rightly have reſpect to the Recompence of Reward, ſo that God himſelf will now be glorified, and we ſhall be ſaved!

3. *WE are to have reſpect, in our Obedience, to the Recompence of the Reward, not mercenarily, thinking by any thing that we can do, or ſuffer, to merit it at God's hands, but filially expecting it, as the free gift of our Heavenly Father.* The firſt Covenant that ever God made with Mankind, was a Covenant of Works, and ever ſince we are naturally prone to be trading for Life and Salvation in that way; thinking to ſpin the Thred of our eternal Happineſs out of the bowels of our own good Works: But, unleſs we come off from that way, looking wholly for Heaven and Glory by a Covenant of Grace, we ſhall never have them, the Lord having reſolved to deny thoſe Heaven and Glory, who will not accept of them upon terms of Grace.

(*t*) GLORY is not the Wages of a Servant, but the Inheritance of a Son: So that we never have

(*t*) *Regnum Cœlorum non ſtipendium ſervorum, ſed filiorum hæreditas.* Calvin.

respect rightly to the Recompence of the Reward, till we look for it as the free bestowance of our Heavenly Father, and not as the purchase of our own good deservings. (*u*) The Church of *Rome*, will tell you, indeed, that you must Repent, and preform good Works, and walk in Obedience before God, and all this with an eye to eternal Happiness, as Wages for Work, and as that which you have dearly bought at the hands of God, with the Merits of your own Righteousness: But since that Blessed Apostle (*Rom.* 8. 18.) hath already pronounced all the Afflictions of this present Life, Martyrdom it self not excepted, too light to be put in the Ballance with that weight of glory, which abides God's People in the Life to come, What are all our Prayers, and Humiliations? What are all our good Works, and Religious Performances, that these should be counted worthy of, and fully commensurate, in equality of worth and dignity, to Eternal Happiness? (*w*) If by suffering and resisting unto Blood, and dying for Christ, we cannot deserve the Recompence of Eternal Glory, in vain then by obeying Christ, by doing for him, and by living to him, shall we think to Merit it. 'Twas a good saying of (*x*) *Anselme*, that though a Man should serve God never so fervently, for a Thousand Years together, yet

(*u*) *Non datur nobis merces ut mercenarijs, sed hæreditas ut filijs ex thesauris paternis.* Gravat. de Amor. Dei. pag. 20.

(*w*) *Superant certamina coronæ, non compátur cum laboribus, remunerationes: labor enim pavus est, sed magnum* ~~*lucrum*~~ *speratur.* Theodoret.

Lucrum

(*x*) *Si homo mille annis serviret deo, etiam ferventissimè, non meretur ex condigno dimidiam diem esse in regno Cœlorum.* Anselm. de mensur. Cras. cap. 2.

should

ſhould he not thereby condignly Merit one half-days enjoyment of God in Heaven. And truly, Chriſtians, ſo vaſt is the diſproportion betwixt your Work, and the Reward of Eternal Life, which God hath promiſed, that if a Man ſhould have all the World given him for ſpeaking a word, it were nothing in compariſon of this. For betwixt a Temporal Obedience, and an Eternal Recompence, betwixt the work of a finite Creature, and that of unconceivable glory, which the infinitely Bleſſed God will beſtow upon you, What compariſon can you make? This made (*y*) *Chryſoſtom* affirm, That though the godly ſhould have done a whole Million of good Deeds, yet that ſuch a Crown of Life, that ſuch an Heaven of Happineſs, ſuch a Kingdom of Eternal Glory, ſuch tranſcendent Honour and Dignity, ſhould, for ſuch ſmall and pidling matters be given them, it is of God's free Grace, and not of due Debt. (*z*) The Recompence of Reward, given out by the hand of free Grace, doth ſo exceedingly abound, that it incomparably excelleth all humane Merit, and therefore to expect it upon the account of our own good deſervings, were nothing elſe but to go about, by a kind of Spiritual (*a*) Plunder, to

(*y*) Κἂν μυρία ὦσι πεποιηκότες, χάριτος ἐστὶν ἡ φιλοτιμία, τὸ ἀντὶ μικρῶν ὑπὸ καὶ εὐτελῶν οὐρανὸν τοσοῦτον καὶ βασιλείαν, καὶ τηλικαύτην αὐτοῖς δοθῆναι τιμήν. Chryſoſt. in Mat. Hom. 79.

(*z*) *Tantum ibi gratia divinæ retributionis exuberat, ut incomparabiliter at que ineffabiliter omne meritum quamvis bonæ et ex deo datæ humanæ voluntatis, et operationis excedat.* Fulgent. ad Monim. l. 1.

(*a*) *Nullum opus noſtrum æquale poteſt eſſe vitæ æternæ, neque illam largitur nobis deus ex juſtitia, ſed ex quadam liberalitate.* Durand. in 2 Sent. d. 28.

enrich our own good Works, and to enhance the price of them, by the Spoils of Heaven, and Glory it self. For, if by the Merits of our own Righteousness, we think to obtain the Crown of Eternal Life, we must first pluck from it the many rich (*b*) Jewels with which it is hung, otherwise, such is the Poverty and Imperfection, attending the best of our good Works, that they will never be able to reach the Price thereof. Besides, Christians, whatever we do or suffer for God, (*Luke* 17. 10.) it's no more than what we are obliged unto; and surely, in doing our duty, we can never lay the (*c*) Foundation of Merit for Eternal Glory: Nor may we think to make a Purchase of the New *Jerusalem*, by paying an old Score.

WOULD we ever Merit Heaven and Eternal Glory of God, we must present him with some acceptable (*d*) Services which we owe him not; but how shall we give him any thing wherein he hath not already a full propriety, when there is nothing that we are, or have, there is nothing that we can do, or suffer, in a way of Obedience, but is due unto God from us, by every kind of Right. Had we any thing of our own wherewith to come before the Lord, there might then be some ground of pretence for the Merit of

(*b*) *Illi namquæ beatæ vitæ in qua cum deo et de deo vivitur, nullus potest æquari labor, nulla opera comparari.* Gregor.

(*c*) Ἅπαντα ἅπερ ποιοῦμεν, ὀφειλὴν ποιοῦντες πληροῦμεν. Chrysost. ad Rom. Homil. 7.

(*d*) *Debemus enim deo, et nos ipsos, et nostra omnia.* Cham. Tom. 3. lib, 14. cap. 20. pag. 497.

good

good Works: (*e*) But ſince all that we have is due to God, becauſe it came from him, and bears his Image and Superſcription upon it, we cannot rationally think it poſſible for us to Merit any thing thereby of God, unleſs we can think it rational, that God ſhould be obliged, in point of Juſtice, by giving us one Mercy to give us another, by giving us Grace to put us at length in Poſſeſſion of Eternal Glory. That whereby, Chriſtians, you differ from others, from the vileſt of Sinners, from the Damned themſelves, that are now roaring out in Hell, is not of Merit, but of Grace; not of Debt, but a free Donative; 'tis nothing in your ſelves, but the free diſtinguiſhing love of God, dropping the Pearl of Grace into your hearts, whilſt others are left to periſh in their Sins, that hath made the difference. And ſurely by thoſe graces which you freely receive from God, you may not think to Merit Life and Eternity of Glory at the hands of God. For certainly, whatever grace you have, it obligeth you to Duty, ſo that your Graces and your Obligations of Obedience to God, they grow up together; and the more grace you receive from God, the more deeply do you ſtand engaged to abound in the fruits of Righteouſneſs towards God: How then can you once have a thought that that Grace and Holineſs, which God hath freely wrought in you, and whereby he hath laid you under the ſtrongeſt engagements, to all holy and upright walking before him, ſhould make God your Debtor, obliging him, in point of Juſtice, to render you the Reward of eternal Glory? Indeed, to whomſoever the Lord gives Grace, he will alſo give Glory; and whomſoever he now makes Holy,

(*e*) *Ex gratia enim datur non ſolum juſtificatis vita bona: ſed etiam glorificatis vita æterna.* Fulgent. ad Monim. l. 1. p. 18.

he will Crown them at length with Eternal Happiness: But this you must know, not an act of Justice founded upon Man's Merit, but an act of free Grace, bottomed upon the Remunerative goodness of God, in the Blood of Christ, *Rom.* 6. 23. (*f*) 'Tis an act of Justice in God to punish Sin, which is wholly our own, and purely Evil; and therefore Death is here called the Wages of Sin: But to Reward the good Works of Believers, which are neither their own, nor purely good, is an act of free Grace; and therefore we find the Apostle to exclude all opinion of Merit, calling Life Eternal, in this place, the gift of God. (*g*) So that we see, though it be of Justice that the Wicked are Punished; yet it is of Grace that the Righteous are Crowned. (*h*) And if it be of Grace, then not of any Merit in our own good Works: otherwise grace were no more grace, if not every way free and gratuitous. (*Rom.* 4. 4.) For how can we count it a point of grace to give a Man his due? Or what need he sue for Mercy, who requireth no more than his own at the hands of God? Admit but of Merit, and you leave no place of entrance for the grace of God; (*i*) So likewise the grace of God

(*f*) Ἐιπὼν ὀψώνια ἁμαρτίας, ἐπὶ τῶν χρησῶν οὐ τὴν αὐτὴν ἐτήρησε τάξιν· οὐ γὰρ εἶπεν ὁ μισθὸς τῶν κατορθωμάτων ὑμῶν ἀλλὰ τὸ χάρισμα τοῦ θεοῦ δεικνὺς ὅτι οὐκ οἴκοθεν ἀπηλλαγήσαν οὐδὲ ὀφειλὴν ἀπέλαβον οὐδὲ ἀμοιβὴν καὶ ἀντίδοσιν πόνων, ἀλλὰ χάριτι ταῦτα πάντα ἐγένοντο. Chrysost.

(*g*) *Non dixit similiter stipendia justitiæ: quia non est antequam remuneratur in nobis; non enim nostro labore quæsita est.* Jerom.

(*h*) Καὶ οὗτοι δικαίως κολάζονται, κἀκεῖνοι κατὰ χάριν στεφανοῦνται. Chrysost.

(*i*) *Non est quo gratia intret ubi jam meritum occuparit.* Bernard. Cant. 67.

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in Chriſt, it leaves no place for the Merit of our good Works. For Grace and Merit are altogether inconſiſtent and mutually deſtructive one of another, *Rom.* 11. 6. So that if you pull down the Merit of good Works, you ſet up Grace; and if you go about to eſtabliſh Merit, you do utterly deſtroy the Grace of God, and make it of none effect. Let us not then, Chriſtians, look, in our Obedience, to have that of Debt, which God hath decreed to be of Grace; nor go about to ſeek Heaven and Glory by way of Purchaſe, which the Lord hath intended to be a Donative, and of free Gift. Whilſt others truſt to the Merit of their own good Works, let us wholly rely upon the free Grace of God in Chriſt Jeſus, looking for the Recompence of Eternal Life, not from the Juſtice of a Judge, but from the Mercy of a Father; not from the worth and dignity of our own Performances, but from the free Bounty, and Remunerative Goodneſs of the Lord our Redeemer. You may do good Works, and walk in ways of Obedience, with an Eye to the Recompence of the Reward: But yet none of theſe things muſt be done with reſpect to the Meriting of Eternal Life by them. For though (as (*k*) *Chryſoſtome* ſweetly ſaith) we had done ten thouſand good deeds, yet it is of Grace that we muſt look to be ſaved, and of Loving-kindneſs, not of any deſert in ourſelves, that we muſt ſeek to obtain Eternal Glory. (*l*) We ſtand ſo infinitely indebted to the God of

(*k*) Κἂν μυρία ὦμεν κατωρθωκότες, ἀξιοῦμεν χάριτι σωθῆναι, καὶ ἀπὸ φιλανθρωπίας τοῦτο λαβεῖν, οὐκ ἐξ ὀφειλῆς, πρὸς καὶ χρέος. Chryſoſt. Tom. 8. Serm. 15.

(*l*) *Totis licet animæ et corporis laboribus deſudemus, totis licet obedientiæ viribus exerceamur, nihil tamen condignum merito pro cœleſtibus bonis compenſare, et offerre valebimus.* Euſeb. Emiſſen. homil. 3. ad Monarch.

Heaven,

Heaven, that though we ſhould, with all the ſtrength of Body and Mind, exerciſe ourſelves, in Obedience to God, all our Life long; though with bitterneſs and anguiſh of Spirit, we ſhould bewail our own Sins, mourn in ſome Wilderneſs till Doom's-day, and diſſolve our Souls with weeping, into (*m*) Rivers of Tears; though we ſhould live like Angels of Light, ſhine like the Sun in it's Noon-day Brightneſs, and exerciſe ourſelves unto Godlineſs continually with all our might; though we ſhould give our Bodies to be burnt, die ten thouſand deaths, and lye frying, as Fire-brands in Hell, upon the Grid-iron of God's diſpleaſure, ſo many Millions of Imaginary Ages as there be Stars in the Firmament of Heaven: Yet by all this, we could not poſſibly oblige the God of Heaven, to render us the Reward of Eternal Life; nor bring forth any thing, that by way of condign Merit, could purchaſe that Crown of Righteouſneſs, that Kingdom of Eternal Glory, that fulneſs of Joy, and everlaſting Happineſs, which abides us in the World to come. So then, though we may look at Heaven in our Obedience; yet it's utterly in vain to think of Meriting Heaven by our Obedience. Though the Reward of Eternal Life may encourage us to Well-doing; yet in vain ſhall we look to Purchaſe that glorious Reward by our well-doing. Though we may aſſure ourſelves of the Bleſſing of Eternal Life and Glory from God in keeping his Commandments, *Pſal.* 19. 11. yet, if for keeping his Commandments, we expect that God ſhould bleſs us with ſo glorious a Reward, we are ſure everlaſtingly to fall ſhort of it. For if you think to Merit with God, expecting, upon Terms of

(*m*) *Flacceſcant licet membra vigiliis, palleſcant licet ora jejuniis, non erunt tamen condignæ paſſiones hujus temporis ad futuram gloriam.* Idem.

Juſtice,

Juſtice, the Reward of Eternal Glory from him, do but caſt up your Reckonings aright, and you will find that there is nothing but an Eternal (*n*) Travail which can Merit an Eternal Reſt; nothing but an everlaſting Conflict, that can deſerve to be Crowned with an everlaſting Triumph; nothing but Infinite Labour, that can Purchaſe that Infinitely Glorious and Soul-ſatisfying Reward, which the Lord, for our encouragement, hath ſet before us! Why then ſhould we put ourſelves upon ſuch a Prince as we ſhall never be able to diſcharge, ſeeking Glory, Honour, Immortality, and Eternal Life, by the Merit of our own ſcanty and imperfect Obedience, when we know that the Glory, Honour, and comfort of Eternal Life, can only be obtained through the Riches of God's free Grace and divine Indulgence?

LOOK, you may, Chriſtians, having fought the good fight, having finiſhed your courſe, and kept the Faith, to receive from Chriſt, the Righteous Judge, an Immarceſſible Crown of Glory, 2 *Tim.* 8. But, take heed, that you never think, by your Fighting for God, Running the Race he hath ſet before you, and Believing him in all his Promiſes, to Purchaſe that glorious Crown, which is not the Wages of an hireling, but an Inheritance prepared of God for all his Children. If you think, Chriſtians, to ſpin Salvation out of the Bowels of your own good Works, and to raiſe up the Seed of Eternal Life to yourſelves, out of the dead and barren Womb of your own Righteouſneſs, why, let me tell you, then all your Hope, 'tis but as a Spider's Web, which will quite be ſwept

(*n*) *Quanto labore digna eſt requies quæ non habet finem? Si verum vis computare, et verum judicare, æterna requies æterno labore emitur.* Aug. in Pſ. 93.

down

down by the Beſome of Death. You never think to live and Purchaſe Eternal Glory by your own Righteouſneſs, but you forfeit that Crown of Righteouſneſs, which Chriſt hath laid up with himſelf for all that love his appearance, *Col.* 3. 3. 4. Whilſt therefore you look at the Recompence of Eternal Life, remember 'tis the free gift of God, and not the Purchaſe of your own Obedience. (*o*) For, to be ſure, their life was never hid with Chriſt in God, who think to find Life and Happineſs amongſt the rubbiſh of their own ruinous Performances. Nor ſhall they ever appear with Chriſt in Glory, who make a Chriſt of their own good Works, thereby thinking, to Merit at God's hands, the Reward of Eternal Happineſs. For to put confidence in our Holineſs, will as certainly ſhut us out of God's Heavenly Kingdom, as if we were altogether unholy.

4. *WE are to have reſpect in our Obedience to the Recompence of Reward, not carnally looking for a Senſual Happineſs, but Spiritually, as longing for an Happineſs that ſhall conſiſt in the adequate Perfection of all our Graces, together with the full enjoyment of God in Glory.* We are not to look for a *Turkiſh* Paradiſe to gratify the Fleſh; but for a Sinleſs ſtate of Holineſs, where Grace ſhall be perfected into Glory. We may not think of bathing our Souls in Worldly Delights and Carnal Pleaſures; but of coming to the full injoyment of God himſelf, whom to ſee without end, love without loathing, and praiſe, without ever being weary, is the only complement of all our Happineſs.

(*o*) Τινὲς μὴ ποιοῦντες τὰς ἐντολὰς, πιστεύειν ὀρθῶς νομίζουσι; τινὲς δὲ ποιοῦντες ὡς μισθὸν ἐσχάτου τὴν Σωτηρίαν ἐκδέχονται: ἀμφότεροι δὲ τῆς Σωτηρίας τῶν ἑαυτῶν ἀπεστερήσαν. Marcus. Heremita.

There

There are multitudes of Men and Women in the world, who having imbibed ſome groſs Conceits, and carnal Notions of Heaven, would be glad, when they can live no longer here, to take up there, as conceiting it to be a place accomodate to the deſires of their own carnal Hearts: But, we never have any due reſpect to the recompence of the Reward, till we look upon Heaven as a place, where Sin ſhall be wholly aboliſhed, Grace perfectly glorified, the World trampled upon, and God over all bleſſed for ever, enjoy'd as the Center of perfect Reſt, and everlaſting Satisfaction. As *Balaam* deſired to dye the death of the righteous, which he knew would be Crowned with Peace, but had no care at all to conform himſelf to the life of the righteous: ſo, many there be who deſire Heaven as a place of Happineſs, but not as a place of perfect Holineſs. Such is the Malignity of a carnal Heart, that it will aſſimulate whatever it meets with, and turn it into the likeneſs of it's own brutiſh Luſts. So that whenever a carnal heart deſires Heaven, it's not an Heaven of God's preparing, but an Heaven of it's own fancying; not an Heaven to make it perfectly Holy, but an Heaven that will make it ſenſually Happy. As a little Leaven turns the whole Lump into it's own Sourneſs; or, as the Salt Sea turns the Freſh Rivers, and the Sweet Showers of Heaven into Salt Waters: So, the Heart which is Unſanctified, it turns *Bethel* into *Bethaven*; the holy City of *Sion*, into a filthy *Sodom*; and the heavenly *Jeruſalem* it ſelf into *Babylon*; looking only for the Wages of Unrighteouſneſs, and for Heaven as a place of Senſual Pleaſure, but not as a place of Spiritual Injoyments. As ſome *Jews* (*Acts* 1. 6.) had carnal Notions of Chriſt, and his Kingdom, looking for a carnal *Meſſiah*, who ſhould come in Worldly Pomp and Splendour to reſtore the Kingdom to *Iſrael*: So, many that profeſs themſelves to be Chriſtians, they have carnal Notions about the Recom-

Recompence of the Reward, looking after a *Turkish* Paradice, after an Heaven that is wholly Carnal, like their own hearts, abounding with nothing but Fleshly Delights, and Sensual Contentments. They conceive indeed of Heaven as a place where there is Freedom from all Misery, and as a place wherein all Fulness of Joy, of Delights, and everlasting Pleasures dwells: But yet both these, the Misery removed, and the Pleasures indulged, both Freedom from the one, and the Injoyment of the other, they fancy in a way suitable to their own Carnal Minds, and so they can desire to come to Heaven: Oh but Remember, Christians, it's not an Heaven of our own Fancying, but of God's Preparing, that in all our Obedience we are to look after. 'Tis not *Egypt*, but *Canaan*; 'tis not an Idol's Temple, but the Temple of the living God; 'tis not a wicked *Sidon*, but the holy hill of Sion, the place of God's royal Residence, where we are to expect the Reward of all our Labours. Though then you may have Respect, in your Obedience, to the Recompence of the Reward; yet take heed that you turn it not into the Wages of Unrighteousness. And, though you may look at Heaven as the Reward of all your Labours, yet besure that you do not turn it into a *Turkish* Paradice. 'Tis not so much Sensual Pleasures, as a perfect Freedom from all inordinate Desires after them, that shall be our Reward: Nor so much deliverance from Hellish Torments, as the full injoyment of God himself, in a State of Holiness, that shall be our Heaven. There is no other Glory in Heaven, than what springs out of the Seed of Grace, grown up into a Flower: Nor is there any other Heaven that can make us compleatly happy, but full and everlasting Communion with the God of Heaven. 'Tis true indeed, the Recompence of the Reward doth admit of many glorious Ingredients, which do all of them concur to make up the Soul reviving Cordial of compleat

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Happineſs: But yet, that which is the Elixir of heavenly Glory, the Quint-eſſence of all our Happineſs, and the very Boſome of the Cœleſtial Paradice, why, 'tis an heart made perfect in Holineſs, and ſo fully enjoying Communion with God himſelf. For, as the Moon and Stars, though glorious Creatures, cannot make day in the World, but muſt leave that to the Sun, from whom they borrow their Light: So, thô there be many rich Jewels, ſhining like ſo many glorious Stars in the Firmament of heaven, yet all of them cannot ſatisfy the Soul, nor make a day of perfect happineſs to dawn upon it, but muſt leave it for that to perfection in Grace, and to the full enjoyment of God over all bleſſed for ever. So then, the Recompence of Reward, whereunto we may have a reſpect in all our Obedience, it's nothing but Grace grown up into Glory, together with an Heaven of Reſt in the Boſome of God's eternal Love. Whilſt therefore we have Reſpect to the Recompence of the Reward, let us be ſure that we look upon it, not Carnally, but Spiritually, not with an Eye of Senſe, but with an Eye of Faith; not through the Falſe *Glaſs* of our own carnal Hearts, but through the Pure *Glaſs* of God's holy Word; and as therein for our Incouragement, we find it repreſented to us, and curiouſly drawn out by the Finger of God himſelf, in it's moſt pure, angelical, and heavenly Complexion. Do not look with that grand Senſualiſt *Epicurus*, for ſuch an Happineſs when you come to Heaven, as is wholly immerſed in carnal Delights, in the Flatteries of Luſt, in the Blandiſhments of Senſe, and the like Brutiſh Pleaſures: But remember the Happineſs which abides you in God's heavenly Kingdom, 'tis a bright Conſtellation of Graces, Crowned with the Quint-eſſence of perfect Holineſs, and all of them ripened into ſo many Flowers of Glory; 'tis the Facial Preſence of a propitious Deity, accepting of, and bleſſing the Soul with, eternal Rejoycing; 'tis the very

very Smile of infinite Purity, and the pleaſant Beams of divine Love, ſhining forth upon the Soul in their Noon-day brightneſs: In a Word, the Happineſs which abides you in the Kingdom of Heaven, 'tis nothing elſe but Grace grown up to it's higheſt Stature and Perfection in Glory, together with the full Acquieſſency of the Soul in God himſelf, as the only Center of Reſt, and everlaſting Satisfaction. Let an *Epicurus* pleaſe himſelf with the Ticklings of Fancy, the Inticings of Luxury, the Elegancies of Muſick, the Imbraces of *Venus*, and the Delights of Corporeal Objects, Steeping all his Pleaſure in Senſe, and making the Body the only proper Center of Happineſs: Yet ſee, Chriſtians, that you look after an Happineſs of an higher and more noble Extraction; after thoſe Pleaſures, which are of a more generous and ſpiritful Nature, that come bubling out from the Fountain of all Goodneſs, and make all to Rejoyce that drink of them, with Joy unſpeakable and full of Glory!

" SUCH is the Froth of ſome vain Imaginations, " Such is the Scum of ſome Obſcene Fancies, Such is Folly bound up in ſome Carnal Hearts, that they dare go about to Create an *Epicurean* Happineſs, and to warrant a *Turkiſh Heaven*, conformable to their own Luſts, and vile Affections, as if nothing could make us Happy, but what will gratify our Senſes, But judge in yourſelves, Is ſuch an Happineſs becoming a Rational Creature, and can ſuch an Heaven be fit for an immortal Soul to dwell in as the Center of it's eternal Reſt? Believe it, Chriſtians, the truly Senſual, thô feigned Heaven of a *Mahomet*, would prove a real Hell to an Angel, or a glorified Saint. They cannot live in *Elyſian* Fields; the very Air is infectious: They cannot Delight themſelves with the fading Flowers of Senſual Injoyments, which Wither away in our hands, and are ſo quickly Blaſted. The arrival of glorified Saints

Saints, at a ſtate of perfect Holineſs, is their greateſt Happineſs: and that which is the very Heaven of Heaven to them, is the full, ſoul-ſatisfying, and everlaſting Communion that they have with the God of Heaven. After ſuch a Reward as this, let us look in all our Obedience, expecting no greater happineſs, than to come to Perfection in Grace and Holineſs: Nor let us look for any better Heaven, than to have fulneſs of Communion with God, reſting our Souls for ever in the Boſome of his eternal Good-will. This you ſhall find was the Happineſs which holy *Paul* looked after, who being about to epitomize his deſires, and to give us the Sum of them all in one Word, tells us, That they were all carried out after, and did meet in the full enjoyment of Chriſt, as their proper Center. *I have a deſire to depart* (ſaith he) *and be with Chriſt, which is far better.* He doth not ſay, he had a deſire to be in Heaven, ¶ and to ſit down with *Abraham*, and *Iſaac*, and *Jacob*, and all the Prophets in the Kingdom of God, though that alſo were a Truth: But to be with Chriſt, enjoying fulneſs of Communion with God in him, as that which was infinitely, and beyond all degrees of Compariſon, better. The Quiet Haven is better than the Wreckful Sea; the Victorious Triumph is better than the Doubtful Battel; the Joy of Harveſt is much better than the Toil of Seed-time: But to be with Chriſt, enjoying everlaſting Communion with him; and the Beatifical Viſion of God in him, this is beſt of all; this indeed is the Heaven of

¶ *Apoſtolus non ſimpliciter dixit multo melius, ſed* πολλῷ μᾶλλον κρεῖσσον, *multo magis melius, videlicet comparativum duplicans, ut vehementem exceſſum ſignificaret*, q. d. *multo longeque melius, aut infinitis partibus melius quam permanere in carne, ut hoc illius reſpectu ne deſiderandum quidem ſit.* Eſtius in loc.

Heaven; and the very life of that Happineſs, which, in all our Obedience, we ſhould look after.

5. *WE are to have Reſpect in our Obedience to the Recompence of Reward, not Servilely, as Perſons that are meerly acted by a Spirit of Bondage, but Ingenuouſly, and out of a principal of Love, to that God who hath prepared it for us.* A Chriſtian, by patient continuance in Well doing, ſhould ſeek after Heaven and Glory, not for fear of Wrath and Hell, but for the Love that he beareth to the God of Heaven. Whilſt we look at the Recompence of the Reward, we ſhould be drawn to walk in Obedience before God, not with Cords of Fear, but with the Bands of Love. As the Love of God to us was the Spring of all his gracious Diſpenſations towards us, ſo our Love to God ſhould be the riſe of all that we do in Obedience to him, making us Serve the Lord, rather out of Choyce, than of Conſtraint. The Obedience of thoſe that have an eye to Heaven and Glory, ſhould not be a Legal Debt, but a Free Will-Offering: It ſhould not be a Neceſſitated Service, extorted by fear of Hell and Wrath, but an *Euchariſtical* Sacrifice, drawn out by the Love of God, ſhed abroad in our hearts. The motion of all wicked Men in the Service of God, is Compulſory and Violent, nor will they act any further therein, than they are driven by the Spirit of Bondage, and the dreadful Eſtuations of their own accuſing Conſciences: But you that ever look to get the Reward of Eternal Life, your Souls muſt be acted in the Service of God by the Spirit of Adoration; the Chariot wherein you move towards Heaven, ¶ ſhould be all

¶ Pſal. 110. נדב A' נדבות *ortum ducit, ſignificans donum, oblationem Euchariſticam, et inde Metaphoricè de eo dicitur, quem ultro ſuus animus invitat de excitat ad aliquid prompte agendum, vel conferendum.*

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Paved with Love; you muſt ſhew yourſelves to be a *Willing People*, indeavouring to be chearful, unconſtrained, and ingenuous in the Service of God. 'Tis the Property of Hypocrites to ſerve the Lord, as of Conſtraint, and not Willingly; their Obedience is Forced like Water out of a Still, by the Fire, and whatever they do in the Service of God, 'tis wholly for Fear, as the *Parthians* Worſhip the Devil, that he may not hurt them: So that if you take away all conceits of Danger, all Workings of the Spirit of Bondage, the terrours of a troubled Conſcience, together with the Fears and Pre-occupations of Hell, why, now the Chariot wheels of their Souls are taken off, neither will they any longer run the ways of God's Commandments, becauſe, that which was the Spring of all their Endeavours, is now taken away. But with you, Chriſtians, whoſe Eye is rightly fixed upon the Recompence of the Reward, it muſt not be thus; The Spring of your Obedience, muſt not be the ſlaviſh Fear of Wrath and Hell, but ſincere and unfeigned Love to the God of Heaven.

¶ INDEED, when firſt we begin to ſet out in the ways of Grace, we are then rather acted by the Terrours of *Sinai*, than by the Comforts of *Sion*; by the Curſes from Mount *Ebal*, than by the Bleſſings from Mount *Gerizim*; by Fear than by Love; and by the Spirit of Bondage, than by the Spirit of Adoption: But, having taſted that the Lord is gracious, we muſt now learn to ſerve him with a more free and ingenuous Spirit: Our Obedience muſt now no long-

¶ *Rariſſime accidit, imo vero nunquam ut quiſquam veniat volens fieri Chriſtianus, qui non ſit aliquo Dei timore perculſus.* Auſtin. de Catechiz. and Rudik. cap. 5.

er be Compulſory, and as of Neceſſity, but Spontaneous, ¶ and Voluntary, as a matter of greateſt Delight and Complacency to us. Heaven and Hell diſplay'd, and drawn out before our Eyes in their lively Colours, do uſually moſt work upon us, and leave the deepeſt Impreſſion behind them, when firſt we go about to reform our ways; then Hell is the great Inducement to ſhun Sin, and Heaven is the grand Incentive to an Holy Life and Converſation: But yet our Obedience muſt afterwards be more free, and ſpontaneous, running ſweetly in the ſmooth Channel of Love to God and his Glory; and not in the rugged Channel of the ſlaviſh Fear of Wrath, and Hell, and everlaſting Burnings. Thoſe workings upon the Soul which come from Fear, they do uſually prove Abortive: When that Obedience which proceeds from a Principle of Love, is never blaſted, but grows up into the Flower of eternal Glory. There is in Fear a debilitating Power, making the motions of the Soul, like thoſe of the *Paralitick*, Weak and Trembling; it contracts and freezes up the motions of the Soul, it clips the Wings, and takes off the Chariot Wheels: But now Love it's a vigorous active Grace, * putting not only Strength, but a kind of Omnipotency into the Soul; the motions of Love are unreſiſtible, it deſpiſeth Dangers, tram-

¶ Pſalm. 40. 8. חָפַצְתִּי רְצוֹנְךָ אֱלֹהַי לַעֲשׂוֹת *Quicunque muſae Hebraicas ſalutarunt vel a limine ſciunt* חָפַץ *eſſe non ſimpliciter velle, ſed cum affectu: ut proprie judicetur beneplacitum.* Cham.

* *Aggreditur amor divinus ardua, labores non recuſat, obdurat in periculis confortat animos debiles, addit calcaria ignavis, audere facit puſilanimes: difficultates enim non ratione metitur, ſed deſiderio.* Granatenſis de Amore Dei. p. 15.

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ples upon greateſt Difficulties, facilitates the hardeſt Province, and maketh the Work of Obedience, how diſpleaſing ſoever to Fleſh and Blood, come off with delight. ¶ Whatever Sacrifice of Obedience proceeds from the fear of Wrath and Hell, why, 'tis offered up to God grudgingly, and with a ſparing hand: But that Obedience which flows from a Principle of Love to God, it muſt needs be performed without Murmuring, and that with much Cheerfulneſs, Delight, and Gladneſs of Soul. A Man that is acted by nothing but the fear of Wrath, and eternal Miſery, cannot chooſe but move ſlowly in Heaven's way: But when once the Soul is ſteeped in the Love of God, this now is like Oyl to the Joynts, like Sails to the Ship, like Wings to the Bird, or like a Spring within, that ſets all the Wheels of Obedience on Work for God. Yet miſtake me not neither, as if I thought all fear of God's Wrath, and Hell, to be unbecoming a Goſpel Spirit, and a thing wholly Inconſiſtent with the Love of God. (*f*) For God is ſo his Children's Father, as that he is their Lord alſo. So that though the name, *Father*, ſpeaks Love and Boldneſs: yet the name, *Lord*, ſpeaks

¶ *Sectamini Fratres Charitatem* (*inquit* Bernardus) *quæ expellit timorem, quæ non ſentit laborem, quæ noti ſpectat merita, quæ non quærit præmium, et tamen plus ad virtutem allicit quam reliqua omnia.*

(*f*) *Deus autem qui unus eſt, quoniam utramque perſonam ſuſtinet, & patris & Domini, & amare eum debemus, quia filij ſumus; & timere quia ſervi.* Lactant. Divinar. Inſtitut. Lib. 4. cap. 4. pag. 356. Mal. 1. 6. Οὐδὲ γὰρ ὡς τὸ μισεῖν ἀναιρέτικόν ἐστι τῆς ἀγάπης, (ἀδύνατον γὰρ τὸ τὸν αὐτὸν καὶ ἀγαπᾶν καὶ μισεῖν) οὕτως καὶ τὸ φοβεῖσθαι· ἐνδέχεται γὰρ τὸν αὐτὸν καὶ ἀγαπᾶν, καὶ φοβεῖσθαι. Juſtin Martyr. Reſponſ. ad Orthodox. 98. pag. 251.

Fear and Reverence. And though the love and hatred of God are inconſiſtent; Yet the fear and the love of God, not only may, but muſt dwell together in every gracious Soul.

FOR, as the Conſideration of God's Goodneſs ſhould beget in our hearts, towards him, Love and Boldneſs; ſo the greatneſs of God ſhould beget in us Fear and Reverence. As we love God for his Grace and Mercy, becauſe he hath, out of the abundant Riches of his Goodneſs, prepared Heaven: So we are to fear God for his Juſtice and Almighty Power, trembling continually before him, becauſe he is able to deſtroy both Body and Soul in Hell. God hath, not only the tender Indulgence of a Father, but he hath alſo, the dreadful Countenance of a Judge: And as that doth keep us from deſpairing, ſo this ſhould keep us from Preſuming; as the thoughts of God's Fatherly Indulgence, ſhould work in us an intire Love and Affection to him, ſo the thoughts of his juſt diſpleaſure againſt all Unrighteouſneſs, muſt breed in us all Reverence and due Devotion, to *work out our own Salvation with fear and trembling*, *Phil.* 2. 12. Only you muſt know, there is a two-fold fear; the one ſinful and the other holy; the one ſervile and ſlaviſh, proceeding from a root of Enmity and Hatred in the Heart againſt God, the other filial and child-like, proceeding from a Principle of Love to God, and his Glory. Slaviſh Fear is diſingenuous, making him, that is acted by it, more afraid of Wrath, and Hell, and Eternal Burnings, than he is of diſpleaſing the God of Heaven; and therefore not becoming a Child of God: But now, Filial Fear, it is wonderful Ingenuous, filling the Soul, whenever it draws nigh to God, with all Reverent and Awful Thoughts of him, and cauſing it to be more afraid of diſpleaſing God, and coming under his Frowns, than of Hell it ſelf,

ſelf, with all the Torments thereof; and this is the Fear wherewith the Lord muſt be Feared, and by which we may lawfully be acted, in all the ways of our Obedience. For though Perfect Love caſteth out that Slaviſh Fear, which proceeds from the hatred of God, 1 *John* 4. 18. yet it doth not caſt out, but is the ground of Filial Fear and reverence towards God. Though it caſteth out Tormenting Fear; yet it doth not caſt out Obeying Fear. Though it caſt out the Son of the (*g*) Bond Woman, which is nothing but a Servile Affection, that makes a Man turn the back many times upon his beloved Corruptions, and do ſomething in a way of Obedience, not ſo much for fear of loſing the Smiles and Favour of God, as for fear of ſuffering the Vengeance of Eternal Fire: Yet doth it never caſt out the Son of the (*h*) Free-Woman, which is an Holy Affection of Soul, making all that have it, Shun Sin, and walk in Obedience before God, more for fear of diſpleaſing him and loſing his Smiles, than for fear of Everlaſting Burnings in Hell it ſelf. So that the Fear of God, when not Servile but Filial, doth contribute as much to the ingenuity of our Obedience, as Love it ſelf; making us look, in all our Performances, not ſo much at Heaven and Hell, as at God himſelf, that he may be

(*g*) *Timor ſervilis eſt, cum per timorem Gehennæ continet ſe homo à peccato, quo præſentiam judicis, et pœnas metuit, et timore facit quicquid boni facit, non timore amittendi æternum bonum quod amat ſed timore patiendi malum quod formidat. Non timet ne pereat amplexus pulcherrimi ſponſi, ſed timet ne mittatur in Gehennam.* Lombard ex Auguſt. lib. 3. diſtinct. 34. d.

(*h*) *Timor caſtus ſive amicabilis eſt, quo timemus ne ſponſus tardet, ne diſcedat, ne offendamus, ne eo cardamus.* Ibid.

pleased with us and smile upon us. And therefore, though God must be served in Love, yet he loves no Service which hath not this Sovereign Ingredient of Filial Fear, *Heb.* 12. 28. as well knowing, that such fear is nothing else but the Fire of Love, breaking forth into a pure flame of Holy Jealousy, lest God should be robbed of his Glory, whilst looking more in our Obedience, to the Recompence of the Reward, than to God himself, we take the Crown from him, and set it upon the head of our own Happiness. God is pleased indeed, at first, to set before us Heaven and Hell, the one in all it's (*i*) Glory, and the other in all it's Torments, that by the Fear of Hell he may drive us out of Sin, and draw us, by the Love of Heaven, into ways of Holiness: But when once we have tasted, that the Lord is gracious, and found one days Communion with him, better than a Thousand elsewhere; when once we have been on the top of *Pisgah*, getting a Prospect of that Heavenly *Canaan* which God hath prepared for us; when once we have been taken up into the Mount of Transfiguration with God, beholding his matchless Beauty, and transcendent Glory; why now the Lord will have us acted in all our Obedience, not so much by the thoughts of Heaven and Hell, as by love to himself, doing all that we do in the Service of God for his own sake. As the *Samaritans* said, *Now we believe, not because thou hast said it, but because we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World*, John 4. 42. So must we say, having tasted the goodness of God, in ways of Obedience, now we serve thee, not slavishly, as Persons that are

(*i*) *Vult dominus ut a malis per suppliciorum formidinem recedamus, et de timore servorum ad gratiam filiorum transeamus.* Hieron. ad Mal cap. 1.

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meerly acted by a mercenary Spirit, by the fear of Hell and the hope of Heaven, but ingenuously, and out of a Principle of love to the Lord, as counting it our Meat and Drink, our chiefeſt Delight, our center of Reſt, our Heaven upon Earth, to glorify the God of Heaven, and enjoy Communion with him in the Beauties of Holineſs. *Lycurgus* would have Virgins to be Married without any Portion, that ſo their Husbands might take them purely for Love, and not for any Sordid, and By reſpects: Thus (*k*) Chriſtians, though we cannot love nor ſerve God without a Reward, yet we muſt neither ſerve nor love him, ſo much for the Reward that he will Crown us with, as for his own ſake. 'Tis Storied of (*l*) *Alexander*, that he was wont to ſay of his two Friends, *Epheſtion and Craterus*; Epheſtion *loves me, becauſe I am* Alexander, *but* Craterus *loves me, becauſe I am King* Alexander: implying, that the one loved his Perſon, and the other nothing elſe but his Princely Gifts. Many there are in the World, who, *Craterus*-like, have a good mind to God's gifts and benefits that he beſtoweth on them, and for theſe they would ſeem to love him: But (*m*) Chriſtians ſhould be ſo many Spiritual *Epheſtions*, obeying the God of Heaven, and loving him for himſelf, and all other things in the World, Heaven and Glory it ſelf not excepted, for his ſake. If there be any ſubordination betwixt God and Heaven, ſurely then we ſhould rather love, and by

(*k*) *Non ſine præmio diligitur deus quamvis ſine intuitu præmij ſit diligendus.* Bernard.

(*l*) Ἡφαιστίων τὸν φιλαλέξανδρον, Κρατερὸν δὲ φιλοβασιλέα. Vide Plutarch. in Vit. Alex.

(*m*) *Cum Deus ſit ipſa eſſentia bonitatis per ſe, et ultimus finis omnium, propter ſeipſum quoque diligendus eſt.* Aquinas. 2ª 2ª. Q. 27. a. 11.

patient

patient continuance in well doing, ſeek after the Reward of Eternal Happineſs in Heaven, for God's ſake, than love and ſeek after God, for Heaven's ſake. 'Tis hard, I confeſs, to diſtinguiſh betwixt God, and the Recompence of the Reward: (*n*) But, if any ſuch diſtinction may be made, we muſt rather love, and obey God for his own ſake, than for the ſake of that Eternal Reward, how glorious ſoever. For as *Auſtin* well ſaith, (*o*) God will not be loved and ſerved, becauſe he gives us any Reward beſides himſelf; but becauſe he gives us himſelf, as our exceeding great Reward, *Gen.* 15. 1. The Wife that intirely loves her Husband, ſhe looks for no other Reward of her Love and Obedience to him, but only to enjoy him as her Husband: So we muſt not be acted, in our Obedience, by a Mercenary Spirit, looking more at our own Reward, than at God himſelf, but muſt think it a ſufficient Reward of all our Love and Obedience to God, that we ſhall, at length, enjoy him as our God in Chriſt Jeſus. When we are acted more in ways of Obedience by the Fear of Hell, and by the deſire of Heaven, than by Love to God, this argues a ſervile mercenary frame of Spirit, clearly evincing, that our reſpect to the Recompence of the Reward is not ſuch as it ought to be. For, though we may lawfully have reſpect to them both, looking upon the Torments of the one, to deter us from Sinning

(*n*) *Nec deum debemus amare propter præmia, ſed præmia propter deum.* Pet. Mart. in Sam.

(*o*) *Deus gratis ſe vult coli, gratis ſe vult diligi; hoc eſt caſtè amari: Non proterea ſe amari vult quia dat aliquid præter ſe, ſed quia dat ſe.* Auſt. in Pſ. 52.

againſt

againſt God, and upon the Comforts of the other, to encourage us to all holy walking before him; yet that which ought to be the main Spring of all our Obedience, ſetting all on work for God, that which ſhould be the very Soul of all our Religious undertakings eſpecially, deriving Life, and the pureſt quinteſſence of Holineſs into them, why 'tis the Love of God ſhed abroad in our hearts. Oh therefore ſee to it, that in all your Obedience to God, you be acted, not by the Spirit of Bondage, but by the Spirit of Adoption; not by Fear, but by Love; not by ſervile and mercenary, but by filial, and ingenuous Principles! You may ſet the Joys of Heaven on the Right Hand, and the Torments of Hell on the Left, having an eye to them both, as ſtrong incentives to quicken you in your motion: But the Love of God in Chriſt, this muſt be the ſpring and main ground of your moving in Heaven's way. (*p*) For, we never Worſhip the Lord in a right way, we never ſerve God as we ſhould, till we can ſerve him for himſelf: Nor do we conſult God's Glory at all, but our own ſecurity, when 'tis only the fear of Helliſh Torments, and not the love that we ſhould bear to the Lord, that makes us walk in Obedience before him. An heart rightly affected in the Services of God, is ſo ingenuous, and ſo throughly ſteeped in the Chriſtal Stream of Divine Love, that though there were no Heaven, no Hell, no Reward, nor Puniſhment, yet it would conſtrain a Man to do his Duty, making him to ſhun Sin, and to

(*p*) *Deum non colimus niſi propter deum, ut deus quem colimus, ipſe ſit merces. Nam qui deum ideo colit ut aliquid aliud promereatur quam ipſum, non quem colit diligit, quia non ipſum, ſed aliud concupiſcit.* Proſper in Pſal. 119.

walk

walk in all upright Obedience before the Lord. (*q*) Let God ſay to ſuch an one, Crown yourſelves with all Earthly Delights, and take your fill of all Mundane Pleaſures; Cloathe yourſelves in Purple, and fare Deliciouſly every day; Sin as much as you will, and deny yourſelves in nothing that a Carnal heart can deſire, yet you ſhall never die for it, nor be caſt into Hell, only this ſhall be your Puniſhment, that you ſhall never ſee my Face, nor enjoy my Favour: Why, ſuch is the ſtrength of the Love which he bears to the God of Heaven, that he would tremble at ſuch an offer, and not much be tempted with it to ſin againſt the Lord; not ſo much becauſe he is afraid of falling into Hell, as becauſe he is unwilling to offend that God whom his Soul loveth, and whoſe Favour he looks upon as better than Life it ſelf. A true Chriſtian, though he may fear Hell, and eſchew it, with a fear of flight and averſation, yet this is not the Spring of his Motion, but, as the *Primum Mobile* ſets all the other Spheres a going, and as the Soul, informing the Body, gives Life and Motion to the whole Man, ſo the Love of God, ſhed abroad in the heart, this is the Spring of a Chriſtian's Obedience, ſetting all the Faculties of his Soul, as ſo many Heavenly Orbs, a

(*q*) *Ipſe Chriſtianus vere eſt, qui proficiendo perveniet ad talem animum, ut plus amet dominum, quam timeat Gehennam; ut etiamſi dicat illi deus, utere delicijs carnalibus ſempiternis, et quantum potes pecca, nec morieris, nec in Gehennam mitteris, ſed mecum tantum modo non eris: Exhorreſcat, et omnino non peccet, non jam ut in illud quod timebat, non incidat, ſed ne illum quem ſic amat offendat; in quo uno eſt requies, quam oculus non vidit, nec auris audivit, nec in cor hominis aſcendit.* Auguſt. de Catechizand. Rudik. cap. 17.

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going for God, and putting Life into all it's Performances. The Sparks do not more Naturally fly upward, than the Love of God doth actuate, draw forth, and carry a Christian, in ways of Obedience, to God. (*r*) He serves God because he loves him, and he loves him because he will love him, looking upon this as a sufficient reward of all, that he hath a God to serve and love, in whom he cannot but rest and delight, (according to the Notation of the Word, for Love in the (*ſ*) *Greek*, and the Nature of the Letters making up the word for Love in the *Hebrew* Tongue, which are all of them *quieſcent*) as in his proper Centre. Love to God winds up a Christian's Affections, to that intention of Zeal and Fervency, that he undergoes a kind of compulsion, and hath an holy necessity within himself, constraining him to walk before God in all dutiful Obedience. The hope of Heaven before may draw him, and the fear of Hell behind may drive him: But Love is that vital Principle within whereby he is acted, and which, like the very Soul of Obedience, teacheth him a natural Motion. So that, in a Christians Obedience, Force and Freedom, Violent and Voluntary, Necessity and Liberty, yea, the most pure Liberty, and the most, powerful

(*r*) Ἀνάγκης ἡμῖν εἰς ἀρέσκειαν ἐστὶ τοῦτο μόνον τὸ ἐρᾶν, ὅτι θεὸν ἔχομεν. Cyrill. Catech. 6.

(*ſ*) Ἀγαπᾶν, as ſome conjecture, is derived of ἄγαν, which ſignifieth much, and σπεύδω, to Reſt, the Nature of the affection expreſſed by this word being ſuch, that it makes a Man acquieſs, and reſt fully ſatisfied with what he loves. And for the *Hebrew* word אָהַב *ſignificat* (as *Grammarians* obſerves) *aliquid tenerum et affectione plenum, ut ſit is diligens dominum qui in eo ſibi placet, et acquieſcit.* Pſal. 116. 1.

Neceſſity,

Neceſſity, they meet together. (*t*) For though the Love of Chriſt doth conſtrain them: yet 'tis not by any forcible, but by a loving neceſſity. (*u*) Truly Love alone, is the greateſt Tyrant, over-powering all other Powers, as *Chryſoſtom* well obſerves: and yet there are none that do perform ſuch ſpontaneous and willing Obedience to God, as thoſe that have the commands of this Heavenly Tyrant upon them, lying under the ſweet conſtraints of Divine Love.

6. *AND Laſtly. We are to have an Eye to the Recompence of the Reward, not Prepoſterouſly, neglecting to uſe the means, appointed by God for the attaining thereof; but Regularly, giving all diligence to become holy, and to work out our own Salvation, in a way of all upright and holy walking before the Lord.* We may lawfully have reſpect to the Recompence of Reward, but remember, it muſt be in the ways of Obedience, that we may not deceive ourſelves, expecting a Crown of Happineſs, when we never take care to follow after Holineſs. *God cloathes indeed the Lilies of the field, though they neither Toyl, nor Spin, Mat.* 6. 26, 29. But unleſs we toil, and give diligence to put on the Lord Jeſus Chriſt for Sanctification, God will never cloathe our Souls with the Robes of bleſſed Immortality. *He feeds the Fowls of the Air, though they neither Sow, nor Reap, or gather into Barns:* But if we ſhould neglect to Sow Righteouſneſs, not endeavouring to gather the Fruits of his holy Spirit into our own Souls, to be ſure we ſhall never be ſuffered to feed upon the Tree of Life in

(*t*) Ἡ ἀγάπη τὸ χριστοῦ μαθηματικαῖς ἀλλ' ἐμφατικαῖς συνέχει ἡμᾶς, ἀνάγκαις.

(*u*) Ὄντως γὰρ ὄντως, πάσης τυραννὶδος ἄνση ἡ ἀγάπη ἐστὶ τυραννικωτέρα.

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the Paradiſe of God. The Lord hath ſtiled himſelf, a plentiful Rewarder, but it's only of thoſe, who diligently ſeek him, *Heb.* 11. 6. And, becauſe he is an Holy God, we muſt therefore ſeek him in a way of Holineſs, would we ever find him rewarding us with a Crown of Righteouſneſs. *If a Man* (ſaith the Apoſtle) *ſtrive for Maſteries, yet is he not Crowned, except he ſtrive lawfully*, 2 *Tim.* 2. 5. The only lawful ſtriving for Heaven and Glory, is againſt the Corruptions of our own Nature, to cleanſe ourſelves from all filthineſs of Fleſh and Spirit, labouring to perfect Holineſs in the fear of God, to mortify through the Spirit, the deeds of the Body, and to enter in at the ſtrait Gate of Regeneration; and except we thus ſtrive, look we may at the Recompence of Reward, but God will never Crown us with it. For, certainly God makes none happy hereafter, but whom firſt he makes holy here: Nor will he put any thing in Poſſeſſion of Eternal Glory, but thoſe in whom he firſt puts his holy Spirit, to make them Gracious. The only way, amongſt the *Romans*, to the Temple of Honour, was through the Temple of Virtue: Thus the Lord hath made Virtue the way to Honour, amongſt Chriſtians, calling them firſt to Virtue, 2 *Pet.* 1. 3. and then to (*w*) Glory; ſo that Virtue muſt be ſought by way of Preparation, before ever a ſtate of Glory can be their Fruition. Heaven muſt firſt be brought down into our Souls by Sanctification, before our Souls can poſſibly be taken up into Heaven for their Glorification. The Kingdom of Heaven, it's a pure place, it's an Inheritance that is Incorruptible, and undefiled: *Whatſoever therefore is unclean, and*

(*w*) *Natura mentis humanæ quantumcunque perfecta naturalibus donis, abſque gratia non eſt ſuſceptibilis gloriæ.* Pariſienſis lib. de Virt. c. 11.

defileth,

defileth, can never enter into it, Rev. 21. 27. In *Ireland*, the Soil is so pure, that no venemous Creature will live there: To be sure, such is the infinite purity of that Soil, in the Land of Promise, the heavenly *Canaan*, that those who are infected with the Venome and Poyson of Sin, not labouring to cleanse themselves from it, cannot possibly live there. Foolish Sinners are apt to please themselves, with some pleasant dreams, about going to Heaven when they dye, not considering, how vexatious, and contrary that holy habitation would be to them, should they come thither with their Natures unsanctified. For the accomplishment of true delight, there must be an harmonious conformity and correspondency, betwixt the faculty and the object, about which it is conversant: So that, if the faculty be not duely prepared, let the object be never so pleasant, yet it will afford nothing of true delight, but a deal of vexation and weerinesse. The Sun is a pleasant object, affording much delight and satisfaction, to one that hath no impediment in his sight, and yet to sore Eyes, there is nothing more afflicting and tedious, than to behold it: Thus, though Heaven be a place of unspeakable Pleasure, adorned with all glorious Objects that a gracious heart can desire, yet should a Man unsanctified come there, he would think himself in the very Suburbs of Hell, and instead of meeting with happiness therein, he would find it a place of his greatest disquietment. If our first Parents were, by one Sin, so far indisposed for Communion with God, that they were not able to bear his Presence, nor so much as able to look upon the back parts of God, in the Earthly Paradice, but sought, through the dread of his Presence seizing upon them, to hide themselves from the Eyes of Omniscience; How then will unsanctified Sinners, whose Souls are become a very *Sodom* of all Unrighteousness, be able to bear the holy Presence of God, to see him face to face,

face, and to look fully upon the Brightneſs of his Glory, in the heavenly Paradice, where they ſhall not have the leaſt *Fig-leaf* to hide the ſhame of their nakedneſs? Believe it, Sinners, unleſs your ſore-eyes be healed, and your Natures Sanctified, you may find as much comfort in Hell, as you could in beholding the Face of God in Heaven. That Heaven, which is a Paradice of all delights to a gracious Soul, you that are not Sanctified and made New Creatures, you would find it a very Tophet, a place of all helliſh and intollerable Torments, ſhould you enter into it. In *Ireland*, they ſay, is a Fountain, whoſe Waters kill all thoſe Beaſts that drink of them, but is pleaſant to the People, not hurting them, though they uſually drink of it: Thus, though that pure River of Water in the New *Jeruſalem*, proceeding out of the Throne of God, and of the Lamb, *Rev.* 22. 1. be more pleaſant than life it ſelf to all God's People, yet, ſhould any brutiſh Sinner, be ſuffered to drink of thoſe Waters, he would find them more bitter than the ſtroke of death. For the Soul muſt firſt be made a prepared ſubject for Heaven and the Joys thereof, or Heaven it ſelf would be an Hell to it, and the Joys of Heaven, they would fill it with the greateſt, and moſt exquiſite Torments. And truly, would Ungodly Sinners but ſet Reaſon a-work, they might eaſily ſatisfy themſelves of their own unfitneſs for Heaven, and what an hell it would be to them ſhould they come there. They that count it a wearineſs to ſerve the Lord a few hours together on Earth, how can they think themſelves fit for Heaven, where they muſt ſerve him day and night without ceaſing to all Eternity. If they find it ſo tedious to be reſtrained from Vanity, by the preſence of a faithful Miniſter, or a ſerious Chriſtian, for a little ſcantling of time, How can they think themſelves able to bear the preſence, of an infinitely holy God, reſtraining them from all their Sins, and pleaſurable

Vanities for ever? When they cannot endure to ſpend a ſhort Sabbath, with ſeriouſneſs, in the worſhip of God, but are preſently tired out, longing that the Sabbath were over, What fitneſs have they to ſpend an Everlaſting Sabbath, in worſhiping the God of Heaven, which will never be over? Grace, dawning in God's People, is now their burden, their ſore eyes cannot look upon the brightneſs of it; Oh then, How unable will they be to bear it, when all it's imperfections being done away, it ſhall break forth into a bright Sun-ſhine of eternal dazling glory? Oh be convinced, that you muſt firſt be made holy, or you can never be made happy; you muſt firſt be ſanctified, or you can never be ſaved; you muſt firſt be cleanſed from all unrighteouſneſs, and made New Creatures, or you will never be fit to inhabit the New *Jeruſalem*. *Eſther* might not come into the Kings Preſence, till firſt ſhe was waſhed and purified: So, till firſt we be throughly waſhed in the Laver of Regeneration, and purified thereby, from all Filthineſs of Fleſh and Spirit, we can never enjoy God's Preſence in a ſtate of Glory. Holineſs is that which becomes God's Houſe, and therefore, except you follow after Holineſs, and purſue it, you muſt never look to come to Heaven, the place of God's holy habitation. 'Tis fabled of *Hercules*, in the Flames of *Oeta*, that he left the Garment, ſent him by *Deianira*, which could not be got off, without tearing his Fleſh, and ſo became Immortal: If you have not already prevented me in the accommodation, the Moral of the Apologue is this; You muſt put off the Rags of your own Filthineſs, laying aſide every weight, *Heb.* 12. 1. and the Sin which doth tenaciouſly cleave to you, would you ever enter upon a ſtate of bleſſed and glorious Immortality. As the riſing Sun muſt needs go before the perfect day: So ſanctifying Grace muſt needs go before, and is that alone, which can fit us for eternal Salvation.

God

God hath told you in his holy Word, that nothing which defileth, ſhall ever enter into the New *Jeruſalem:* And whomſoever the voice of God, ſpeaking in the Scriptures, ſhuts out of Heaven in this Life, they ſhall undoubtedly be ſhut out of Heaven in the Life to come. So that in vain ſhall you look for happineſs in the World to come, if here you give not diligence to be holy, walking in all dutiful Obedience before the God of Heaven. *Pharnaces* being up in Arms againſt *Cæſar*, ſent him a Crown, thinking by ſuch a Preſent, to appeaſe his Wrath, but *Cæſar* ſending it back again, returned him this anſwer, *Faceret imperata prius*, let him firſt lay down his Arms, and return to his Obedience, and then his Crown ſhould be accepted of by way of Recognizance: Thus, as *Cæſar* would not accept of a Crown, ſo, to be ſure, God will never give a Crown of Glory to thoſe, by way of Recompence, whom he ſees to be up in Rebellion againſt him, not labouring to become holy and to walk in Obedience before him. The Kingdom of Heaven is a place prepared for Children, and not for Strangers; for Friends, and not for Enemies; for ſuch as are pure and undefiled in their way, and not for the wicked and unrighteous, 1 *Cor.* 6.9. who muſt never, continuing ſuch, inherit the Kingdom of God. The Ark of *Noah* was a Receptacle for Beaſts that were unclean, as well as for thoſe that were clean: But into Heaven *there ſhall in no wiſe enter* (as was ſaid) *any thing that defileth and is unclean.* Let then, I beſeech you, the conſideration of all this make you careful, to ſeek after Heaven and Glory, in a way of Grace and Holineſs. (*x*) Holineſs is the Perſpective through which we muſt ſee God. 'Tis as

(*x*) Μακάριος ὁ τῇ καρδίᾳ καθαρός: οὗτος γὰρ ὄψεται μόνον τὸ θεῖον δυνατός. Juſtin. Martyr.

poſſible to ſee the Sun without Eyes, as to ſee God, and be ſaved without Holineſs. *For, without Holineſs no Man can ſee the Lord, Heb.* 12. 14. There is an (*y*) Inheritance laid up for Saints in light, but in caſe you walk in darkneſs, not labouring to make yourſelves meet for it, you muſt never look to enjoy it, *Coloſ.* 1. 12. Oh that you would therefore be daily Mortifying your (*z*) Corruptions, breaking off your Sins by Repentance, perfecting Holineſs in the fear of God, and ſo preparing your ſelves for Heaven, that you may be counted meet to be partakers of that glorious Inheritance. He that Soweth not his Field, hath no hope to Reap it; he that runneth not the Race, hath no hope of the Garland; he that Fighteth not the Battel, hath no hope to obtain the Crown: Why thus, my Friends, if you ſit down ſatisfied without Grace, not labouring to become pure and holy, and unblameable before God in love, you can never have any good hope to enjoy the Harveſt, the Garland, the Crown of Eternal Life, *Epheſ.* 2. 12.

PROMISE yourſelves what happineſs you pleaſe, and be as confident of your own good condition as you will: Yet, believe it, Sirs, unleſs now, with the Wiſe Virgins, you get Oyl in your Lamps, and Grace in your Souls, you muſt never ſit down with Chriſt in the Kingdom of God to the Marriage-Supper. For

(*y*) *Negat quenquam poſſe deum videre ſine Sanctimonia; quoniam non aliis oculis videbimus deum, quam qui reformati ſunt ad ejus imaginem.* Calvin.

(*z*) *Mutari nos oportet et novas creaturas effici priuſquam participes eſſe poſſumus cœleſtium beneficiorum. Nam in nobis nihil eſt aliud quam ſumma ineptitudo ad bonum ſpirituale ſive intelligendum, ſive faciendum, ſive denique capiendum.* Davenant. in Locum.

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to presume of Life and Happiness, without (*a*) Grace and Holiness, is the next way to lose them both, and to plunge yourselves deeper in Eternal Misery, Presumption being still the Preface to Damnation. And are you grown so secure indeed, that you can sit down satisfied without that, which alone can make you meet for Heaven and Eternal Glory? Oh, methinks, that unmarcescible Crown of Life, that far more exceeding and eternal weight of Glory, whereof you must everlastingly fall short, if you keep it not in the way of serious Practical Holiness, should make you give all diligence, to get Grace into your hearts, and to become holy! Is it nothing do you think to miss of Eternal Glory, to be eternally shut out of God's heavenly Kingdom, and for ever to lose that Crown of Righteousness, that fulness of Joy, and those Pleasures, which are at God's Right Hand for evermore? Oh what everlasting hellish horrour will fill your Souls at Death and Judgment, should you spend your lives in Vanity, not striving to perfect holiness in the fear of God! Oh that you would look upon a graceless condition, and negligence in the ways of God now, as you will look upon it, when for want of grace and diligence in Heaven's way, the Lord shall throw you down for ever into hellish Torments, the Lord shall punish you with everlasting destruction from his own blessed Presence, and bid you *depart accursed into everlasting fire, prepared for the Devil and his Angels*! Oh the unspeakable horrour, Oh the everlasting dreadful confusion, that will then fall upon you! Oh what Worlds would you not give to be saved, when, for want of sanctifying grace, you must of necessity be damned for ever! Oh what would

(*a*) Ἡ γὰρ ἄνεσις τῆς σωτηρίας, πρόφασις γίνεται ἀπωλείας. Cyril.

you not now do to come to Heaven, when for want of Holiness you are sure to be thrown down into hellish Torments, and there shut up amongst damned Spirits, in everlasting Chains, under darkness! In the fear of God, Sirs, and out of tender compassion to your own Immortal Souls, do not rest a moment longer in a graceless condition, but as ever you desire to be saved, now labour to be throughly sanctified, and as ever you would see the face of God in Glory, now labour to walk before him in all holy Conversation and Godliness! Never think to be *Mercenarij*, if you will not be *Operarij:* You can never receive the Reward of Eternal Glory, when you dye, if you work not hard in God's Vineyard, so long as you live. The Lord will give you both the upper, and the nether Springs, both Grace and Glory: But on this condition, that you espouse *Achsah* his Daughter, that you devote yourselves to the practice of Piety, endeavouring to perfect holiness in the fear of God, *Heb.* 12. 28. There is a Kingdom that cannot be moved, there is a (*b*) Crown of Life, more glorious than the (*c*) Sun in it's Noon-day Brightness, there is fulness of Joy in God's Presence, together with Soul-satisfying (*d*) Pleasures, at his Right Hand for evermore, and all this you may have for your Portion, and to make you everlastingly happy, but then you must seek it in God's own way, by patient con-

(*b*) Βασιλεία ἀσάλευτος.

(*c*) 1 Cor. 9. 25. Στέφανος ἄφθαρτος.

(*d*) נעמות נצח The Words signify such Pleasures, as shall never end, but will run Parallel with Eternity it self.

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tinuance in (*e*) Well-doing, and by a life of Serious Practical Holiness. He that would have a good Harvest, must diligently Till and Sow his Ground; So you must break up the fallow Ground of your Hearts, endeavouring to Sow to the Spirit, would you ever obtain a blessed Harvest, in which you may reap a full Crop of Eternal Joy. God hath tyed Grace and Glory, Holiness and Happiness together: So that no Grace, no Glory; no Holiness here, no Happiness hereafter. Whosoever leads a lewd unsanctified life on Earth, shall never lead a blessed and glorified life in Heaven. As no Man might be in the Wedding-house, not having on a Wedding-garment, *Mat.* 22. 11, 12. So whoever is not found cloathed with the garments of Righteousness, he shall never enter into a Mansion of glory, *into an house not made with hands, eternal in the Heavens*, 2 *Thes.* 2. 13. The Image of God must first be renewed upon you, in the Beauties of Holiness, before ever you can be capable of seeing the face of God in Sion, or be counted meet to be Inhabitants of the New *Jerusalem.* Look at Heaven and Glory as much as you will, and let your eye be still fixed upon the Recompence of the Reward: Yet, if you seek it not by patient continuance in well doing, endeavouring to cleanse yourselves from all filthiness of Flesh and Spirit, you are never like to be Crowned with it. In vain do we look at Heaven and Eternal Glory, so long as we live in Sin, never striving to be holy,

(*e*) Δοῦλος εἴ τις ἐστὶν τῆς ἁμαρτίας ἑτοιμότατος γενέσθω διὰ τῆς πίστεως εἰς τὴν ἐλευθέριον τῆς ὑοθεσίας ἀναγώνησιν, καὶ τὴν μὲν τῶν ἁμαρτιῶν κακίστην δουλείαν ἀποθέμενος, τὴν δὲ τοῦ κυρίου μακαριωτάτην κτησάμενος δουλείαν, καταξιωθήτω τὴν τῶν οὐρανῶν κληρονομῆσαι βασιλείαν. Cyrill. Hier. Catechef. 1. Pag. 2.

which is nothing but to walk in the way that leads to Hell and everlaſting Miſery. For then only have we due reſpect to the Recompence of the Reward, when we ſeek it in a way of Obedience, endeavouring to be changed into the likeneſs, purity, and holineſs of that God, who hath promiſed, that ſo doing, he will Crown us with it.

CHAP. V.

The Doctrin Proved; evincing the lawfulneſs of having a Reſpect to the Recompence of the Reward, in Twelve Particulars.

III. HAVING thus ſhewed you, What it is to have Reſpect to the Recompence of the Reward, and how you may do ſo, we are in the next place to evince it, for your better ſatisfaction, by ſome Scriptural Demonſtrations, That you are allowed of God, to have reſpect to the Recompence of the Reward, and may lawfully do ſo in all your Obedience.

1. *WE may lawfully have Reſpect, in our Obedience, to the Recompence of the Reward, becauſe God himſelf hath commanded us, that we ſhould do ſo.* Had not the Lord, by his own Authority, enjoyning us, by Patient continuance in Well-doing, to ſeek after Heaven and Glory, made it our duty to do ſo, we might well have queſtioned the Legality of ſuch a practiſe: But now there is not the leaſt ground of Heſitancy, nor any colour of Reaſon, why we ſhould queſtion, Whether that Practiſe may be lawful, and currant amongſt Chriſtians, which hath God's own Image

Image and Superſcription written upon it? The Lord commands us, that we ſhould ſeek the Kingdom of God, *Mat.* 6. 33. as our end, and his Righteouſneſs, as the only adequate means leading thereto; he hath bid us lay up for our ſelves a Treaſure in Heaven; he requires of us all, that, *we ſhould work out our own Salvation with fear and trembling*, *Phil.* 2. 12. he hath willed us, the ſeeking of thoſe things that are above, *Col.* 3. 1, 2. enjoyning us, *to lay hold upon Eternal Life*, 1 *Tim.* 6. 12. And ſhall we ſtill queſtion the lawfulneſs of that Practice, for which we have a *Mandamus* ſent forth of God, and therein an unqueſtionable Warrant, ſealed and ſubſcribed by the unerring hand of Heaven it ſelf? From God's *Opertet*, which is wrapt up in every one of his Commandments, that are, all of them, *holy, and juſt, and good*, *Rom.* 7. 12. we may, doubtleſs, concludingly infer the Chriſtians Practical Licet, without ſeeming, in the leaſt, to patrocinate, or give countenance to any Unchriſtian, Diſingenuous, and Mercenary Performance. If God ſay, we *muſt*, the inference will be undeniable, that Chriſtians, by patient continuance in Well-doing, may lawfully, here on Earth, ſeek for Glory and Honour, for Immortality and Eternal Life in the Kingdom of Heaven. Form the Argument in what mode and figure you pleaſe, ſure I am, That wherever the Will and Command of God are made the Premiſes, the leaſt that you can put in the Concluſion, without reflecting diſhonour upon God himſelf, muſt be the Legality and Holineſs of the practiſe inferred from them. For, ſince the Will of God is the only adequate rule and meaſure of all Holineſs, How can we but acknowledge that to be lawful and holy, which doth harmoniouſly accord with it, and in every way proportionate thereto, ſo far as we find it to be tranſcribed into Holy Writ? The Holineſs of Man doth

conſiſt

consist in his (*f*) Anological resemblance of, and conformity with God, who is alone the sure Standard, the grand Exemplar, and the objective cause of all Purity and Holiness in the Creature. Every action of Man is holy or unholy, according to it's conformity with, or contrariety to the Will of God. Holiness is nothing else but a pure derivation from God himself, the Spring and Fountain of all Purity: And therefore, whatever is conveyed into the Heart and Lives of Men, from this pure Fountain, through the Golden Pipes of God's Commandments, it must needs be *holy, and just, and good.* For, to be sure, conformity with the rule of Holiness, can never make a Man unholy: no more than walking in the light can produce darkness. Did our Holiness consist in a conformity with some else besides God's holy Will, in a conformity with the Decrees of Counsels, with the uncertain Records of Antiquity, with the Judgment of Fathers, with Ecclesiastick Constitutions, with Enthusiastick Impulses, or with the dictates of an Erronious Conscience, embracing many times the shadow of Holiness, and engaging Men to the strict observation of that, for the doing whereof, God never gave his *Fiat*, we might then indeed come under censure, and be impeached of unholiness, for conforming our selves to the Will of God, endeavouring to transcribe his Commandments into our Lives and Conversations. But to set up all these, or any of these for a Rule, making them the standard of Holiness, were to usurp God's Sovereign Authority, and to set the Crown of his Glory upon the head of a poor

(*f*) *Summa puritas consistit in adhæsione cum deo; nam deus est ratio objectiva, et mensura Sanctitatis.* Less. de Perfect. divin. lib. 8. c. 1.

obscure

obſcure non-entity, or ſomething worſe; juſt as if a Man ſhould go about to make a ſmall Drop the Spring and Mother of the vaſt Ocean; or, as if he ſhould make that little Ray of Brightneſs, which diſſembles itſelf in a dark *Glow-worm*, the Fountain of Light to the glorious Sun. Doubtleſs, as God is the ſole Author of our Being, ſo he muſt be the only Rule of all our Operations. We can no more be independent in theſe, than we are in that. For ſince we live in God, and have our Being from him, there is nothing in all the World, that can denominate us truly Holy, but a care to act and move according to his Righteous Will. Every Impreſſion ſuppoſes a Seal from whence it came; every Stream will lead you to the Spring-head, out of which it iſſued, and came bubbling forth; every Beam of Light doth put you in mind of the Sun, out of which it ſhines, and upon which it doth neceſſarily depend: So whatever you ſee that is Good, that is Pure, and ſhining forth, with a native Luſtre and commanding Beauty, in the Lives of Men, it may well bring to your Remembrance the God of Heaven, who is the Fountain of all Goodneſs, the Chryſtalline Spring, out of which all Moral Purity, by a Bleſſed Emanation, iſſues, and the glorious Sun of Righteouſneſs, by whom our Lives are irradiated, with moſt clarified Beams of Holineſs, and without whoſe uninterrupted Irradiations, like refracted Beams, they would preſently ceaſe to ſhine, and become a dark Chaos of all confuſions. For, as Light in the Air is nothing but a derivation from the Sun, that Fountain of Light: So, Holineſs, in us, is nothing but a Pure Emanation of Goodneſs, and a noble progeny of Moral Rectitudes, ſpringing from, and *born, not of Blood, nor of the will of the Fleſh, nor of the will of Man, but of the will of God himſelf*, John 1. 13. whoſe Image and Superſcription they bear. Indeed ſome things are intrinſically good, they have a native

native Beauty, they are eſſentially Pure, and therefore God *wills* them; whereas other things are only Amiable, and holy, and good, becauſe God *wills* them; ſo that they have no moral Entity and Goodneſs, but what they receive from the Signature of God's *Will*, and Command, upon them: However, whether we ſeek of things that are Intrinſically Good, or of things that are Meerly Good, from the Command of God injoyning them, yet ſurely their Goodneſs is not Independant, and the meaſure of it ſelf, but doth wholly conſiſt in that beautiful Reſemblance, and harmonious Analogy, which they have with God's holy Will. For, all Created Excellency, it ſhineth with a borrowed light; whatever Goodneſs is in the Creature, it is only by way of Participation from God, pre-ſup-(*g*) poſing the ſame tranſcendently treaſured up in him, even as the Impreſſion preſuppoſes the Seal that made it: So that there is no form, nor comelineſs, nor beauty in any thing, that we ſhould deſire it, any further than we find either the bright Stamp of divine Sovereignty, or the plain Superſcription of his Holineſs, in legible Characters written upon it. (*h*) For, God himſelf is the Centre of all Good, and Holineſs, from which the Lines of all Moral Rectitudes, and Divine Virtues are drawn, according to which they are regulated, in which they are conſerved, and into which returning, they muſt ultimately reſolve themſelves.

SINCE Holineſs then is nothing elſe but an harmonious Conformity with, and a Tranſcript of his righteous Will concerning us: Why ſhould we count our having a Reſpect to eternal Glory, any Forfei-

(*g*) *Omnis Sanctitas participata ſupponit Sanctitatem per eſſentiam.*

(*h*) *Nihil eſt bonitatis creatæ in toto entis ambitu, quin a deo producta, a deo exemplata, a deo conſervata, et in deum ordinata eſt.*

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ture of our Holineſs, ¶ or go about to cenſure that Practice, as Unlawful, for which we have God's own *Fiat?* Were not this to make more Sins than God ever made, and to go about, by a kind of Interpretative Blaſphemy, to impeach the infinitely Holy God of giving, not only his Imprimator, but his *Fiat* alſo, to unholy Practiſes, commanding Men to ſeek after Heaven and Glory, from the beholding whereof, they ſhould (according to what ſome † Dogmatize) turn away their eyes, as the greateſt Vanity? But, dare we ſay, That Mens walking in the Light of the Sun, is Darkneſs to them? Or, That Conformity with God's Righteous Will, is the cauſe of any unrighteous Practiſe? Sirs, to queſtion the Legality and Holineſs of Duties commanded, is to queſtion his Holineſs, and the Lawfulneſs of his Authority, who commanded them. How dare we then ſay, *that* is Bitter in the Fruit, which we know to be Sweet in the Root? How can we count *that* Impure in the Streams, which we dare not but confeſs to be Pure in the Fountain? How dare we traduce *that* as Sinful in the Practiſe, which we know to be Holy, and Juſt, and Good in the Precept? How dare we, to be ſhort, look upon Chriſtians as Diſingenuous and Tranſgreſſing in *that*, which they purely Act in Obedience to God's Commands. If God, *Chriſtian*, bid thee, by patient continuance in well-doing, ſeek for Heaven and Glory, do not doubt but his Command will ſufficiently ſecure thee from the Cenſure of a Legaliſt, or Mercenary in ſo doing, before Men and Angels. For, *Who ſhall lay any thing*

¶ Ἀληθῶς γὰρ εἷς ἅγιος, φύσει ἅγιος: ἡμεῖς δὲ καὶ ἅγιοι, ἀλλ' οὐ φύσει ἀλλὰ μετοχῇ. Cyril. Catech. Myſtag. 5. pag. 244.

† Πῶς γὰρ ἐκ σοφίας διάβολος γεννᾶται; καὶ ἀπὸ σονέτεως ἐκκακία, ἢ ἀπὸ φωτὸς σκοτος? Cyril. Hier. Cat. 6. p. 55. S.

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to the Charge of God's Elect, in those Precepts, which are justified by the Holy Precepts and Commandments of God himself injoyning them? *Rom.* 8. 33.

2. *WE may lawfully have Respect in our Obedience to the Recompence of the Reward, because the most Eminent of God's faithful Servants have done so before us.* We have not only Precept, but President to warrant our Practise in this case; there being none of the People of God, but by striving to enter in at the strait Gate, by laying up for themselves a Treasure in Heaven, by Suffering with Christ, that they might be Glorified together with him, have clearly Commented and Paraphrased upon those and the like Portions of Holy Scripture, that we, knowing thus the mind of God therein, may go and do likewise. Thus *David*, *a Man after God's own Heart*, (Psalm, 119. 112.) and therefore surely no Mercenary, he inclin'd his Heart to perform God's holy Statutes alway, as expecting in the end the Reward of eternal Glory. In the Original, it is *even to the end*, (עֵקֶב *Fructus præmium, eò quod fructus postremum, et finis laboris est*) and so our own Translation renders it: But yet the same Word doth also signify a Reward, which is not usually given before the end of our Works; clearly implying, That *David* having an Eye to the Recompence of the Reward, did more Cheerfully run the way of God's Commandments. *David* was willing to take pains in God's Vineyard, spontaneously inclining his Heart to perform God's holy Statutes all his dayes, as expecting, at the evening of his Death, to receive the Penny of eternal Life and Glory, in God's heavenly Kingdom. This also we find to be the Practice of holy *Paul*, a man so Ambitiously desirous to promote God's Glory, that through an holy Transport of Love thereto, he once wished himself suspended, and put apart from the Comforts of Christ, in the *Jews* stead,

ſtead, that God might but be glorified thereby; *Rom.* 9. 3. And yet he hath an Eye, in all his Obedience, to the Recompence of the Reward, putting forth himſelf with the greateſt Intenſeneſs of Zeal and Diligence imaginable, for the *Price of his High-calling.* [*Ἐπεκτείνεται & Grace, quod magnam habet Emphaſim ſignificat enim manus, totumque Corpus protendere ad ſcopum ut eum apprehendas antequam pedibus eum attigeris.* 'A *Lapide in locum.*] He did not grudge to Spend and be Spent in the Service of, but ſtretching forward, and extending himſelf (*uſque ad extremum virium*) he purſues (κατὰ σκοπὸν, according to the Aim which he had taken) the Reward ſet before him, (ſo the Original Word βραβεῖον, ſignifieth) as impatiently deſiring to be ſeized of God's Kingdom, and Glory, to which he was called. And though he was a man daily expoſed to Reproach, Perſecutions, and greateſt Difficulties in Heaven's way, for the cauſe of Chriſt, 2 *Cor.* 4. 18. yet, whilſt he looked at the things which are not ſeen, making Heaven and Glory the ſcope and end of his Life, (as the Original may well import) he was incouraged thereby, with cheerfulneſs and alacrity of Spirit, to encounter them all, not thinking his Life dear, if by any means he might win the Crown, and be landed ſafe at the Haven of eternal Reſt. So that the Reſpect which this holy Apoſtle had to the Recompence of Reward, it was inſtead of a Cordial to comfort him, amidſt all his Afflictions; it was a ſtrong Incentive with him to Obedience, putting Life and Vigour into all his Endeavours; and from this he took Incouragement, moſt gladly to Spend and be Spent in the Service of God. *Heb.* 10. 32. The like we may ſay of thoſe Primitive Chriſtians, mentioned in the Epiſtle to the *Hebrews*, who, though they were encountred with a whole Army of Afflictions, though they were *ſpoiled in their Goods*, by wicked men, as ſo many Harpies preying upon them at their pleaſure; though they

they were Theatriz'd, and brought forth upon the Stage, not only as Spectacles of Scorn and Reproach, but also as Objects of Persecution, for wicked men to exercise their Malice and Cruelty upon, from whom they received, not only bitter Words, but also hard Blows: Yet they joyfully underwent it all, enduring *the Cross, and despising the Shame*, as Christ their Redeemer had done before them; and all this, because *they had an Eye to the Recompence of Reward*, believing themselves to *have in Heaven, an enduring Substance, a far more exceeding and eternal weight of Glory*, that would abundantly make amends for all their Sufferings. So that the grand Reason, inducing these Primitive Christians to indure Afflictions, and take joyfully the spoyling of their Goods on Earth, was their Hope of a better, and more enduring Substance, when they came to Heaven. Besides these, many pregnant Instances might be given out of Ecclesiastical History, of Christians incouraging themselves by the Recompence of Reward, to run the hazard of Reproach, Persecution, and sorest Afflictions in the World, for the sake of Christ and his Cause. *I shall not lose my Life*, (saith one Martyr, being led out to suffer) *but change it for a better; instead of Coals I shall have Pearls!* And with this Consideration he died comfortably. Another, Dr. *Taylor* by name, being asked by the Sheriff, as he drew nigh to the place of Execution, *How do you, Sir? Never better*, (reply'd that holy Man) *for now I know I am almost at home:* Meaning Heaven, where he should be with the Lord for ever. With this also, *Athanasius* incouraged the Christians to perseverance in the Faith, under the *Arrian* Persecution, *That Affliction was but* Nubeculo citò transitura, *a Storm, or rather a little Cloud, that being quickly blown over, would end in a glorious Sun-shine.* Like unto him was the Practice of holy Mr. *Bradford*, who taking up a Fagot

Fagot at the Stake and kissing it, turned his Head to the Young Man that suffered with him, and said, *Be of good Comfort Brother, for we shall have a merry Supper with the Lord this Night.* *Justin Martyr*, also tells us of the Christians in his Day, That they, who before their Conversion had pleasure in Uncleanness, did now wholly imbrace Chastity, they that had sometimes used Magical Arts, did now dedicate themselves to the good and eternal God; they that e'erwhile set an higher Estimate upon their Money, and earthly Possessions, than upon any thing else, did now bring all into the common Treasury, that distribution might be made according to every one's Necessity; they who formerly hated each other, and betwixt whom there were Heart-burnings, and deadly Animosities, did now Lovingly live together, and familiarly converse with one another, praying for their very Enemies, and beseeching those that were their most cruel Persecutors, to break off their Sins by Repentance, and live holy. And he gives in this as the reason of all, that they, together with such as had sometimes despitefully used them, living holy, might have good Hope, and everlasting Consolation thrô Christ, receiving from God at length the reward of eternal

† Ὁι πάλαι μεν πορνειαις χαιροντες, νῦν δὲ σωφροσυνην μόνην ἀπαζομενοι; οἱ δὲ και μαγικαῖς τέχναις χρώμενοι, ἀγαθῷ και ἀγγεννήτῳ Θεῷ ἑαυτοὺς ἀνατεθεικότες; χρημάτων δὲ και κτημάτων οἱ πόρους παντὸς μᾶλλον σπέργοντες, νῦν και ἃ ἔχομεν ἐις κοινὸν φέροντες και παντὶ δεσμένῳ κοινωνοῦντες; οἱ μισάλλελοι, και ἀλλελοφόνοι, νῦν ὁμοδίαι τοιγενόμενοι, και ὑπὲρ τῶν ἐχθρῶν ἀχόμενοι, και τοὺς ἀδίκως μισοῦντας πειθοῖν πειρώμενοι ὅπως οἱ κατὰ τὰς τοῦ χριστοῦ καλὰς ὑποθημοσυνὰς βιώσαντες εὐέλπιδες ὦσι, σπὺ ἡμιν τ' αὐτῶν παρὰ τοῦ πάντων δεσπόζοντος Θεοῦ τυχεῖν. Just. Martyr. Apol. 2. pag. 47. 20. 30.

Glory. Much to the same purpose I find a Speech in ¶ *Cyril*, who tells us, That true Christians did all of them, by all holy Conversation and Godliness, seek the Kingdom of God, not making the empty and unsatisfying Injoyments of the world, their End, but indeavouring to lay hold upon eternal Life.

BUT, waving these, and the like Examples, as being not altogether so Cogent and Authentical, we shall conclude the Argument with holy *Moses*, from whose Practice, the Doctrine it self was deduced. *Moses*, though (as we said of *Paul*) a man so ambitiously desirous of, and passionately zealous for God's Glory, that rather than the least Dishonour should reflect upon him, he could wish himself blotted out of God's Book of Life, in respect of whose Glory, he seems careless of his own Salvation: Yet thought it no impeachment of his Ingenuity, to steal a look from Glory, to peep within the Vail, to cast an eye upon the Recompence of Reward, for his incouragement to all upright, self-denying, and holy walking before the God of Heaven. * He had Heaven in his eye, expecting a Crown of Glory after all his Sufferings, and that made him walk on so cheerfully in Heaven's way. *Being therefore compassed about with so great a Cloud of Witnesses*, why should we any longer count it unlawful, or think it a forfeiture of our uprightness and ingenuity,

¶ Ἀναστρεφόμενοι καλῶς τὴν τῶν οὐρανῶν βασιλείαν ἕξομεν, καὶ ζωὴν αἰώνιον κληρονομήσομεν δι' ἣν καὶ πάντα κάμνομεν, ὅπως παρὰ τοῦ Κυρίου ταύτης ἀπολαύσωμεν. οὐ γὰρ περὶ μικρῶν ἡμῖν ὁ σκοπὸς ἀλλὰ περὶ ζωῆς αἰωνίου τὸ ἐπιδαζόμενον. Cyril. Catechis. 18. pag. 223. A.

* *Fidei suæ oculos attollebat ad bona cœlestia quæ deus cultoribus suis pro mercede ac præmio piorum laborum se redditurum promisit.* Estius.

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to have Reſpect in our Obedience to the Recompence of the Reward? If perſons ſo eminently Holy have gone before us, without contracting either ſpot or blemiſh, or any ſuch thing, in having an eye to the Recompence of the Reward, why ſhould we Heſitate about, or ſcruple the Lawfulneſs of following after them? To be ſure, Chriſtians, if reſpect to Heaven and Glory, did not forfeit the Sincerity of a *David*, of a *Moſes*, of *Paul*, it can never prove any forfeiture of your Integrity. For, where the Pattern it ſelf is Holy, and Juſt, and Good, conformity therewith will never make any man Diſingenuous and Unholy. If the Spirit of God record it as Praiſe worthy in others, that in keeping God's Commandments, they had Reſpect to the Recompence of Reward, he will never upbraid us, as Perſons Diſingenuous and Mercenary, for the like holy Practiſe. For certainly, whatever incouragements to Obedience, the Lord formerly afforded his People, to this day he allows them the ſame, or greater: So that whenever we have Reſpect in our Obedience, to Heaven and Glory, we do no more forfeit our Integrity, nor prove ourſelves Mercenary and Diſingenuous, by ſo doing, than Self-denying *Moſes*, Upright *David*, Zealous *Paul*, and all God's Faithful People have done before us.

3. *WE may lawfully have Reſpect, in our Obedience to the Recompence of the Reward, becauſe not only the Children of God, but our bleſſed Lord himſelf, had an eye thereunto.* We may imitate the People of God, ſo far as their Actions run parallel with, and do clearly paraphraſe upon his holy Will: But now the Life of Chriſt, it's an authentick Copy of Holineſs; it's an

¶ *Deus in carne ſe manifeſtans, exemplar ſanctæ nobis vitæ propoſuit, ne quis ſanctam vitam detrectans ad carnis confugeret excuſationem.* Gerh. Med. 30.

unblottable Draught of perfect Piety; it's nothing elſe but the Will of God incarnate, and made manifeſt in our mortal Fleſh: So that if Chriſt had Reſpect, in his Obedience, to the Recompence of the Reward, we need no longer ſtand Queſtioning the Lawfulneſs of ſuch a Practiſe, but are bound to look upon it as Holy, and Juſt, and Good. For, every one will acknowledge, the Actions of a Deity to be Indeficient, and confeſs it a thing Praiſe-worthy in all men, to Write after ſo fair a Copy. Now, that Chriſt himſelf had Reſpect, in his Obedience, to the Recompence of the Reward, we find written in legible Characters, by the unerring Hand of that bleſſed Apoſtle, where he tells us, *That for the Joy which was ſet before him, Chriſt indured the Croſs, and deſpiſed the Shame.* Heb. 12. 2. As Chriſt, in the dayes of his Fleſh, did truly and properly obey God the Father, notwithſtanding the Hypoſtatical Union, and the Abſolute Perfection of his inward habitual Holineſs, wholly determing all indifferency and undeterminateneſs, which ſome Schoolmen would have to be conſtitutive of Liberty: Why, ſo if we conſider him as Man, " He was to have Ra-" tional Comforts, and Humane Incouragements, in all his Obedience, that the Frailties of his Humane Nature, being relieved with ſuch Spiritual Cordials, he might the more Cheerfully go through with the great work of our Redemption, which the Father had given him to finiſh. *Iſa.* 53. 10. Hence we find God the Father in that Federal Tranſaction, that was betwixt Him and God the Son, from all Eternity, concerning the Redemption of Loſt Man, Indenting with the Lord Jeſus Chriſt, and promiſing him, in caſe he would undertake the Work, both a bleſſed Succeſs therein, and alſo, to Crown him afterward, with an everlaſtingly Glorious Reward. In caſe he would make his Soul an Offering for Sin, then the Lord promiſes, *That he ſhall ſee his Seed, and prolong his dayes,*

dayes, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall not Labour in vain, nor ſpend his Strength for naught, and in vain, but ſhall be ſo glorioufly ſucceſsful in the diſcharge of his Mediatory Function, that we ſhall obtain thereby, an everlaſting Kingdom, and find his Sufferings like a fruitful womb, bringing forth many Sons and Daughters unto God. In caſe he would bear the Iniquities of the People, then the Lord promiſes, that he ſhall *ſee of the Travail of his Soul and be ſatisfied*, and ſhall be abundantly well pleaſed with all his Sufferings, and all his bitter Agonies, they ſhall turn to moſt ſweet Satisfaction, when the Lord being reconciled to loſt Sinners, and their Souls everlaſtingly Saved, he himſelf ſhall ſit *down on the right hand of God in glory.* In caſe, (to be ſhort) he ſhall *pour out his Soul unto Death, and make Interceſſion for Tranſgreſſors*, then the Lord promiſes, to *divide him a portion with the great, and that he will cauſe him to divide the Spoil with the Strong.* Chriſt ſhall not always be held a Captive of Death, but having ſatisfied divine Juſtice, he had the Promiſe, for his incouragement, of a glorious Victory, and of an everlaſting joyful Triumph over all his Enemies. So that, that which made the Lord Jeſus Chriſt, *Pſal.* 110. drink ſo cheerfully of the Brook in the way, was the Aſſurance he had to lift up his Head with everlaſting Rejoycing. That which made him ſo cheerfully humble himſelf, and become of no Reputation amongſt men, (*Phil.* 2. 7.) was the Aſſurance which he had, that God at length would *moſt highly exalt him, and give him a name above every name.* That, in a word, which made him ſo cheerfully Suffer, *enduring the Croſs, and deſpiſing the Shame*, was the Aſſurance which he had, that *having once ſuffered in the Fleſh, he ſhould enter into Heaven, and there ſit down upon a Throne of Glory*, Luke, 24. 26. And, ſhall we then, that are the Members of his Body, be afraid to imitate Chriſt

our Head, thinking it unlawful, to have Reſpect, in our Obedience, to Heaven and Glory, when the Lord Jeſus himſelf, that indeficient Pattern of all Righteouſneſs, hath done the ſame before us, leaving us an Example, that we ſhould follow his Steps? 1. *Pet.* 2. 22. [*Sancta Chriſti vita eſt perfectiſſima virtutum idea: omnis Chriſti actio eſt etiam noſtra inſtitutio.* Gerha. Med. 30.] Jeſus Chriſt is the Rule, according to which we muſt Walk; He is the Copy, according to which, we are to Write; He is the grand Pattern, according to which, we muſt indeavour to Live. God's People, they muſt never be followed, without a *Quatenus*, any further than they follow Chriſt: But now Chriſt muſt be followed, without any ſuch Proviſo, we may follow him *ad cæcam obedientiam*, and yet never miſcarry; ſo long as we walk as He walked, we are ſtill taking Steps towards Heaven and Glory. The beſt of God's People, they are like the Pillar of Cloud, that went along with the *Iſraelites*, in which there was a dark ſide, and a light ſide; the light ſide of the Cloud we may follow, but not the dark ſide: But now Chriſt is a Sun of Righteouſneſs, always ſhining with ſuch ſpotleſs, and unblemiſhable Splendor, that walking in his Light, we need never be afraid of enveloping ourſelves in the darkneſs of any Sin. The Works of Chriſt are our Rule, as well as his Word; his Actions were a living Decalogue, clearly Paraphraſing upon the whole Mind of God therein; his Life was a conſtant Exercitation of the Power of Godlineſs; and all his Performances, they were nothing elſe but Religion exemplified, and adorned in her own native colours. Since then, Chriſt is thus the fixed Center of all Righteouſneſs, the Abſtract of all Virtue, a full, though compendious Praxis of Divinity, and the only unerring Rule of an Holy Life, why ſhould we ſcruple to Walk as he Walk, or think we Forfeit our Ingenuity, in looking, for our Incouragement, to all holy,

holy and upright walking before God, at Heaven and Glory, as he alſo did ? [*Tota vita Chriſti in terris per hominem quem geſſit, diſciplina morum fuit.* Auſt. de vera Religione.] The whole Life of Chriſt, was, and is a perfect Pattern of Holineſs to all Chriſtians: So that we ſhall be ſo far from ſinning in following Chriſt, that we never ſin more dangerouſly, than when we ceaſe to follow him, not labouring to Tranſcribe his Actions into our Lives and Converſations. *Incaſſum laborat in acquiſitione virtutum, qui eas alibi quam in Chriſto quærit.* Bern. There is no way in the World for us to attain unto any Goodneſs, but only through Chriſt : Nor to learn any true Virtue, but only from the Example of Chriſt, in his holy Converſation, which we ſtand obliged to follow.

INDEED, we are to know, That though all thoſe things which are recorded of Chriſt, were written for our Inſtruction ; yet they were not all of them written for our Imitation. For, ſome Acts of Chriſt were Inſtances of divine Sovereignty and Prerogative, as his ſending for the *Colt*, without asking the Owner's leave, *Mat.* 21. 2. Some were Acts of divine Power and Omnipotency, as his turning *Water* into *Wine*, *John*, 2. 7. Walking upon the Sea. *Luk.* 7. 21. diſpoſſeſſing of Devils, and raiſing the Dead to Life, theſe were miraculous Works, which are the Legible, but unimitable Characters of a Deity, ſo that though men can beſt read them, yet they can worſt write after them. Some were Works of Merit and Mediation, done by him as *Prophet*, *Prieſt*, and *King* of his *Church*, *John* 10. 22. *Acts* 20. 28. ſuch were his giving of the *Spirit*, redeeming his Church with his own Blood, 1 *John* 2. 1. and interceeding for his People at the Right Hand of God in Glory ; which (whatever the Church of *Rome* Blaſphemouſly dogmatize to the contrary) is no leſs incommunicable than the work of

our Redemption, ſince none may take up the Cenſer to offer Incenſe, who have not a right at the Altar to offer Sacrifice? Some (in a word) of Chriſt's Acts, were Moral, *Mat.* 11. 29. and ordinary pertaining to the common nature of Holineſs, which they had written upon them to the Lord in capital Letters, as being nothing but a viſible Commentary upon the whole Law of God. The Three firſt are for our Inſtruction: But the laſt, comprizing the acts of Chriſt's ordinary Obedience, are only for our Imitation. Chriſt bid us not to Redeem the World, to raiſe the Dead, nor to walk upon the Sea: But in the Works of Piety and Holineſs, he ſaith to us as *Gideon* to his Souldiers; *Look upon me, and do likewiſe*, Judg. 7. 17. We are always to *look unto Jeſus, the author and finiſher of our Faith*, Heb. 7. 26. *giving diligence to be holy, as he was holy; to be pure, as he was pure*; Mark. 14. 36. *to be ſelf-denying, as he was ſelf-denying; to be upright, and without guile, as he was without guile*; 1 Pet. 2. 22. *to be humble, and lowly of Spirit, as he was humble*; Mat. 11. 28. *to be zealous for God's Glory, as he was zealous*; Joh. 16. 17. And, by the Joy, which is ſet before us, we may lawfully be incouraged to *indure the Croſs, deſpiſing the ſhame*, as He alſo was. For, to beſure Chriſtians, in following Chriſt, the only authentick Rule of Righteouſneſs, you can never do any unrighteous Action. In imitating Chriſt the Holy One of God, looking in all your Obedience at Heaven and Glory, as he did before you, you can never become unholy. The Life of Chriſt is a fair Copy, without any Blot or uneven Letter in it: So that indeavouring to Write after him, you can never come under the Blot of being Diſingenuous, and Mercenary in the Service of God. Let Chriſt be the Rule, by which you draw the Lines of all your Actions, and then they will never prove crooked or uneven. Let him be the Glaſs, by which you adorn and dreſs

dreſs yourſelves, and then you will never appear in any other Attire, but what will be moſt Graceful, Decent, and Amiable in the ſight of God. Let him, in a word, be the *Primum Mobile*, turning about by the ſweet impulſe of his own moſt holy Self regulated Example, both the ſuperior and inferior Orbs of your Souls, and then, though you ſeek your own Happineſs, longing to Feed upon that heavenly *Ambroſia*, in the *Heſperian* Vales; though you fix your eyes never ſo wiſhly upon the Recompence of the Reward, Steering a right Courſe towards the *Tarteſian* Shore of eternal Reſt, yet your motion can never be excentrical, nor irregular. * For, there is nothing more becoming Chriſtians, than to make their Lives a Tranſcript of that fair Copy, which Chriſt, by the hand of his own holy Example, hath ſet them: Nor is there any thing more intrinſick, and eſſential to Chriſtianity, than for the Profeſſors thereof to walk, as Chriſt himſelf walked. (Τέλος ἁπάντων, καὶ τοῦ χριστιανοῦ τὸ πᾶν ἕπεσθαι τῷ χριστῷ ἐστι.) The very name of a Chriſtian is ſo appoſite and ſignificant, that it doth fully interpret, and clearly comment upon his Eſſence, teaching us, that the Epitome of Religion, the Abridgment of true Piety, the Quint-eſſence of real Holineſs, the Compendium of all Virtues, and the whole Subſtance of a Chriſtian, is to have the Signature of Chriſt's Holineſs upon his Soul, indeavouring to expreſs in his Life, the Virtues of the Lord Jeſus. And certainly, ſince our Chriſtianity doth mainly ſtand in Conformity with Chriſt, we can never make a Forfeiture of it, nor be Impeached of Mercinarineſs, in

* *Chriſtiani a Chriſto nomen acceperunt et operæ pretium eſt, ut ſunt hæredes nominis, ita ſint imitatoris ſanctitatis.* Bern. Sent. p. 496.

looking

looking at heavenly Glory, as He did, whilſt we walk in Obedience before God on Earth.

4. *WE may lawfully have Reſpect, in our Obedience, to the Recompence of Reward, becauſe the Lord doth frequently incourage his People, by the conſideration of eternal Glory, to all Dutiful, and Upright walking before himſelf.* As God affords his people Happineſs at the end, ſo he allows them Comfort in the way of Duty, ſweetning all his Commandments with Promiſes, and incouraging to all upright and holy walking before himſelf, by giving his People the Aſſurance of an everlaſtingly glorious Reward. God doth not exact Obedience from his People, upon terms of abſolute Sovereignty, but upon terms of Bounty, and remunerative Goodneſs. He doth not appoint them their Work, and hide from them the Reward: But, to make them go through with it the more Cheerfully, he often tells them of the Reward, wherewith, having finiſhed their Courſe, they ſhall eternally be Crowned. As God gives the beſt Wages to thoſe who are his Servants, ſo He likewiſe holds out the beſt Incouragements to draw us into his Service, and to make us willing to Spend and be Spent therein. Man is a Rational Creature, and of ſuch a Sequacious Temper, that fetching your Arguments out of the Topicks of Profit and Pleaſure, you may carry him whither you will: And therefore, the Lord, who knows our frame, he leads us on in ways of Obedience, by Rational Comforts, and Human Incouragements, aſſuring us, that *in keeping his Commandments, there is great Reward.* Pſal. 19. 11. God knows, that Bleſſedneſs is the *Alpha* and *Omega* of every man, the Centre wherein all our Deſires meet, and that no man can wittingly make light of, much leſs give the Repulſe to his own Happineſs: He therefore ſtands, like a faithful Guide, to give Aim to all thoſe amongſt us,

us, that would fain bend their Course to the safe Harbour of Happiness, and like an auspicious Herald, proclaiming upon Mount *Gerizim*, the Mount of Blessings, with Wisdom in the *Proverbs*, *Hearken unto me, O ye Children, for Blessed are they that keep my wayes*, Prov. 8. 32. The Lord knows, we have many tall *Anakims* to encounter, before we can take possession of the heavenly *Canaan*, and therefore he incourageth us, as *Caleb* did him that should smite *Kirjath-Sepher*, Josh. 15. 16. whom he promised his Daughter *Achsah* to Wife: So in case we shall quit ourselves like Men, induring Hardship, as good Soldiers of Jesus Christ, he will give us his Daughter *Achsah* to Wife; he will give us the Ornament (as that name may signify) of eternal Glory; he will give us to *eat of the Tree of Life*, (Rev. 2. 7.) *in the Paradice of God*. 'Tis Storied by the *Hebrews* of *Joseph*, That when he had gathered much Corn in *Egypt*, he threw the Chaff into the River *Nilus*, that so, floating down to the neighbouring Cities and Nations, they might know what Plenty there was in *Ægypt*, and be provoked thereby to seek thither: So God, to make us know what Glory is in Heaven, and the more to incourage us to seek thither, he hath thrown some Husks to us here, that so, tasting the Sweetness of Heavenly Glory, in the Husk of a Promise, we might aspire after it. *Be ye stedfast*, (saith St. *Paul*, 1 *Cor.* 15. 5, 8.) *be ye unmoveable, be ye always abounding in the work of the Lord*. And, why so Stedfast, why so Unmoveable, why such care to abound in the Work of the Lord, but, *because* (saith he) *you know, that your Labour shall not be in vain in the Lord?* God doth not deal with us, as *Crater* the *Philosopher* did with a certain Virgin that was in Love with him, and would needs Marry him: He did what in him lay to discourage her, shewing her his Crooked Back, *And this is your Husband!* (said he) and bringing forth his Staff and Scrip,

Why,

Why, this (adds he) *is like to be your Dowrey!* But now, the Lord doth what in him lyes to Incourage us, telling us what Treaſures of Love and Sweetneſs, 1 *Cor.* 2. 9. what heaps of Joy, and fulneſs of Glory, what unſeen, unheard of, unconceivable, and Soul-raviſhing Pleaſures are prepared for us, in caſe we will but love him, and walk in Obedience before him. 'Twas one of the Devil's Maſter pieces, when he Tempted Chriſt, hoping to draw him to his impious Deſires, that he *carried him up into an exceeding high Mountain, ſhewing him from thence, all the Kingdoms of the World, and then promiſed him, ſaying, All theſe things will I give thee, if thou wilt fall down and worſhip me.* Why, thus (with holy reverence be it ſpoken) what the Devil did to Chriſt Wickedly, the Lord doth Graciouſly to his own People: He takes them up into Mount *Nebo*, from thence ſhewing them thrô the Perſpective of his Promiſes, not the Kingdom of this World, but the Kingdom of Heaven, with all the Royalties and Glory thereof, aſſuring them, *Mat.* 5. 3. that all ſhall be their own, if they will but *walk humbly* before him, indeavouring to *worſhip him in Spirit and Truth.* The Lord underſtands full well, the Frailties of our Nature, and what great Diſcouragements we are like to meet with in Heaven's way: And therefore he is pleaſed, moſt Graciouſly to draw us on the wayes of Holineſs, by the propoſal of ſuch Rewards, as may incourage us to go on therein, whatever it coſt us. Our Condition in this World is like that of the *Iſraelites*, paſſing towards the Land of *Canaan*, we muſt go through the *Red Sea* of Perſecutions, and through an howling Wilderneſs, where we ſhall often be Stung with fiery Serpents, before ever we can get to the heavenly *Canaan*; and therefore the Lord, he allures us by all ſorts of Promiſes, and ſweet Inticements. *I will allure her,* (ſaith God, *Hoſ.* 2. 14. ſpeaking of his Church) *and bring her into the Wilderneſs.*

derneſs. The word in the Original, which we Tranſlate [*Allure*] doth alſo ſignify to *Deceive*, *Seduce*, or to *Beguile :* But here it's taken in a good Senſe, implying, with much Emphaſis, That God doth ſweetly *till* men on in ways of Holineſs, and by an heavenly Artifice, wrapt up in Promiſes of Life, graciouſly ſeduce them into the Obedience of his own Commandments. In the Precept he acquaints us with our Duty, and in the Promiſe he ſhews us what ſhall be our Reward. By that he appoints us our Work, and by this he would incourage us Cheerfully to go through with it, that having the Promiſe of an eternal Recompence, we may never grow *weary in well-doing*, 2 Theſs. 3. 13. *Gal.* 6. 9. Such is the goodneſs of God, that he ſweetens all his Commandments with Promiſes: And whenever he calls us out to any Duty, he incourageth us to the Performance thereof, by the Propoſal of ſome glorious Recompence, *Rom.* 8. 13. He bid us, *through the Spirit, mortify the deeds of the Body*; and that we may not want Incouragement to ſo difficult a Work, he tells us, that *ſo doing, our Souls ſhall live.* He bids us to take up our *Croſs*, not detrecting to ſuffer for Chriſt : And he gives us this incouragement thereto, *That if we ſuffer with him, we ſhall alſo reign with him.* 2 *Tim.* 2. 12. He bids us in a word, *Sow to the Spirit*, indeavouring to be *fruitful in every good word and work :* And for our incouragement to that holy practiſe, he tells us, *that ſo doing, we ſhall of the Spirit reap Life everlaſting.* Gal. 6. 8. So then, ſince God himſelf is graciouſly pleaſed to *allure* and draw us on in wayes of Obedience, by the propoſal of an eternal Recompence, we may lawfully ſure, having Reſpect thereunto, take Incouragement from it. For to what end ſhould God ſweeten his Commandments with Promiſes, but to make us more Cheerful in the way of Duty, when we know how tranſcendently great and glorious our Reward ſhall be ? *Promiſ-*

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ſiones nullas dediſſet deus pijs de beatitudine, niſi vellet ut inter bene agendum eaſdem reſpiceremus. Daven. Col. c. 1. v. 5. p. 46. " Thoſe men do begrudge the Lord's " Bounty, and would ſeem wiſer than God himſelf, " who deny us a Liberty to make uſe of the Spirit's Motives. *Pietas habet promiſſiones vitæ præſentis, et futuræ: at fruſtrà, ſi non licet intuitu illarum excitari ad bene agendum.* Dav. ubi ſup. In vain hath God made Promiſes of Life to ſuch as keep his Commandments, if in keeping thereof, we may have no reſpect to that Life, that Happineſs, that Glory, which is held forth in the Promiſes to us. Doubtleſs, Chriſtians! 'tis not Ingenuity, but Ingratitude, to deprive ourſelves of thoſe Incouragements to Obedience, and of that Comfort in a way of Duty, which the Lord himſelf hath graciouſly allowed us to make uſe of. And thó poſſibly you may think, that you highly pleaſe the Lord, whilſt you walk on in a way of Duty, without any reſpect to your own Happineſs, yet the Truth is, you do Preſumptuouſly tempt him, as *Ahaz* did, when refuſing to ask a Sign, which God promiſed to give them, *Iſa.* 7. 11. 12. The Lord knew the neceſſity of giving a Sign to his People in that Exigence, in order whereunto, he bids *Ahaz* ask a Sign; but he's Modeſt, he's aſhamed that God ſhould be put upon the working of a Miracle to confirm his Faith; far be it from him ſo to Tempt the Lord, and to queſtion his Faithfulneſs; he will believe him without a Sign, that he will. However, here were ſpecious Pretences, yet the Lord was no little diſpleaſed, that his Favour ſhould be made ſo light of, and a Sign under a pretence of Modeſty refuſed, as if they better knew what was needful for themſelves, than the God of Heaven. *Hear ye me now, O Houſe of* David, *it's a ſmall thing for you to weary men, but will ye weary my God alſo?* Thus, Chriſtians! when we refuſe to take Incouragements from the Promiſes of Life, to walk in Obedi-

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ence before the God of Heaven; when under a pretence of Ingenuity, and a Goſpel Frame of Spirit, we take on us to ſerve God for himſelf; He bids us ſeek for Glory, and Honour, for Immortality and eternal Life, by patient continuance in well doing, but far be it from us to be Mercenary, or to ſeek ourſelves, we will ſerve God, and run the way of his Commandments, without any Reſpect at all to Heaven and Glory, that we will; why now we weary the Lord, and making light of his Favour to us, we Tempt him, as if we knew better what Motives to make uſe of, and what to ſeek in our Obedience, than God himſelf. For to be ſure we do no leſs Tempt the Lord in not ſeeking after what he hath Commanded, than we do in expecting what he never Promiſed. We do no leſs Tempt the Lord, in creating occaſions of Deſperation, than in nouriſhing a groundleſs Preſumption. We do no leſs (in a word) Tempt the Lord, in making the way more difficult and narrow, than we do in making the way more facile and wider, which leads to the Kingdom of Heaven, than God himſelf hath made it. Be afraid then, Chriſtian, of Tempting God, for want of taking Incouragement from the Promiſes of Life and Glory, to run the way of his Commandments: But never be afraid of diſpleaſing him, or Forfeiting thy Ingenuity, by having Reſpect, in thy Obedience, to the Recompence of the Reward. For certainly, it can never Argue a Diſingenuous, and Mercenary Spirit, to make uſe of that as an Incouragement, whereby to provoke us to all holy, ſelf denying, and upright walking before him. If God himſelf take us up in Mount *Nebo*, ſhewing us the Land of Promiſe, the Cœleſtial *Canaan*, the Heavenly *Jeruſalem*, for our better Incouragement in Heaven's Way, we are not ſure to turn away our eyes from the beholding of it. Look whatever God himſelf doth ſet before us, as a motive to Diligence in Heaven's way, we may lawfully

ly be acted by it, and have our eye fixed upon it. Since therefore, the Lord of Mercy hath ſet before us, the Recompence of Reward, propounding therein Heaven and Glory, as Incentives to Obedience, we may lawfully Eye them, and in all our Obedience have Reſpect unto them.

5. *WE may lawfully have an eye to the Recompence of Reward, in our Obedience, becauſe this Reward is nothing elſe but what every Chriſtian ſtands obliged to look after, and above all things in the world to deſire.* The grand Reaſon, inducing ſome to deny the Lawfulneſs of having Reſpect to the Recompence of the Reward, is their groſs Miſtake concerning the Nature of it. They look upon Heaven and Glory, through the falſe Glaſs of their own diſtemper'd Fancies, whereby the Complexion of Heaven and Glory hath been ſo ſtrangely metamorphoſed, transfigured, and miſrepreſented to them; that though in it ſelf it be of ſuch an unſullied, magnetick, graceful, attractive and chaſte Beauty, that the very Eyes of the glorious Seraphims, are Captivated, to the moſt inſatiate beholding of it, yet they can ſee no ſuch Form, ſuch Beauty, ſuch Comelineſs in it, that a gracious Soul ſhould deſire it!

HOWEVER, if we ſet aſide this muddy Prejudice, abſtracting from Heaven and Glory, what a Carnal Heart would conceive to be there, we ſhall find that there is nothing in Heaven and Glory, that a gracious Soul can tell how to ſpare; there is nothing in the Recompence of Reward, in eternal Life and Happineſs, but what every Chriſtian is bound to look after. The Bleſſedneſs which abides us in Heaven, it's either Objective, or formal, and Subjective. Bleſſedneſs Objective, is nothing but God himſelf, that immenſe and boundleſs Ocean of all Goodneſs, in whom

whom are treaſured up ſuch Altitudes, ſuch Hyperbole's ſuch over-flowing Pleonaſmes of all Excellencies and divine Perfections, that whoſoever is admitted to the participation of them, like a Stone in the Center he can go no further, he can poſſibly deſire no more, but is perfectly ſatisfied, taking up his everlaſting repoſe in the words of holy *David*, that ſpiritual *Orpheus*, *Return to thy reſt, O my Soul, for loe the Lord hath dealt bountifully with thee!* Bleſſedneſs Formal and Subjective, why it's nothing but the Clarifying of the Soul, Crowning it with a bright Conſtellation of all heavenly Graces, and raiſing it up in Holineſs to the *Fulneſs of the meaſure of the Stature of Chriſt*, whereby being accurately prepared for immediate Communion with God himſelf, it now launcheth forth into that fathomleſs Ocean of all Goodneſs, bathing it ſelf in the Vaſtneſs of a Deity, warming it ſelf in the uninterrupted Irradiations of an eternal Sun-ſhine, ſwimming in the Chryſtalline Rivers of pureſt Pleaſures, and everlaſtingly cloſing with the Lord Jehovah, that fixed Centre of Reſt and Happineſs, in a way of pure Extatical Speculation, in a way of ſweeteſt Love, and Soul-intrancing Fruition. And, if ſuch be the Recompence of the Reward that is ſet before us, if ſuch be the Heaven, the Glory, the Happineſs that abideth us in another World, how dare we aſſert it unlawful, when the Scripture hath made it our Duty, by *patient continuance in well-doing*, to ſeek after theſe things, purſuing them as the great End of our Life? May we not in our Obedience, have reſpect to the perfecting of all our Graces, and to the fulneſs of Communion with God in Glory? Is it our Duty now to *perfect Holineſs in the fear of God*, 2 *Cor.* 7. 1. ſeeking his Face and Favour with all our Heart, and may we not much more have our Hearts carried out in Deſire after that bleſſed Eſtate of Happineſs, where all our Graces being perfected into Glory, we ſhall immediately enjoy the

Light of God's joyful Countenance, solacing ourselves with eternal Smiles, and drinking in of that Fulness of Joy, and delicious Pleasures, which are at his right Hand for evermore? May we here serve God, and make use of every Ordinance with respect to the getting of a little more Grace, a little more Faith, more Sincerity, more Love, more Holiness; and may we not serve him with respect to full Perfection, when Grace that is now Militant, shall then be Triumphant, that is now in the Bud, shall be ripened into a fragrant Flower, that is now in its Infancy, shall attain to its full Age; that is now in a word but Dawning like the Morning Light, shall then break forth into an undoubable glorious Sun-shine? May we here serve God, run the way of his Commandments, wait upon him in the Beauties of Holiness, and be frequent in every Duty, with respect to the getting of a little Acquaintance, a little Fellowship, a little Communion with him in Christ, so that we can be satisfied with no Duty, wherein we have not some fresh ministrations of his holy Spirit, some heavenly Influences gliding down into our Souls, some Signals of his presence with us, some propitious Glance from his Eyes, some Dawnings of his Glory upon us, and yet may we not ascend by an holy Gradation, and have respect to Fulness of Communion with God, when we shall not see him through a Glass darkly, as now we do, but having the Dust of Sin and Mortality wiped out of our eyes shall see him Face to Face, when we shall not be put off with a transient Smile as now we are, but shall have the Light of his Countenance shining upon us with most clarified Beams and pure Irradiations to all Eternity: When (in a word) we shall not only see the Back-parts of Jehovah, as now we do, but the Lord shall cause all his Goodness and Glory to pass before us, to flow in upon us, and to abide with us for ever? Doubtless in this bundle of Life, in the Recompence

of

of the Reward, there is not any one Flower bound up, but what hath ſuch a ſpiritual Fragrancy, and ſuch a Tincture of divine Beauty, that every Chriſtian is obliged to ſeek after them, indeavouring above all things in the world, to Gather them. The Happineſs of a Chriſtian, 'tis Grace glorified; 'tis Holineſs arrived at it's higheſt ἀκμὴ, and pitch of heavenly Perfection, *Heb.* 12. 14. which ſurely we are all of us bound to follow after, purſuing it with all our might, as that without which we can never ſee the Lord. ¶ And as for the Reward of a Chriſtian, it is God himſelf, 'tis to be with the Lord for ever, to ſee his Face, and enjoy his Favour for ever; which ſurely we are alſo Bound to ſeek after, giving all diligence to make God our Portion, and the ſtrength of our Heart for ever. *Pſal.* 73. 26. And ſhall we ſay, that a Chriſtian Sins, or is Diſingenuous for Obeying with an eye to Holineſs, and with reſpect to the God of Heaven, who alone is the fixed Centre of Reſt and Happineſs? Or, Dare we ſay, That Chriſtians are not to regard Holineſs on Earth, but to live as they liſt; nor to long for the full injoyment of God in Heaven, but to be the centre of their own Happineſs? Surely God never intended that we ſhould ſit down ſatisfied without Him, and be Happy by reflexion upon our own Excellencies, as if Life and Happineſs could be found where nothing but remorſeleſs Death, and Miſery keep their walk. As God never reſted till he had made Man in his own

¶ Gen. 15. 1. *Ipſe Deus eſt merces promiſſa fidelibus; ergo dum æternam mercedem expectant et intuentur, non aliud a Deo intuentur.* Dav. in Coloſs. cap. 1. ver. 5. *Præmium virtutis erit ipſe qui virtutem dedit, et qui ſeipſum quo melius et majus nihil poſſit eſſe, promiſit.* Auguſt. de Civit. Dei. lib. 22. cap. 30. pag. 738.

Likeness, leaving a Tincture of his own Purity and Holiness upon him; so he hath put Emptiness and Dissatisfaction into all our Creature Enjoyments, *Psalm* 17. 15. that we may never rest till returning to God that made us, we shall behold his Face in Righteousness, and be satisfied with his Likeness. Whatever Grace, whatever Holiness God's people have, it's wholly derivative from him: So that whatever Felicity, whatever Happiness they may look to enjoy, it stands wholly in reduction to God himself, as the Original and Fountain-Cause. The motion of every gracious Soul, it's like that of Cœlestial Bodies, purely Circular; so that it can never rest, but will still be rolling, and breathing, and panting after God unsatiably, till returning back unto him, it hath fixed it self in the Sabbatical centre of everlasting Communion with him. Such a Soul is touched with the true Loadstone of Grace, so that now it sees such an attractive magnetical Beauty in a Deity, that it cannot possibly settle upon any thing below God himself. That's the language of every gracious Soul, and the proper Idiom of its more sublime and clarified Affections, wherein we find the *Sweet Singer of Israel*, make expression of his Love to God, saying, *Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee!* Psal. 73. 25. As the Moon and Stars, those glorious Lamps of Heaven, are not able to supply the absence of the Sun, nor will their united Light amount to so much as to make up one Day, or one Moment of a Day, though they should knit and concentricate all their Beams: So *David*, he knew full well that tho in Heaven there be the Moon-light of glorious Angels, and the Star-light of those unparadised Souls, the *Spirits of just men made Perfect*, yet without the bright Irradiations of a Deity, and the Light of God's Countenance, they could never make up the least shadow of Glory, the least Ray of Soul satisfying Happiness,

pineſs, which makes him look beyond them all, deſiring neither Saints, nor Angels, nor Heaven it ſelf with all its Glory, Royalties, and Paradiſical Pleaſures, in compariſon of the God of Heaven. Thus alſo it is with every one of God's People, they look upon him as their Happineſs, ſo that Heaven it ſelf would not be Heaven to them; this *Goſhen* would prove an *Egypt*, this *Canaan* would be turned into a Wilderneſs, if the Lord ſhould withdraw his glorious Preſence. The preſence of the King is that (we ſay) which makes the Court; and as it was told *Commodus*, *Ibi Roma ubi Auguſtus*, that where the Emperor is, there was *Rome*: So, that which God's People do count their Heaven, that which they look upon as a Garden of Flowry Pleaſures, as a Paradice of all Delights and ſpiritual Contentments, is the full and immediate Injoyment of God himſelf. 'Tis not ſo much the Society of Saints and Angels in Heaven, as the Beatifical Viſion, as the Downey Boſome of a Deity, as eternal Communion with the God of Heaven, that they deſire and make their Happineſs. All other Lines meet in this Centre, all other Stars borrow their Light from this glorious Sun, and all other Comforts do empty themſelves into this vaſt Ocean, wherein Rivers of pureſt Pleaſures do meet, and everlaſtingly concentricate themſelves to make glad the City of God. [*Et ipſa eſt beata vita gaudere ad te, de te, propter te, ipſa eſt et non eſt altera*, Auguſt. Conf.] The injoyment of God in Glory, this is the Apogæum of heavenly Joy, this is the higheſt Zenith of true Bleſſedneſs, this is the compleat Volumn of perfect Felicity, wherein all the Particulars of Happineſs are not Epitomized, but ſo amplified inlarged, and paraphraſed upon, that the Heart of Man cannot poſſibly deſire any more. For whatever can be deſired to make one Happy, is richly treaſured up in God, as the indeficient and over-flowing Fountain of all Goodneſs. So that all the Glory and Happ-

pineſs, whereof God's people look to be made partakers when they come to Heaven, is reductively, and καθ' ἑξοχήν, ſummed up in this, that *they ſhall be with the Lord for ever*, 1 Theſs. 4. 17. If then Holineſs may be deſired, or God himſelf loved by us, and ſought after, why then doubtleſs we may lawfully have Reſpect in our Obedience to the Recompence of Reward, as being co-incident therewith, and nothing elſe. He may well have Reſpect in his Obedience to the Recompence of Reward, and fix his eye upon heavenly Glory, who makes God his Portion, and his exceeding great Reward, deſiring no other Heaven than for ever to be with the Lord, beholding his Face in Righteouſneſs, loving him without loathing, and praiſing him without ever being weary! *Deus finis erit deſideriorum noſtrorum, qui ſine fine videbitur, ſine faſtidio amabitur, ſine defatigatione laudabitur.* Ubi ſupra.

6. *WE may lawfully have Reſpect in our Obedience to the Recompence of the Reward, becauſe to ſuch, and to ſuch only, is the promiſe of eternal Life made.* Thô the Promiſe of eternal Life were conceived in the Womb of Free Grace, and brought forth by the auſpicious Midwifery of God's rich Mercy in Chriſt Jeſus, and ſo is every way free and gratuitous in the riſe of it, as proceeding wholly from the inſtigation of God's goodneſs, and not depending upon any antecedent Condition in us as the impulſive Cauſe thereof: Yet ſince the promiſe of Life eternal doth bear in it the nature of a Reward, which hath always relation in the accompliſhment of it, to ſome preſuppoſed Performances, we muſt therefore know, that it will never be made good to us, but with dependance upon Duties in us, that may fit and qualify us to receive ſo glorious a Promiſe. Firſt we muſt do the Work, and then receive the Reward; Firſt we muſt get Grace, and then God will give us Glory; firſt we muſt

must finish our Course, ¶ and then we shall receive a Crown of Righteousness; first we must Sow to the Spirit, and then we have the Promise of God for our Security, that of the Spirit we shall Reap Life everlasting. We must not therefore anticipate, and perturb that comely and blessed Order which God hath put in his Promises, expecting that God should glorify us in Heaven, before we have glorified his Name on Earth. For, be the promises of Life and Glory never so free and absolute in their Rise, yet they are conditionate in their Accomplishment, so that unless by the due and faithful performance of the Conditions annexed thereto, we be qualified for them, we can never receive them. Amongst many other Conditions and Provisoes, upon which God hath made us the Promise of eternal Life, this is not the least, that by patient continuance in well-doing we should seek after it. For saith the Apostle, *to them that by patient continuance in well-doing, seek for Glory, and Honour, and Immortality, God will render eternal Life.* Rom. 7. As God, when he had promised deliverance unto *Israel*, Ezek. 36. 37. yet tells them, *that for this he will be enquired of by the House of Israel, to do it for them:* So, though the Lord hath given us a promise of eternal Life and Glory, yet he will have us seek it by patient continuance in well-doing, before ever he will Crown us with it. In vain shall we think to find eternal Life, if we seek it not in the first place, giving diligence to lay hold upon it. For, when Promises have the Condition annexed to them, we cannot take any Comfort in the Promise, till we are sure of the Condition. To say then, that we may not have Respect in our Obe-

¶ Ἐὰν μὴ πειρασμὸς, οὐδὲ στέφανος· ἐὰν μὴ παλαίσματα, οὐδὲ βραβεῖα. ἐὰν μὴ σκάμματα, οὐδὲ τιμαί. ἐὰν μὴ θλῖψις, οὐδὲ ἄνεσις. Chrysost. Hom. 4. ad pop. Ant.

dience to the Recompence of Reward, to Eternal Life, and Glory, which is one grand condition ſpecified in the Promiſe thereof, is to render this glorious Reward altogether unfeaſable, and indeed to reflect diſhonourable Blaſphemy upon God himſelf, as if he had Promiſed Eternal Glory with ſuch a Promiſe, as may not lawfully be ſeen unto, with ſuch an unrighteous condition as can never be performed without Sin. But dare we ſay, that the Infinitely Holy God will make us tenders of Life and Glory upon any other terms than what ſhall be Holy, and Juſt, and Good? Hath the Lord threatned that without Holineſs we ſhall never ſee him: and will he then make diſingenuity and unholineſs the way leading to him? Doth this pure indeficient Fountain, which is always one and the ſame, ſend forth ſuch ſweet and ſuch ſower Water? Is the God who hath promiſed us Life and Glory, Holy, and dare we think that he would ſuſpend the Promiſe thereof upon any unholy and Sinful condition? Doubtleſs, ſince the Good and Holy God hath made a reſpect to the Recompence of the Reward, a condition of our receiving the Promiſe of Life Everlaſting, we need not fear the doing any thing unlawful, but may well have a full Plerophory, that what we do muſt be Holy, and Juſt, and Good, whilſt by Patient continuance in well-doing, we ſeek to make ſure of Heaven and Glory.

7. *WE may Lawfully have Reſpect, in our Obedience, to the Recompence of the Reward, becauſe otherwiſe we ſhould not exerciſe, nor have many of our Graces converſant about their proper Objects.* The Lord doth not only require that we ſhould have an harmonious compages, and an univerſal complexion of all ſaving Graces in our Souls, but alſo that every Grace ſhould be acted upon, and regularly converſant about it's own Object, which yet, without a due reſpect had to the

the Recompence of the Reward, cannot possibly be: For how can Faith be the Substance of unseen Glory, how can desire long after it, or hope expect it, if it be not a thing lawful for a Christian to look after, and to have respect unto it? *Faith* (saith the Apostle) *is the Substance of things hoped for: the Evidence of things not seen.* Betwixt ¶ Faith and Hope there is a very near affinity, and they stand mutually related to one another, each of them having respect to the other, as the two *Cherubims* looked one towards the other over the Mercy Seat. Faith layes the Foundation of Happiness, and Hope builds upon that Foundation a glorious prospect of it. Faith leaning upon the Promise of God, concerning Eternal Life, puts strength into Hope; and Hope looking for that Eternal Life, which God hath Promised, pours the Oyl of gladness into Faith. That Good which Faith sees, Hope patiently waits for. Faith fixeth an Eye upon future Glory, and Hope tarrieth for it till it becomes present. Faith, in believing the Joys of Heaven, gives Hope a sight of them; and Hope, in expecting of them, makes Faith to rejoyce with joy unspeakable and full of Glory. Faith believes it shall end in Salvation, 1 *Pet.* 1. 9. and Hope bids the Soul be patient and wait to the end that it may be saved. Faith discovering a weight of Glory, makes strong the hands of Hope, and Hope climbing up thereby into the Mount of Transfiguration, makes the face of Faith to shine with the reflexions of the same Glory upon it. [*Fides accipit præsentia dei beneficia, vel etiam in spe posita repræsentat, ac veluti oculis subijcit.* Polan. Syntag. Lib. 9. cap. 9. Pag. 3851.] In a word, what Hope

¶ Ἐπειδήπερ γὰρ τὰ ἐν ἐλπίσιν ἀνυπόστατά ἐστιν ὡς τέως μὴ παρόντα, ἡ πίστις οὐσία τίς αὐτῶν καὶ ὑπόστασις γίνετο εἶναι αὐτὰ καὶ παρεῖναι τρόπον τινὰ παρασκευάζουσα, διὰ τοῦ πιστεύειν εἶναι. Oecumen.

looks

looks upon as future, Faith gives it a preſent ſubſiſtency, reallizing thoſe things to the Soul, which have now no other being, than what is in the Promiſe; ſo that Faith ſteadfaſtly believing, Hope cannot but with Patience expect that Crown of Life, that Heavenly Kingdom, that Eternal Happineſs and Glory which God hath Promiſed. Thus, whilſt we have reſpect, in our Obedience, to the Recompence of the Reward, theſe Graces of Faith and Hope, they are exerciſed about their proper objects; the one believing the Promiſe of Eternal Life, and the other waiting to receive it, which otherwiſe they could never do, but muſt either act irregularly, embracing thoſe objects which they ought not ſo much as to glance upon, or elſe muſt be perpetually cloyſtered up in the Soul, devoting themſelves to an unprofitable Lethargical, unactive Life, and ſo antidating a ſuperſedeas from their peculiar Offices and Labours, before ever God did ſet his ſeal thereunto. For what is the Reſpect to the Recompence of Reward, of which we are now ſpeaking, but a Sovereign Cordial made up of thoſe choice Ingredients, Faith and Hope, to comfort the Spirits, and make glad the Hearts of God's People, whilſt walking in all upright, ſelf-denying, and holy Obedience before him? 'Tis doubtleſs the Firſt-born of Impoſſibilities, for the Soul to believe the Promiſe of Eternal Life, and wait for it as it ought to do, without having reſpect, in all its Obedience, to the Recompence of the Reward, which is nothing but theſe two Graces converſant about their Virgin-objects, uniting their ſtrength, and mingling their moſt ſprightful, and generous Wine for the comfort of God's People in Heavens way. So that, whoever aſſerts it unlawful to have any reſpect, in our Obedience, to Heaven and Glory, he doth what in him lies to make the motions of Faith and Hope Irregular; or elſe to put out the Eye of Faith, as the *Philiſtians* deal't

dealt with *Sampſon*, and to break the Anchor of Hope, leaving the Poor Souls to the courteſy of an enraged Wave, to the clemency of an inhoſpitable Rock, to the mercy of an inexorable Wreckful Storm. Indeed though moſt other Graces have Eternity written upon them, living that life which ſhall never be ſwallowed up of Death: Yet Faith and Hope are Graces of a ſhorter date; they are both of them Children of the Promiſe, but not like to be long lived; their operation is ſuch as doth infallibly imply an imperfection in the ſubject receptive of them, and therefore they muſt die in the Mount, not thinking to enter into the Land of *Canaan*, where Faith ſhall be perfected into Viſion Beatifical, and Hope into the full and immediate fruition of God Himſelf. *Irenæus* (I confeſs) would have Faith and Hope to abide in the Life to come, and alſo *Durandus* ſeems to incline that way: But, though a Faith of Dependance will be in Heaven, giving all the Inhabitants of that New *Jeruſalem* a full Plerophory, and everlaſting Aſſurance of their Happineſs, yet to believe the Promiſe of Eternal Life, and Hope for it, as now we do, is altogether incompoſſible with a ſtate of Glory. For we can walk no longer by Faith when once we ſee God face to face: Nor hope any longer for Heaven and Glory, when once we are put in full Poſſeſſion of them. As therefore Hope, which is ſeen, is no Hope: ſo Faith, which is ſeen, is no Faith. For what a Man already ſees and fully enjoys, why doth he yet believe or hope for it? Faith may now lay hold upon God's Word of Promiſe for everlaſting Salvation, and Hope may now expect this Salvation, waiting with Patience for it: But, when God ſhall fulfill his Promiſe, putting us in full Poſſeſſion of Heaven, and Crowning us with eternal Salvation, then Faith ſhall be quite at an end, and Hope ſhall have its full Period. Faith and Hope may now bear up the hands of the Soul while it fights

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the Lord's Battels, as *Aaron* and *Hur* did bear up the Hands of *Moses:* But when all the Spiritual *Amalekites* are utterly destroyed, and we come to the heavenly *Canaan*, whose Cities are Walled about with everlasting Salvation, and all her Streets Paved with undisturbed Peace, *Isa.* 26. 1. then Faith and Hope will be no longer useful, but their Office shall quite expire. However those men deal unequally with Faith and Hope, obtruding upon them an unjust Supersedeas, and ingratefully cutting them off the midst of their days, who will not allow a Christian in his Obedience, to steal by the eye of Faith, so much as one comfortable look from Heaven, nor patiently to wait by Hope for the Promise of eternal Life. Shall Faith and Hope give way hereafter, the one to open Vision, and the other to the full Fruition of God in Glory, and shall we deny them their *Canaan* here, not suffering them to draw water with Comfort out of the Wells of Salvation, nor to Solace themselves in the sweet Embraces of Heaven and Glory, their Virgin Objects? Certainly Christians, your Graces of Faith and Hope can never be conversant about their proper Objects; so long as Heaven and Glory are not in your eye. You do intercept the expectation of Hope, and draw a thick Veil of Darkness before the eye of Faith, when you have not respect in all your Obedience to the Recompence of the Reward, seeking by patient continuance in well-doing, for a Crown of Life. Since then our Graces will be obstructed in their genuine Operations, and not suffered to be conversant about their proper Objects, if we have not a due Respect in our Obedience to the Recompence of the Reward, we may well conclude the practise to be holy, and just, and good. For, surely the Lord will have all our Graces drawn forth after, and regularly exercised upon their proper Objects.

S. *WE*

8. *WE may lawfully have reſpect in our Obedience to the Recompence of the Reward, becauſe this is nothing but what that innate deſire of Happineſs, which the God of Nature hath immoveably fixed in the Central Point of every Rational Being, eſpecially, doth prompt and oblige us to.* If we diligently conſult the whole Context of that νόμῳ γραπτῷ, the Law of Nature which God himſelf hath unblottably written upon the Table of every Man's Heart, with his own unerring Finger, we ſhall find many Radical Principles and unraſeable Impreſſions of Virtue, Juſtice, and Goodneſs upon it: And yet amongſt them all there is no Principle more undelible, no Impreſſion ſtamped deeper, nor any Precept more Triumphant, unqueſtionable, and authentical, than this, that every man ought to provide for his own welfare, conſulting the perpetual conſervation, the bleſſed Advancement, and the everlaſting Happineſs of his own Being. As God hath by a natural Inſtinct ſet all other Creatures a longing after their own Preſervation and Welfare: So he hath more Emphatically ſtamped every rational Nature with an innate deſire of its own Happineſs, whereby it cannot but long after it. Though ſince our firſt Apoſtacy from God, we be miſerably degenerated from the excellency of our own Natures, and have our Wills ſo corrupted, and wholly perverted about the ultimate end, that we have not thoſe Breathings, thoſe Pantings, thoſe unſatisfied Deſires after God himſelf as we ſhould; we are not drawn by the attractive and magnetical virtue of a Deity, deſiring to fix ourſelves in the Quietative Center of his Love, and Favour, and the Light of his Countenance; we make him not our ſupream and ultimate end, aſpiring after fulneſs of Communion with the Lord Jehovah, as the *Alpha* and *Omega*, the Beginning and the End of all our Happineſs: Yet an innate deſire of Happineſs is ſo incorporated with our very Beeings, and ſo indelibly

libly written upon our Eſſences, that the Fall it ſelf hath not blotted it out, but even in a ſtate of Corruption, this ſacred Relique of God's Image abideth with us; ſo long as we continue to be rational Creatures, we muſt needs owe thus much Kindneſs and Courteſie to ourſelves, as to conſult the Welfare of our own Beeings, ſeeking nothing more than to land them ſafe at that, which we take to be the Haven of Reſt and Happineſs.

THOSE that are the greateſt Patrons of Free-will, who make an undiſtinguiſhable Æquipoiſe, Undeterminateneſs, and Indifferency in the Will to Good or Evil to be eſſential to all Liberty, ſo that take away this ἀδιαφορία, and with them you take off the Chariot Wheels of the Soul, and wholly deſtroy the nature of Free-will: Why, yet theſe grand Adiaphoriſts, are ſo ſtrangely Conquered by the Invincible Evidence of this triumphant Truth, that they ſuffer it to paſs without any Contradiction, ℣ acknowledging, that this Indifferency and Freedom of Will, is not expreſs concerning Happineſs; a man is not Free whether he will deſire Happineſs or not, but his Will is determined that way; † there is a natural Pondus from God upon him, by which he doth poiſe towards his own Welfare, and cannot but Will the Proſperity of his own Beeing, together with all ſuch means as he

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℣ *Voluntas de neceſſitate movetur ab objecto illo, quod eſt univerſale bonum, ab ipſa ſcilicet beatitudine.* Aq. 1a 2æ.

† *Quotquot ſunt homines neceſſario et libere volunt eſſe beati: Nec circa expetitionem ultimi finis eſt hæſitatio.* Macco.

judgeth

judgeth neceſſary for the accompliſhment of it. "As " the Elements have their proper Principles of Moti- " on, whereby they never reſt, till they come to their " Center, wherein they do wholly Acquieſs. So not much like thereto is the Heart of Man, which by an natural deſire of Happineſs is reſtleſs, ſtill ſeeking with unquiet Agitations, Rovings, and anxious Diſquiſitions, in what Center to Acquieſs, and take up its Repoſe. Did you never behold a Needle touched with a Load-ſtone, quivering, and trembling, and with much curioſity directing its Point towards the North, as the place of its peculiar Reſt, and magnetick Fixation? Thus every Man hath his Soul touched with an innate Appetite after Happineſs, as with a Spiritual Load-ſtone, ſo that no man can chooſe but deſire his own Welfare, directing all his unquiet Agitations, Quiverings, and curious Endeavours for the hitting, and attaining ſo fair a Mark.

YOU may poſſibly call to mind an *Ariſtotle*, Sacrificing his Life to his own Curioſity, in the ſtrange Heats, and irregular Eſtuations of inconſtant *Euripus!* Poſſibly you may have read of a *Cleopatra*, unnaturally craving the help of two Poyſonous Aſps to ſuck forth her Life and her Blood together! At leaſt you cannot but remember *Achitophel*, diſpatching himſelf for very Madneſs that his Oracle was not received! *Zimri*, King of *Iſrael*, burning himſelf in his own Palace! (1 *Kings*, 16, 18.) *Judas*, ridding himſelf from the Horrors of black Diſpair, by committing a Rape upon Hell it ſelf! as perſons that ſeem practically to have Enervated the Strength of my Reaſon, and ſufficiently to have proved that all men deſire not their own Happineſs.

BUT however theſe, and the like Inſtances may be look'd upon by a vulgar eye, as ſo many anomalous Indivi-

Individiums, and Exceptions from this general Rule: yet, indeed, they do moſt ſtrongly confirm it, giving us a full Certificate written in their own Blood, that all men deſire Happineſs, whilſt they would venture to purchaſe a bare Appearance thereof, at ſo Dear a Rate, taking Sanctuary in the Grave, and indeavouring to hide themſelves in the moſt abhorred Eſtate of Annihilation, that they might be at Reſt. Though then we ſhould ſearch the Records of all Ages, taking a riſe from theſe low deſcended times of ours, || to thoſe Primordial Seaſons that firſt began the World: yet we could not find any one particular, amongſt all the Sons and Daughters of Mankind, how eminently Virtuous, or prodigiouſly Vicious ſoever, that could ſo play the Heteroclite in Nature, as not to breathe after a ſtate of Bleſſedneſs, deſiring a ſhare therein. As in all Nations there is an exact Likeneſs, and Agreement in the Situation and Compoſure of Mens Faces, ſo that every one hath his Face ſet Heaven-ward: Why, thus there is the ſame Likeneſs and Agreement alſo in the bent and byaſs of all mens Spirits, ſo that every one, whether Good or Bad, whether Wicked or Godly, doth deſire his own Welfare. ¶ For, whatever is Natural, as this innate deſire of Happineſs is, muſt needs be Univerſal, Immoveable, and perpetually Energetical, communicating its Virtue, Strength, and Power to the whole Kind: So that amongſt all the Sons of Men, you ſhall not find one whoſe Heart is not touched with this Load-ſtone, who doth not Love his own Welfare, who doth not ſeek after his own Happineſs, moving towards that as his proper Center.

|| *Omnes igitur homines boni pariter ac mali, indiſcretâ ad bonum intentione pervenire nituntur.* Böeth. de Conſol Philoſ. lib. 4. proſ. 2. pag. 111.

¶ Τὸ μὲν φυσει ἀκινητον καὶ παγιον ἐχει δυναμιν. Ariſtot.

INDEED,

INDEED, all Men are agreed about their *Summum Bonum*; nor do they all ſeek to be happy the ſame way; ſome you may ſee digging in the Mines, to ſee if they could ſpy any Vein of happineſs there; you may ſee others ambitiouſly ſeeking after Honours, to ſee if they could find any happineſs there; ſome you may ſee torturing Nature, and ſetting her upon the Rack to extract the fineſt and quinteſſence of the Creature, to ſee if they could meet with the Spirit of happineſs in ſuch pleaſurable Diſtillations; and others again you may ſee trimming their Lamps with the Oyl of Humane Learning, to ſee if their intellectual endowments, their choice diſcoveries, and ſpeculations would afford them any happineſs: * But yet though they were thus divided in the Branches, they were notwithſtanding cloſely united in the root; though they could not agree upon the way of happineſs, yet they did all of them agree and conſpire in this, to make Happineſs their end; this is the bleſſed Harbour for which they are all bound, although embarked in ſeveral Veſſels, and affecting different Winds to ſail by; this is the Mark at which they all ſhoot, though many of them take their aim amiſs; however, in a word, Mens perſwaſions of what is that Good which will make them happy may be diverſified according to their Inclinations, yet Bleſſedneſs is the Center wherein all their deſires meet. Obſerve we then our own Genius; let us diligently conſider what Nature doth prompt us to, and that will make it ſomething cleater, that we may lawfully have reſpect in our obedience to the recompence of the reward. Think not that by ſending

* *Quanquam non omnes id appetant in quo beatitudo vera conſiſtit, in omnes tamen univerſale & perfectum bonum naturaliter appetere certum eſt, in quo conſiſtit communis ratio beatitudinis* Aq. 1a. 2æ. q. 5 8.

Omnis mortalium cura quam multiplicium ſtudiorum labor exercet, diverſo quidem calle procedit; ſed ad unum tamen beatitudinis finem nititur venire, id autem eſt bonum, quo quis adepto nihil ulterius deſiderare queat. Boët. de Conſ. Philoſ. lib. 3. proſ. 2. pag. 63.

you to Nature, I go about to make void the Grace of God; for though they both ſpring from the ſame Fountain of Love and Unity, ſo that there are no Principles of diſcord betwixt them, yet Nature is but the Handmaid, Grace is the Miſtreſs; Nature teacheth you to conſult your own Happineſs, but it's Grace alone that can put you in the right way, and at the end Crown you with it. Men by nature are all of themſelves in equal circumſtances in order to eternal Happineſs; they may deſire it, but are all of them equally diſtant from it, *till God himſelf makes the difference according to his own Decrees, which are all of them eternal, and unconditionate.* However, God hath left this natural deſire of Happineſs in us as a ſtock whereupon to graft the Plant of Grace. Nature indeed could never make us happy without Grace, and yet Grace preſuppoſes Nature as that which affords it matter to work upon; ſo that whilſt by Nature we deſire our own Happineſs, Grace doth not pluck up this deſire as an unſavoury Weed, but doth manure and cheriſh it, and perfect it by putting us in the right way that leads to eternal Happineſs. What ſhall we then think of thoſe that deny us the liberty of conſulting our own Welfare, would they have us baniſhed from our own eſſence, and walk Antipodes to the Law of Nature? Judge in your ſelves, is it comely for a Man to go about to blot out the Law of Self-preſervation, which God hath engraven upon every Being, as with the point of a Diamond? Doth not Nature itſelf teach you what a ſhame it is for a Man to be careleſs of his own Salvation, never labouring to promote the welfare of his own Being? If the Law of Nature teach us to conſult our own Happineſs, to be ſure the God of Nature for obeying her in that innocent dictate, ſeeking Life and Eternal Glory in all that we do, will never condemn us.

9. *WE may lawfully have reſpect to the recompence of the reward in our obedience, becauſe otherwiſe we ſhould neglect our great end of our Lives, which is to ſeek after the Happineſs, and Eternal Welfare of our own Souls.* The main care of

of every Man in this World ſhould be, as to glorifie God, ſo to ſave his own Soul. Our Souls are a ſacred *Depoſitum*, wherewith the Lord hath entruſted us; and therefore he allows us not to be prodigal of their Welfare, but expects that like faithful Depoſitaries, we ſhould give all diligence to keep them, that no Man may take their Crown. Chriſtians ſhould not be like the Married Woman, who careth for the things of the World, how ſhe may pleaſe her Husband: * But like the Chaſt Virgin, they ſhould care for the things of the Lord, that being Holy both in Body and in Spirit, they may ſave their Souls. That which is the grand mark, for the hitting whereof we ſhould bend and direct all our endeavours; that which is the Centre towards which we ſhould always be moving, is the Eternal Salvation of our Immortal Souls, which above all things we ſhould give diligence to Land ſafe at the Peaceful Haven of undiſturbed reſt, and endleſs felicity. † I have read of *Anaxagoras* the Philoſopher, that being asked for what end he was Born, anſwered, To contemplate the Heavens, and behold the Sun; but the true end for which we were Born into the World is this, that we may glorifie God and enjoy him for ever, to the ſaving of our Souls. God never ſent us into the World with a deſign to make us Coſmopolites, that ſhould negotiate for nothing ſave the periſhable Enjoyments of this preſent Life; but the great thing which the Lord hath given us in charge is to have our Converſation in Heaven, laying up for our ſelves a Treaſure there. * Labour we muſt all ſo long as we are cloathed with Mortality, yet not for the Meat that periſheth, but for the Meat which will endure to everlaſting Life. In this World we have no continuing City, the Lord would therefore have us ſeek

* 1 Cor. 7. 34.

† Ἐρωτηθεὶς ποτε ἐκ τὶ γεγένηται; εἰς θεωρίαν, ὄφη, ἡλίου, καὶ σελήνης, καὶ οὐρανοῦ. Apud Laert. in ejus vita.

* John 6. 27.

for one to come, * for a Kingdom that cannot be moved, for a City that hath Foundations, whose Builder and Maker is God. The Lord hath sent us into the World as into his own ¶ Vineyard, and the great employment he hath set us about, is to work out our Salvation with Fear and Trembling. Though using moderation we may consult the Welfare of our Bodies, yet our great care must be to promote the Happiness of our precious Souls, that when these earthly Tabernacles of our Bodies fall us, we may be received into everlasting Habitations. That which will infallibly be the end of a Christians Faith, should designedly be the end of every Man's Life, even the Eternal Salvation of his own Soul. God will have our care proportionate to the worth and dignity of that object about which it is conversant. Since therefore our Souls are as so many Orient Jewels of unvaluable worth, good reason there is that our most principal and sovereign care should be to provide for them, that they may be eternally Blessed shining like the Sun in the Firmament of Heaven for ever, with the bright reflexions of God's Benign Aspect and Glory upon them. What I find spoken by *Solomon* in Wisdom's commendation, may very well be † accommodated to a rational Soul. She is more precious than Rubies; and all the things thou canst desire are not to be compared to her.

THE * Soul is the Glory of the whole Creation, 'tis the Quintessence of a rational Creature; 'tis an incarnate Angel, ruling as Empress in the midst of Man, who is the Microcosm, the Epitome, the compendious Abridgment of all the World. The Body of Man is compounded of gross Materials, 'tis come of an earthly

* Heb. 11. 10.

¶ Phil. 2. 12.

† Pro. 3. 15.

* Μέγα πλοῦτος ἡ ψυχὴ καὶ δαίμονος ἄγγελος ἐστὶν ἡ ψυχή. Macar. Homil. 46.

Ex-

Extraction; but now his Soul its an Heaven-born Creature; 'tis the Off-ſpring of God himſelf, as coming down from that Father of Spirits. The Body is nothing but a piece of well refined Mud, 'tis an earthly Tabernacle raiſed out of the Duſt for the Soul to dwell in; but the Soul is of a more Noble and Divine Original; 'tis the ſweet and delicious Breath of a Deity derived into the Body by Divine Inſpiration from God himſelf.

THERE is that Beauty, Comelineſs, and choice Embroidery to be ſeen upon the Body of Man, which doth ſufficiently prove it to be more than the mere Workmanſhip of any finite Creature: but upon the Soul there are thoſe ſignatures of a Deity, thoſe heavenly Characters, and Divine Lineaments, which ſeem clearly to evince it, to be wholly the Workmanſhip of an Infinite God. 'Tis fictioned by the Poets in their Mythology, of *Prometheus* that he did work and faſhion the Bodies of Men out of Clay: but he was fain to ſteal Fire from Heaven for the informing and quickning of them with living Souls. (*a*) When the Body is curiouſly formed, and admirably organized in the lower Parts of the Earth, yet ſtill it would remain a lifeleſs and unſpirited piece of Clay, did not God animate and quicken it with a living Soul, with a celeſtial Spark lighted by his own Breath from Heaven.

THE Body of Man is but a Flower ſpringing out of the Earth, that will quickly wither, and return to its Duſt: but his Soul hath Immortality written upon it; its a Bud of Eternity that can never be blaſted, nor wither away into nothing. The Body indeed is nothing but a Compound of Death and Mortality; it will quickly crumble away into duſt and rottenneſs: but the Soul having no Principles of Death and Corruption bound up in it, will run a Line parallel to all Eternity; it can ne-

(*a*) Pſal. 139. 1.

ver be confined by time, but will for ever be launching forth in the boundleſs Ocean of an endleſs Duration. † The Body is obnoxious to the ſtroke of Death, and by the Hand of Violence may before its time, be matriculated amongſt thoſe that ſleep in the Duſt: but the Soul being an immaterial Subſtance is above that fatal blow, and hath from the ſpirituality of its own Nature everlaſting impregnable ſecurity againſt every Hand of Violence written upon it, ſo that Death itſelf is not able to touch the Life of the Soul.

THE Soul therefore being thus Divine in its Original, and Eternal in its Being and Duration, there is no Man unleſs he will renounce his own Underſtanding, and apoſtatize from his own eſſence, but muſt acknowledge it a point of the moſt important and maſculine reaſon in all the World, to conſult the Salvation of our Immortal Souls, providing above all things for their Eternal Welfare. Should we prefer the Casket, before the Jewel; a frail Manſion of Mortality, before an heavenly Inhabitant; or the dark Lanthorn of the Body, before the Soul, that Divine Lamp, which if fed by the Oyl of Grace, would always ſhine forth with moſt radiant, dazling beams of Brightneſs? The excellency of our Souls is ſo tranſcendently Great and Glorious, that it juſtly lays claim to our principal care: and becauſe they will never be raked up with our Bodies, in the cold Embers of Death; why therefore hath the Lord made it the great end of our Lives, to work out Salvation for them, giving diligence to make them meet through Grace, for everlaſting Manſions of Glory in the Kingdom of Heaven. But how can we thus take care of them, or deſign their Eternal Happineſs as the great end of our Lives, in caſe we may not have reſpect to the recompence of the reward, ſeeking Life and Eternal Glory by patient continuance in well-doing to Crown them withal? Can the Salvation of our Souls be the object of our principal care next to Gods own Glory,

† Matth. 10. 28.

when

when out of a pretended Zeal for that, we would ſeem altogether careleſs and unſolicitous about the ſaving of our own Souls? How can we ſay we make ſalvation the great end of our lives endeavouring that our Souls may be happy, when we hold it unlawful to bend and level all our deſires for the hitting of that fair mark? Believe it Chriſtians, they that would perſwade you 'tis unlawful to have reſpect in our obedience to Heaven and Glory, do in effect go about to argue your Souls into the careleſs neglect of their own everlaſting welfare. But can you be regardleſs of your own Salvation? Can you ſleight the great end of your lives, and turn your back upon your own happineſs? Can you indeed neglect your immortal Souls that muſt either be happy or miſerable, either imparadiſed Souls in Heaven, or damned Spirits in Hell to all eternity? Do you know what Salvation is; how everlaſtingly bleſſed thoſe Souls will be, that may approach the preſence of their God, that may ſee his Face, that may reſt in his eternal embraces, that may enter into the joy of their Lord, and drink freely of thoſe Rivers of pleaſure which are at his right hand for evermore? Oh then make not light of ſo great Salvation, but give all diligence to get an intereſt therein for your immortal Souls. To make ſure of eternal happineſs was the great errand upon which God ſent us into the World: oh therefore take heed that you do not leave it upon uncertainties, ſeeking after the Kingdom of God and the righteouſneſs thereof, as if you were loth to find it!

(10) *WE may lawfully have reſpect in our obedience to the recompence of the reward, becauſe the very nature, and proper genius of true Grace, is to make a bleſſed divorce betwixt the world and the heart wherein it is reſident, and ſo to carry out the heart in ſtrong deſires and unſatisfiable breathings, after Heaven and Glory.* True Grace is an Heaven-born Spark, and therefore it doth naturally aſcend upward, aſpiring after Heaven and Glory, as its proper region. As all the Lines meet in the Center, and as all the Rivers do run into the Sea, uniting themſelves in the

vaſt Ocean: ſo all the deſires of a gracious Soul, they meet in Heaven, uniting all their forces in one continued, and inſatiate anhelation after fulneſs of Communion with God in Glory. The Sun though ſeen in the Water, yet hath his Tabernacle fixed in Heaven: (*a*) ſo though a Chriſtian hath his commoration upon Earth, yet his Converſation, his Trade, his Commerce is daily in Heaven, the place of his Eternal Abode. The Men of this World are ever inveloping themſelves in thick Clay; they are not ſoaring Eagles, but crawling Muckworms: but now all thoſe that are truly gracious, they are Men of another Spirit; they live in the higheſt Region; and are compared to Eagles in regard of their Heavenly-mindedneſs. (*b*) Life enables Men to lift up their Body from the Earth, and to tread upon it with their Feet: (*c*)Thus whoever have the Life of Grace begun in them, they tread upon all earthly Enjoyments, and are carried upon the Wing of deſire quite above all ſublunary Comforts into Heaven itſelf. The heart that is ſeaſoned with ſaving Grace is reſtleſs till it come to be fixed in a ſure State of Glory and Happineſs: juſt like the Needle that is touched with a Load-ſtone, upon which there is nothing but unquiet agitations, and tremblings till it be firmly fixed, and ſettle immovably in the North Point. We read of *Noah*'s Dove that ſhe found no place whereupon to reſt the ſole of her Foot, but only in the Ark: ſo the People of God, they find no place but in Heaven, whereupon to reſt themſelves, and therefore all their breathings, deſires, and longings are carried out that way. The Child doth not more naturally

(*a*) Phil. 3. 20. Ἡμεῖς γὰρ ἐπὶ γῆς ὄντες, ἐν οὐρανοῖς ἔχομεν τὸ πολίτευμα, εἰς ἐκεῖνον, τὸν κόσμον ἔχοντες τὴν διαγωγὴν, καὶ τὴν πολιτείαν, κατὰ τὸν νοῦν, καὶ τὸν ἔσω ἄνθρωπον. Macar. Hom. 17.

(*b*) Iſa. 40. 31.

(*c*) Ἡ κατὰ βάθος ἐνεργουμένη χάρις βαστάζει τὸν νοῦν καὶ ἀναφέρει εἰς τοὺς οὐρανοὺς, εἰς τὸν τέλειον κόσμον; εἰς τὴν αἰώνιον κατάπαυσιν. Macar. Homil. 16.

breath,

breath, nor the Fire more naturally contend upward, than the Children of Grace do affect thoſe things that are above, (*a*) deſiring to be cloathed upon with their Houſe which is from Heaven. Oh this is the pure Fountain after whoſe (*b*) Waters they inſatiably thirſt and pant, like the chaſed Hind; this is the only Centre of reſt, towards which they are conſtantly bending their motion; this is their choiceſt Treaſure, and therefore no wonder, if their Hearts be ſet upon it. The Soul that is truly gracious like the ſeveral Elements hath a proper principle of motion within it ſelf, ſo that it can never reſt below, but is ſtill aſpiring after things above. 'Tis Glory and Honour, 'tis Immortality and Life everlaſting in the kingdom of Heaven, which true Grace fixeth the heart upon, and makes it long after. Who ever is truly gracious he hath Heaven in his eye, and the World under his feet, not labouring for the meat that periſheth but for the meat which will endure to eternal Life. An hyprocrite may indeed be poſſeſſed with a kind of inefficacious lazy deſires after Heaven and Glory; there may be ſome velleities, unactive wiſhings and wouldings in a graceleſs Soul after eternal Life and Happineſs; which are broken by the pre-apprehenſions of difficulties, and ſo produce no ſuitable endeavours. Deſires fly from ſuch a mans Heart like Sparks from a Furnace, which though they break forth in heaps, yet they ſuddenly die; and ſo preſently quench the Spirit which gave them motion. But now a gracious Soul, his Hands they ſecond his Heart; his inward Affection 'tis followed with eager proſecution: ſo that he doth not only deſire Glory and Honour and Immortality, but he likewiſe by patient continuance in well doing ſeeks after them, and will not leave off his purſuit of Heaven, whatever difficulties may occur in the way. His deſires are turned heavenward, and therefore he digs for heavenly Treaſure; this is the mark at which

(*a*) 2 Cor. 5. 2.
(*b*) Pſal. 42. 1.

he

he aims; this is the prize for which he runs; this is the crown for which he ſo earneſtly contends. Give him Riches, give him Honours, give him worldly pleaſures, give him the very Flower and Quinteſſence of the whole creation; nay, give him the univerſal confluence and aggregation of all creature-injoyments, and yet in vain ſhall you think to ſatisfy him; his Heart is ſet upon Heaven, upon Life, and eternal Glory; ſo that you may as well ſtop the Sun in his courſe, as prevail upon ſuch a man to ſit down ſatisfied with any thing here below. As the Sun exhales and draws up the vapours from the earth: ſo true Grace it hath a magnetick virtue in it, whereby it draws up the heart from earth in a continued anhelation after Heaven and Glory. (*a*) 'Twas ſaid of Chriſt that he ſet, he obſtirmed, he hardned his Face, as the original ſounds, to go to *Jeruſalem*: thus all that are living members of Chriſt's myſtical Body they ſet their Faces heaven-ward continually, directing their courſe and urging their paſſage through all difficulties towards the heavenly *Jeruſalem*. Such are bound for the Holy Land, and therefore they will never put in any where for harbour, till they come to appear before their God in Sion. (*b*) They are riſen with Chriſt, and muſt needs therefore by virtue of this their ſpiritual reſurrection, ſeek the things which are above, where Chriſt ſits on the right hand of God. They have layd up for themſelves a Treaſure in Heaven; and therefore a ſtone doth not more naturally move towards its proper Center, than their hearts upon that account do move heavenward. For as where the Carcaſs is there will the Eagles be gathered together: ſo whereever a Mans Treaſure is, there will his Heart be alſo.

IF then the proper Genius of Grace, be thus to make a divorce betwixt the World and the Heart, and to carry

(*a*) Luke 9. 51. Ἐστήριξε τὸ πρόσωπον. *Obſtirmavit faciem. Hoc eſt, omnem metum ac honorem mortis depoſuit, & animo ſuo conſtituit, hanc mortem eſſe ferendam.* Leigh Crit.

(*b*) Col. 3. 1.

out

out the Soul in ſtrong uncontroled and invincible deſires after Heaven and Glory, how can we once think it unlawful to have reſpect in our obedience to the recompence of the reward? What, may not true Grace be allowed to act like it Self, and to carry back the Heart to Heaven from whence it came? True Grace is a Bird of Paradiſe, and will nothing ſerve the turn unleſs we clip her Wings, that ſhe may Soar no more aloft in uncurbed deſires and panting anhelations after Heaven and Glory? There is a native beauty and amiableneſs in all actions agreeing with, and proportionate to the dictates of right reaſon; and ſhall we then judge it unbecoming a Chriſtian to act ſuitably to the dictates of true Grace in having reſpect to Heaven and Glory in his obedience, to the ſeeking whereof Grace ſo ſtrongly inclines? May the Fire contend upward, and every Element according to that Principle of motion which it hath within, be carried to its proper Center, and may not Grace? Is the Grace of God ſhed abroad in the Heart, a Creature ſo badly principled that we may not ſuffer it to act us according to its proper Genius, without forfeiting our ingenuity, and becoming mercenary? Can we not hold faſt our integrity and be filial in all our obedience, unleſs the Grace of God whereby we are become his Children, muſt be baniſhed from its own eſſence, renounce its proper inclination, and move excentrical to that heavenly Orb wherein God hath placed it? Doubtleſs the Fire doth not more naturally burn, nor the Sparks fly upward, than Grace doth carry forth the Soul upon the ſwift wing of deſire after Life and eternal Happineſs. To be ſure then, whilſt according to the law of Grace you ſeek after Heaven and Glory in all your obedience, you can never be counted ungracious, nor do any thing unbeſeeming a gracious Soul.

(11) *WE may lawfully have reſpect in our obedience to the recompence of the reward, becauſe otherwiſe we ſhould undervalue the purchaſe of Chriſt's precious Blood, ungratefully turning*

turning our backs upon that, which the Lord Jeſus in all that he did and ſuffered for us did next unto Gods glory aim at. The *Socinians* who are only Chriſtians, κατ' ἐξοχήν, and as *Salvian* ſaid of ſome in his days, *in contumeliam Chriſti*) they (I confeſs, cannot endure to hear that Chriſt by his Death and Sufferings deſigned any ſuch thing, as the purchaſing of life and ſalvation for us. They will allow him to be the Prince of life, and a conſtituted God after his Reſurrection; but his Blood, and Sufferings, they will in no caſe acknowledge them to be the price of our Life, and the meritorious cauſe of our Redemption from the wrath to come. That he died for our good, leaving us an example, that we ſhould follow his ſteps, they will readily grant; but that Chriſt ſhould lay down his Life and die in our ſtead, that we through Faith in his Blood might eſcape the Damnation of Hell, and ſo have an entrance into heavenly Glory, they will not abide. They make him like *Job*, upon the Dunghil, or *Stephen* the Proto-martyr under a ſtorm of Stones, a rare pattern of patience in his Death; but as for the Treaſury of his Merit to Life and eternity of Glory, that they do wholly reject. The moſt that they will allow concerning the Death and Sufferings of Chriſt our Redeemer is only this, that he died as a famous Martyr to confirm the Doctrin he preached, and to be an example unto us, that we might walk in all patience and ſelf-denial before God: But as for that expiatory Sacrifice which in his Death he offered up to God the Father, and that full ſatisfaction which he made thereby to Divine Juſtice, againſt this they bend all their ſtrength, as Men that were induſtriouſly reſolved to undermine the whole Work of our Redemption, and to reduce themſelves into the ſame eſtate of hopeleſs and everlaſting unpreventable miſery with lapſed Angels, that are now ſhut up in everlaſting Chains under Darkeneſs. However there is a ſufficiency of Scripture-evidence ſhining forth with moſt clarified Beams of brightneſs, enough to ſatisfy all thoſe whoſe eyes the God of this World hath not blinded, that Chriſt died

by

by way of Satiſfaction to Divine Juſtice, that he laid down his Life in our ſtead, and that in all his ſufferings he deſigned the purchaſing of Life and eternal Salvation for us. Hence, beſides the ſeveral Types, and daily hibaſtical Sacrifices under the Old Teſtament, all prefiguring that Jeſus Chriſt was by his Death to make an Attonement for Sin; we have the Holy Ghoſt every where in holy Writ aſſerting this as the grand end of Chriſt's coming into the World, and of his becoming obedient unto Death, that he might ſave Sinners, that he might make ſatisfaction to Divine Juſtice, that he might reconcile us unto God, that he might impetrate the forgiveneſs of Sins for us, and ſo put us at length in poſſeſſion of endleſs Glory. As the Lord doth naturally hate Sin, ſo likewiſe he is naturally inclined to puniſh it: and though there be a Remnant according to the election of Grace that ſhall be ſaved, yet in order hereunto the Lord ſtands upon terms of ſatisfaction to his own Juſtice, reſolving to have an adequate ſatisfactory price depoſited, or the Captive ſhall never be releaſed. (*a*) To declare therefore the righteouſneſs of God that he might be juſt, Jeſus Chriſt was ſet forth to be a propitiation for our Sins, redeeming us out of the hands of Divine Juſtice (which once being violated becomes inexorable till full Satisfaction be given) not with Silver or Gold, or any ſuch corruptible thing, but with his own precious Blood, as of a Lamb undefiled, and without ſpot. In our firſt and grand Apoſtacy from God, the Fountain of our Life and Happineſs, we together with the light of Gods countenance, did miſerably loſe our ſelves: (*b*) For this end therefore Chriſt came into the World, that he by the Sacrifice of himſelf, might ſeek, and ſave us. Though before the Fall there was a ſweet accord a bleſſed Covenant of Love and Friendſhip betwixt God and Man: yet no ſooner did our firſt Parents prevaricate, but this peaceful League was changed into a

(*a*) Rom. 3. 25, 26.
(*b*) Luke 19. 10. 1 Tim 1. 15.

diſſen-

diſſentious and mutual enmity, God for Sin hating Man, and Man through Sin hating God. To make up therefore this ſad breach, to compoſe this unſociable difference, Chriſt humbles himſelf unto Death, that ſo this diſſentious Flame which threatned to involve the whole Race of Mankind in one general conflagration, being by the effuſion of his own Blood ſuppreſt, there might be a mutual Reconciliation, and an unjarring indiſſoluble League of Love betwixt God and Man eſtabliſhed. The Socinian I know will tell you that the enmity was not mutual betwixt God and Man, and that Chriſt by his Death did not pacify God reconciling him to loſt Sinners, but only deſtroyed the enmity that was in our Natures againſt God, ſhewing us thereby that the Lord was already reconciled unto us, and ready to receive us into the boſom of his eternal Love. But though 'tis true, that the very coming of Chriſt into the World was an evident demonſtration of that Philanthropy, and Stupendious Love of Benevolence, whereby the Lord ſtood inclined to do good to loſt Man; yet without the propitiatory Sacrifice of Chriſt upon the Croſs, there was no Love of complacency, but the Wrath of God abiding upon us; Reconciliation (as *Chryſoſtom* obſerves well) preſuppoſing enmity; and pacification ſome kind of hoſtile oppoſition. Hence Chriſt our Redeemer is ſo often called the Propitiation for our ſins: * which word doth properly ſignify ſomewhat whereby the anger of another is pacified, and ſo he is induced to become propitious, favourable, and merciful towards the Party offending. A time there was when Man ſtood not obnoxious to any guilt, but ſate enthroned in ſpotleſs

* 1 John 2. 2, 4, 10. Ἱλασμός. *Significat & peccatorum expiationem, & ipſam propitiationem, ſeu id quo & propter quod tum peccata expiantur, & conſequenter Deus placatur.* Zanch.

Chriſtus dicitur ἱλαστήριον, *non quod reddat Deo homines propitios; ſed quod Deum reddat hominibus propitium.* Maccov.

Inno-

Innocency, ſo that Divine Juſtice it ſelf could then bring in no black charges, nor any Bills of Indictment againſt him: but ſince firſt our firſt Parents touched the forbidden Fruit we ſtand every moment obnoxious to the Arreſts of Divine Vengeance, are involved in an univerſal guiltineſs of nature, and muſt eternally lie under the Dint of Gods heavy diſpleaſure, had we not † Redemption through Faith in the Blood of Chriſt, even the forgiveneſs of our Sins. Had not *Adam* and we in him apoſtatized from God, the Death of Chriſt would have been needleſs; but now by reaſon of that firſt prevarication, and our own ſupperadded Iniquities, we could not otherwiſe eſcape the damnation of Hell, ſince without the ſhedding of Blood there was no * remiſſion of Sins. *If Chriſt undertake to blot out, and cover the black lines of ſin, he muſt draw them all over with the red lines of his own Blood.* 'Tis not that unbloody Sacrifice of the Maſs ſo much extolled in the *Roman* Synagogue, that can expiate our guilt, and cleanſe us from Sin: but if the deep ſtain of Sin be fetched out of our Souls, and our Robes waſhed white, it muſt be in the † Blood of the Lamb. A Popes Indulgence may be of efficacy to ſend ſome ignorant People to Hell, with more chearfulneſs and ſecurity, than otherwiſe they would have gone thither: but that Pardon which will prove effectual indeed to calm your Conſciences when eſtuated through the guilt of ſin, to Skreen your Souls from the ſcorchings of unquenchable Fire, and to make you appear with comfort before God's Tribunal, it muſt be ſealed with the precious Blood of Chriſt himſelf. Betwixt Heaven and Mankind there is a great Gulf fixed, which nothing but the Torrent of Chriſt's own Blood ſtreaming down with an unreſiſtible power could unfix and carry away. Our firſt Parents in the Garden of *Eden* had no ſooner ſinned, but God drove

† Epheſ. 1. 7.
* Heb. 9. 22.
† Rev. 7. 14.

them

them forth thence, ſetting an Angel to ſtand Centinel and to keep them out of Paradiſe with a flaming Sword: but the Blood of Chriſt hath opened that paſſage, at once blunting the Sword, and quenching the flame, that ſo his Elect might have a free entrance into Life, and Glory. *No ſooner did Chriſt give up the Ghoſt but the Vail which parted the holy place from the Holy of Holies was rent aſunder; the Lord thereby willing to let us know thus much, that the Death of Chriſt had removed all obſtructions that might interpoſe betwixt Believers and their eternal Salvation, in the Kingdom of Heaven. As there fell a mighty ſtorm upon the Red Sea wherby the paſſage was opened For* Iſrael *to go out of* Egypt *into* Canaan: *So Jeſus Chriſt was to undergo the moſt dreadful ſtorm of a curſed Death, that there might be a paſſage for us to eternal Glory through that ſea of wrath which was betwixt our* Egypt *and our* Canaan, *our Sins and the everlaſting ſalvation of our immortal Souls.* Like *Iſaac* upon the Altar, we were all of us faſt bound in the cords of our own iniquities, and ſo ready to be offered up in Sacrifice to Divine Juſtice: but ſo ſtrong was the Love of Chriſt that immaculate Lamb of God, that he comes in our ſtead; interpoſeth betwixt us and the ſtroke of God's heavy diſpleaſure, ſuffering it to fall directly upon himſelf; he takes the chaſtiſement of our peace upon him, and ſo offers up himſelf a Sacrifice unto God, Bleeding, groaning, and dying for our ſins, † that we through faith in his Blood might not periſh, but have eternal life. This is that I confeſs which the Socinian would fain evade, and by all means labours, as a Man made up of antipathies againſt the truth, to contradict, telling us that Chriſt died *Bono noſtro*, but not *vice noſtra*; for our good, but not in our Room and ſtead: but we have this truth confirmed with ſuch a cloud of Witneſſes, and atteſted by ſo many Scripture evidences that one would wonder that ever Men ſhould ſo far indulge the petulancy of their own

† John 3. 15.

carnal

carnal reaſon, as to make the leaſt oppoſition. The Lord, ſaith the Prophet ſpeaking of the Meſſias, hath layed upon him the iniquities of us all. Not the ſins themſelves, nor the fault of them, nor the ſtain and pollution in them; but the guilt and penalty belonging to us for them: this was that which the Lord layed or more agreeably to the Original cauſed to meet upon Chriſt, † even as many debts do all meet together upon one common Surety who is forced to pay them all in their ſtead for whom he ſtood bound. The Meſſias ſhall be cut off ſaith another Prophet, but not for himſelf, or nothing to him as the Hebrew will bear it; clearly implying, that what ever the Lord Jeſus ſuffered, it was wholly upon our account, and in our ſtead. What elſe mean thoſe many emphatical expreſſions in holy Writ, where Chriſt is ſaid to have ſuffered, died, and ſhed his Blood for us? He * ſuffered for us, ſaith the Apoſtle *Peter* in one place; and in another, Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt. But more emphatically our Bleſſed Lord himſelf makes this to be the great end of his coming into the world, (*a*) that he might give his Life a ranſom for many. Where the particle *for* in the Original is not ὑπὲρ which may ſometimes ſignify no more than the final cauſe, implying that which is only done for the good and profit of another; but its ἀντὶ, which doth always ſignify a commutation, and Subrogation, an exchanging of one for another, and a ſubſtituting of one in the place of another, clearly implying that Chriſt gave his Life a ranſom in our Room and ſtead. The ſame thing doth St. *Paul* aſſure

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* Iſa. 53. 6.

† הפגיע בו *Incurrere fecit in eum.* Buxtorf. Dan. 9. 26.

* 1 Pet. 2. 21. 1 Pet. 3. 18.

(*a*) Mat. 20. 28. Mark 10. 45. Ἀντὶ πολλῶν. *Particula ἀντὶ quoties perſonis applicatur ſignificat alterum ſucceſſiſſe in alterius locum.* Grotius de ſatisfact. Chriſti.

us of, (*b*) where he tells us that Christ gave himself a ransom for all, meaning all not universally, for then all should be saved, but indefinitely of what rank or degree soever. The word in the Original Ἀντίλυτρον is of special Emphasis, not barely signifying the price of Redemption as some have rendred it; but a Counterprice when one doth or undergoes in the Room of another that which he should have undergone in his own Person; in which sense Jesus Christ was our Counterprise, giving his own Life for the saving of ours. (*c*) And truly the Peculiarity of Christ's Death and Sufferings doth sufficiently evince them to have been not only for our good, as the Socinian would have it, but also in our Room and stead. Christ died so for us, as no Man, no Prophet, no Apostle, no Martyr ever did or can do. Twas not barely for the confirmation of our Faith, and for the encouragment of us in our sufferings, in which sense (*d*) *Paul* testifieth of himself that he endured all things for the Elects sake, and many thousand Martyrs have died for us: but it was by way of Substitution as our Surety, Christ willingly suffering in our stead, and redeeming our Life with his own Death; in which sense *Paul* disclaims the arrogating of any such thing to himself with the greatest abhorrency, and indignation, where reproving the factiousness of the *Corinthians*, he asketh them, (*e*) was *Paul* crucified for you? This Blessed

(*b*) 1 Tim. 2. 6. Ἀντίλυτρον *significat propriè pretium quo redimuntur Captivi, eamque commutationem quâ capite caput, & vitâ redimitur vitâ.* Hiperius in Loc.

(*c*) *Fatemur nos, Christum bono nostro mortuum esse, & nos bono fratrum nostrorum mori, si id necessitas requirat, debere; at verò modus quo hoc præstitum à Christo, & modus quo præstatur à nobis, longe diversissimus est: neque enim nos hoc præstamus reatum in nos fratrum derivando, aut pro ipso iræ Dei satisfaciendo, quod Christus fecit.* Maccov. Loc. Com. cap. 63. pag. 587.

(*d*) 2 Tim. 2. 10.

(*e*) 1 Cor. 1. 13.

Apostle

Apoſtle St. *Paul* with all the holy Martyrs of Chriſt, they ſuffered no doubt for our good, that we ſeeing them ſeal the Doctrine of Chriſtianity with their deareſt Blood, might believe it to the ſaving of our (*f*) Souls: but yet they were never ſaid to give their Souls a ranſom for their Brethren, which is ſaid of Chriſt, nor to purchaſe the Church of God with their own Blood, which is plainly affirmed of Chriſt, to let us know that in his ſuffering and dying for his people, there was ſomething peculiar unto him that could not poſſibly be communicated to any other. (*g*) Behold than a miracle of tranſcendent love; Oh ſweet exchange! oh unſearchable artifice! oh benefits ſurpaſſing all expectation! that the iniquity of many ſhould be hidden in one righteous perſon; and that the obedience of one Chriſt, ſhould make many unjuſt perſons righteous! Oh what manner of love was this, where the unjuſt ſins, and the juſt is puniſhed! the guilty tranſgreſſeth and the guiltleſs is beaten! the impious offend, and the pious is condemned! what the evil deſerves, the good ſuffers: what the ſervant perpetrates, the Lord payeth; and what Man commits, the Son of God himſelf undergoes for our ſakes. All the Glory of the godly, it wholly ſprings out of the ſhame of their Lords ſufferings, and paſſion. All the Reſt of the godly it lies in the wounds of their Saviour, by whoſe

(*f*) 1 Pet. 1. 18, 19. Acts 20. 28.

(*g*) Ὦ τῆς γλυκείας ἀλλαγῆς; ὦ τῆς ἀνεξιχνιάστου δημιουργίας; ὦ τῶν ἀπροσδοκήτων ἰατρευμάτων; ἵνα ἀνομία μὲν πολλῶν ἐν δικαίῳ ἑνὶ κρυβῇ; δικαιοσύνη δὲ ἑνὸς πολλοὺς ἀνόμους δικαιώσῃ. Juſt. Martyr Epiſt. ad Diogenet. pag. 386.

* *Peccat iniquus & punitur juſtus; delinquit reus, & vapulat innocens; offendit impius, & damnatur pius: quod meretur malus, patitur bonus; quod perpetrat ſervus, exolvit dominus; quod committit homo juſtinet Deus.* Auſt. Medit. 67. Θεὸς ἀντὶ ἀνόμου υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν, ἀντὶ ἀνόμων, ἀντὶ ἀκάκου ὑπὲρ τῶν κακῶν, ἀντὶ δικαίου ὑπὲρ τῶν ἀδίκων, ἀντὶ ἀφθάρτου ὑπὲρ τῶν φθαρτῶν, ἀντὶ ἀθανάτου ὑπὲρ τῶν θνητῶν. Juſt. Martyr ubi ſuprà.

ſtripes they are healed. Jeſus Chriſt was in a bitter agony ſweating clods of Blood, that a cold ſweat in the agony of Death may not ſeize upon us. He would wreſtle with the Powers of Death, that in our laſt conflict with Death our Faith might not fail us. He would undergo moſt grievous anguiſh, and have his Soul exceeding ſorrowful unto Death, that our Hearts might be filled in Heaven with joy unſpeakable, and full of Glory. He would begin his Paſſion in the Garden, that he might expiate Sin which was firſt committed in the Garden of Paradiſe. He would be unjuſtly condemned on Earth, that we being abſolved in Heaven, may at length have admittance into the glorious liberty of the Children of God. He would have his Face covered, that the Veil of Sin, which hinders us from the beatifical Viſion of God in Glory, might be taken away. He walked in heavineſs towards Mount *Calvary* bearing the weight of his Croſs, that he might remove the burden of Eternal Puniſhment, not ſuffering us to lie under the ſtroke of God's heavy diſpleaſure for ever. He cryed out in the bitterneſs of

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(a) Omnis piorum gloria eſt in Dominicæ paſſionis ignominia. Omnis piorum requies eſt in vulneribus Salvatoris noſtri. Gerhard. Medit. 6. *Chriſtus pro nobis ſanguineum ſudorem fudit, ne frigidiſſimus in mortis agone ſudor nos opprimeret. Luctari voluit cum morte, ne in agone mortis deficeremus. Anxietatem graviſſimam, & triſtitiam uſque ad mortem ſuſtinere voluit, ut æternæ lætitiæ in Cœlis participes redderemur. In horto fieri voluit paſſionis initium, ut expiaret peccatum quod in horto Paradiſi habuerat principium. Condemnatus eſt in terris, ut nos abſolveremur in Cœlis. Facies ipſius tegitur, ut a nobis removeret velum peccati, quod in nobis aſpectum Dei impedit, & damnabilem ignorantiam inducit. Crucis pondus portavit, ut onus æternæ pœnæ à nobis ſubmoveret. A Deo ſe derelictum clamavit, ut æternam Dei cohabitationem nobis pararet. Sitivit in cruce, ut rorem divinæ gratiæ nobis promereretur, ac ne æterna ſiti perire cogeremur. Lacrymas profudit, ut noſtras abſtergeret lacrymas. Coronâ ſpineâ coronatus eſt, ut cæleſtem coronam nobis promereretur.* Gerhard. Medit. 7.

his

his Soul as forſaken of God, that we might never be forſaken of God, but have eternal Communion with him in Heaven. He thirſted upon the Croſs and would have Gall to drink, that having merited for us the enlivening nectareous Dew of Divine Grace, we might not pine with perpetual thirſt, but be ſatisfied with the ſweet Wine of Eternal Conſolation. He would often weep and be filled with ſorrow, that coming to *Sion* with Songs and everlaſting Joy upon our Heads, we might obtain Joy and Gladneſs, and have all tears wiped from our Eyes, ſo that ſorrow and ſighing ſhall fly away. He in a word would be crowned with Thorns, that having laid aſide the Rags of Mortality, we at length might be crowned with Life and Eternal Glory in God's heavenly Kingdom. Since then Chriſt was thus afflicted that we might be comforted; ſince he drank of the Brook in the way that we might lift up our Heads with everlaſting Joy; ſince his Soul was ſorrowful unto Death that we might receive the reward of Eternal Life; ſince he came into the World for our ſakes enduring the Croſs and deſpiſing the Shame, for this very end that we at length might be crowned with eternity of heavenly Glory; what incongruity can you think it, to have reſpect in our obedience to the recompence of the reward? Had Chriſt our Redeemer a reſpect in all that he did and ſuffered to the meriting of Eternal Glory for us, and may not we have reſpect in our obedience to the enjoyment of that Happineſs and Glory which Chriſt hath ſo merited? Did the beloved Son of God come down from the Boſom of the Father, live ſuch a miſerable Life, and die ſo painful, execrable, and ignominious a Death, to purchaſe ſuch a reward as a Chriſtian cannot look at in his obedience, but it will make him forfeit his ingenuity, and transform him preſently into a mercenary? Indeed to fall in love with the Gift, and forget the Giver, highly to prize Redemption, and to undervalue our Redeemer; to have our Hearts more ſet upon Heaven and Glory than upon Chriſt himſelf, who hath purchaſed it for us with his own Blood, this were monſtrouſly ſordid and diſingenuous: but yet the reſpect which Chriſt had

to the purchaſing of Heaven and Glory for us in his Death and Sufferings, doth ſufficiently evince that we alſo in our obedience may have ſome reſpect thereunto. I read of a certain Young Gallant that having received a Wound in the Wars whereof he came halt home, his Mother told him, Son, this Wound will make you remember Virtue every ſtep that you take: To be ſure Chriſtian, ſince Chriſt was wounded for our tranſgreſſions, purchaſing Life and Eternal Glory for us by the Price of his own Blood, this may well make us think of Heaven every ſtep that we take in the way of God's Commandments. Not frequently to make glad our Hearts with the ſweet Meditation of Eternal Life, not often to dwell upon it in our Thoughts, taking encouragement therefrom to all holy and ſelf-denying and upright walking before the Lord, what leſs could it be than to undervalue the precious purchaſe of Chriſt's deareſt Blood, and to make light of that great Salvation which he by his Death and Sufferings hath procured for us? True, it is not ſo much Heaven itſelf the Purchaſe of Chriſt's precious Blood, as that unfathomable Love which made him Purchaſe it for us at ſo dear a Price, that ſhould be minded of us, and conſtrain us to obedience: but doubtleſs unleſs we fix our Eyes upon the recompence of the reward, conſidering how glorious the Kingdom, how immarceſſible the Crown, and how entranſing the Joy is which Chriſt our Redeemer hath provided for us, we ſhall never be able to take a due eſtimate of the Love of Chriſt in all its dimenſions. The beſt way to know what is the heigth and the depth, the length and the breadth of the Love of Chriſt to our Souls is often to be conſidering how great things he hath done for us; to what a contemptible Birth, to what a miſerable Life, to what a lamentable Death, he humbled himſelf to Purchaſe Life and Eternity of heavenly Glory for us. And ſurely Chriſtians, as Heaven and Glory muſt needs make us ſtand admiring that Love of Chriſt which provided them for us: why ſo the Love of Chriſt which made him willing to ſuffer, and bleed, and die, that our Souls might live and be eternally bleſſed, it will make us more highly

highly to value the recompence of Eternal Life. That Inheritance of Saints in Light is of itſelf moſt glorious, and above all things in the World to be deſired: but when we conſider that it is a purchaſed Poſſeſſion, and that our Evidences for it are ſealed with the Precious Blood of Chriſt as of a Lamb undefiled and without ſpot, this will wonderfully enhance the Price of it, and cauſe it to ſhine forth with greater Oriency, Luſtre, and Glory in our Eyes. Should a Wife receive from her Husband in his abſence a Rich Jewel, as a pledge of his Hearts Love to her, which he purchaſed for her with the hazard of his own Life, how highly would ſhe prize it, and how often with delight, would ſhe look upon it! Believe it Chriſtians, Eternal Life is that rich Jewel, that Pearl of great Price, which Chriſt the Husband of your Souls hath purchaſed for you; not with Silver, nor Gold, nor any ſuch corruptible things, but with his own precious Blood: and therefore ſo far is it from being unlawful to have reſpect unto it, that if you do not very highly eſteem of it, and often with delight in your Obedience caſt an Eye towards it, you do ungratefully come ſhort of the inſtance but now given, undervaluing the Purchaſe of your Saviour's Blood.

(12) *AND laſtly we may lawfully have reſpect in our obedience to the recompence of the reward, becauſe we cannot otherwiſe ſeek Gods Glory as we ought to do.* Betwixt Gods Glory and our own ſalvation the Connexion is inſeparable: ſo that without a due reſpect had to our own happineſs, we can never give God that honour which of right doth belong to his Holy name. The *Tyrians* when *Alexander* beſieged them, they chained their City to the Statue of *Hercules*, ſo that the one could not periſh and be deſtroy'd without the other: Thus the Lord, he hath tied the eternal welfare of our Souls to the Statue of his own Glory, ſo that no Man can look off, and make ſhipwrack of his own ſalvation, but the Glory of God together therewith, will ſuffer and be much eclipſed. The Lord can indeed get himſelf great Revenues of Glory out of our Eternal Ruine, making his Juſtice to appear orient,

and ſhine bright in puniſhing us with everlaſting deſtruction from his own Bleſſed preſence: But yet the redundancy of his pardoning mercy, and the Rules of his free Grace can no otherwiſe appear glorious, nor any where ſhine forth in their own native luſtre and Beauty, but only in the happineſs and eternal ſalvation of our immortal Souls. A Man that would draw a Chain after him, muſt hold faſt ſome particular Link: thus we muſt lay faſt hold upon the Silver link of eternal Life, would we ever draw the Golden Chain of God's Glory along with us. Our own ſalvation though it be an end, yet its only intermediate and to be ſought in ſubordination to God's Glory, which is the ſupreme and ultimate end of all: When therefore we have not reſpect to our own ſalvation which is a neceſſary Medium, we can never promote God's Glory as our ultimate end. The Man who provides not food for his own ſuſtenance can never preſerve Life: Thus in vain ſhall we think to promote God's Glory and preſerve that, if we labour not for the † meat which will endure to eternal Life. Tis ſtoried of *Phidias*, that he had ſo artificially wrought, and ſo curiouſly intrailed his own Name in *Minerva*'s Buckler which he made for her, that it could not be taken out without the diſſolution of the whole frame: Thus the Lord out of his own infinite goodneſs, he hath by a ſtrict connexion knit and united his own Glory and the ſalvation of his people together; he hath moſt divinely wrought their name and eternal welfare in the frame of his own Glory, ſo that now without eclipſing his Glory it cannot be taken out; we cannot caſt off the care of our own Salvation, but the coſtly frame of God's Honour and Glory will thereby be broken and fall aſunder. There are ſome who would paſs for Chriſtians of the higheſt form, and pretending much to a Goſpel-frame of Spirit, tell us that a Man is never ſincere, nor in capacity to give Glory to God as he ought, till he can be willing to be damned, making light of his own ſalvation

† Joh. 6. 27.

that

that God may be glorified: But the truth is, Men never ſo much diſhonour God, take the Crown from his Head, and turn his Glory into ſhame, as when once they begin to make light of Heaven and Hell, of eternal joy in God's preſence, and everlaſting deſtruction from his preſence, not ſeeking by patient continuance in well doing for Life, and eternal Salvation. What I find ſtoried of *Hippocrates* his ſympathizing Twins, which is, that they were (καὶ ἀκείσατον) exactly Contemporaries, both living and dying together, the ſame will hold true in our preſent caſe, of a care to promote God's Glory, and withall of a due reſpect to the recompence of the reward; as both of them live, ſo they die together, the one of them never ſurviving the other. 'Tis not here as in the Service of two contrary Maſters who carry Antipathies in their boſoms, and ſpeak forth nothing in all their Commands but mutual contradictions, where the Servant will either hate the one, and love the other; or elſe he will adhere to the one, and deſpiſe the other; but(*b*)he that ſeeks God's Glory doth thereby promote the wellfare of his own Soul; and he that ſeeks the ſaving of his own Soul doth thereby advance God's Glory, and ſet the Crown upon his Head. For God out of the Riches of his Grace hath ſo joyned his Glory and our ſalvation together, that he who duely ſeeks the one, muſt ſeek the other; and he who neglects the one, muſt needs make light of the other alſo. Let Men pretend never ſuch Hyperboles of love to God, and Tranſports of Zeal for his Glory, yet if they will go on in a voluntary neglect of life and eternal ſalvation, never ſeeking after them by patient continuance in welldoing, they do certainly make forfeiture of all their pretended Zeal, as Men that do even embezel God's Honour, and fall ſhort of his Glory. For no Man can rightly aim at God's Honour and Glory as his ultimate end, who doth not alſo intend the beatifical viſion of God and everlaſting communion with him in the Kingdom of Heaven, as his greateſt

(*b*) Matth. 6. 24.

Happi-

Happineſs. Neither do thoſe rare and almoſt unparallelable inſtances of Zeal for God's Glory in *Moſes* and *Paul*, any thing prejudice, but rather eſtabliſh and add ſtrength to this reaſon, whilſt ambitious to expreſs an Hyperbole of love to God, if ſuch a thing may be, and how much they were affected with his Glory, they do it by a certain velleity, or a kind of incompleat willingneſs to be divorced from ſomething of their own happineſs, rather than that the Lord Jehovah ſhould ſuffer any thing in Point of Honour, thereby fully aſſuring us, that next to God's Glory their own welfare and eternal ſalvation was moſt precious in their Eyes. And truly had they not firſt made Choice of God as their happineſs and reward, they would never have been ſo tender of his Honour, deſiring with ſuch an holy ambition to promote his Glory. For 'tis only the hope of everlaſting communion with God in Heaven firmly botomed upon our intereſt in him, that can beget a true Zeal for God, and make us willing to Sacrifice all our intereſts on Earth, how precious, and dear ſoever, to his Glory. Men like *Jehu*, may go far, and pretend much for God and his Glory, till the Lord's intereſt and their own fall aſunder: But they only will run the hazard of loſing all, (*k*) and moſt zealouſly contend for God's Glory in this Interim of Mortality, who do moſt earneſtly ſeek after Glory Honour, and Bleſſed immortality in the life to come. As no Man can raiſe up a ſtately edifice till firſt he have layed a good foundation: ſo truly, unleſs a care to provide for our own eternal happineſs be firſt laid as a foundation, we ſhall never be able to raiſe up a ſumptuous building of Glory, or any monument of due praiſe to the God of Heaven. For though God's eſſential Glory be independent like himſelf, (*l*) and ſo infinitely excellent that being always in the full of Divine ſplendour, and

(*k*) Acts 20. 24. (*l*) Job 35. 6, 7. Pſal. 16. 2 *Nec creſcit Deus accedente te; nec decreſcit decedente te.* Aug. in Pſal. 145. *Totum quod rectè colitur Deus ab homine, prodeſſe homini, non Deo.* idem De Civit. Dei, Lib. 10. cap. 5.

bright-

brightneſs, it can neither admit of *waxings nor wanings by any tranſactions of ſinful mortals as we are: yet his declarative Glory doth ſtill ſhine forth, and is eclipſed according to our converſation in the world; ſo that God hath then moſt Glory by us, when we walk moſt Heavenly, ſeeking life and eternal ſalvation by patient continuance in well-doing; whereas his Glory undergoes an eclipſe, and the Lord always ſuffers in point of Honour, when at any time we ſeek not the Kingdom of God, and his righteouſneſs, but begin to make light of our own ſalvation. If then the Lord hath thus inſeparably conjoyned & knit together his own Glory and our ſalvation, ſo that whoever turns away his eyes from beholding the one, muſt needs neglect and make light of the other alſo, how can we look upon it as unlawful to have reſpect in our obedience to the recompence of the reward? Is the end our duty, and the means our Sin? Is God moſt tranſcendently glorified in our eternal Salvation, and yet may we not lawfully take care for the ſaving of our immortal Souls? Is it the Honour of the God whom we worſhip, and that which ſets the Crown of Glory upon his Head, that he is a rewarder of all thoſe who diligently ſeek him; and yet is it not lawful, but ſin in us, to have reſpect, whilſt here we ſeek him, and walk in obedience before him, to that eternal recompence of reward, which out of the Riches of his Grace he hath provided for us? Believe it Chriſtians, ſince the Glory of God is bound up in the bundle of your life, and muſt needs be eclipſed, when ever that is neglected, you need doubt no longer but that you may lawfully have an eye to the recompence of the reward, ſeeking life and eternal ſalvation in all your obedience.

* *Tibi autem qui ſemper idem es, nihil accedit, ſi amando proficimus ad te: nihil decedit, ſi non amando deficimus à te.* Guil. à S. Theodor. de Amor. Dei. Cap. 8.

CHAP.

CHAP. VI.

The Doctrin branched forth into ſeveral uſes, and proſecuteth the firſt by way of Information in Four Particulars.

(4) AND laſtly, having hitherto given you to underſtand in ſeveral particulars, what it is to have a reſpect to the recompence of the reward, how you are to do ſo, and withall let you know the arguments evincing the lawfulneſs of ſuch a practice, there is now only remaining the practical improvement of the Doctrine by way of uſe and application, which indeed is the life of all Doctrinal diſcourſes, bringing every thing home to the Soul in a cloſe and particular accommodation, and therefore more longly to be inſiſted upon. For as the Sun in the firmament of Heaven hath a twofold virtue, the one of illumination, whereby ſending forth its beams of light it guides this lower part of the World; and the other of influence, whereby it communicates itſelf to inferiour Bodies covering them all over with its * healing wings: So in every portion of holy Writ there is an illumination of truth upon the mind and underſtanding, and withall there is an influence of Grace and Goodneſs upon the Will and Affections. As therefore I have hitherto ſhewed you the light of truth, for the irradiating of your minds in the doctrinal part of my Text; ſo in the next place I am to make ſome uſe of the words, that they may ſhed forth their influence of Grace upon your Hearts, covering them all over with their healing virtue. And truly the Doctrine obſerved from the words, is like a box of precious oyntment, which in the Application I ſhall endeavour to break, that it may ſend forth a ſpiritual fragrancy, and a ſweet ſmelling ſavor to refreſh

* 2 Tim. 3. 16.

your

your Souls. 'Tis not an empty Vine, but a Tree of life richly laden with fruits of Paradiſe, which I ſhall now in the practical improvement of it, endeavour ſo to ſhake, that unloading all its precious Fruits into your own boſoms, it may feed and enrich your Souls to eternal life. The Lord having planted a Garden Eaſtward in *Eden* for our firſt Parents, he cauſed a River to go out of *Eden* to water † the Garden, from whence it parted itſelf and became into four heads. Holding reſemblance herewith, if your Souls be the Garden of God, my Doctrine is a River of life proceeding from the *Eden* of the Text, from whence alſo to Water your Souls and make them fruitful as the Garden of God, it divideth it ſelf into four Heads, in the uſe of it yeilding us matter of Information, Reprehenſion, Exhortation, and Conſolation.

(1) THEN by way of Information, ſince that it is thus lawful for us to have reſpect in all our obedience to the recompence of the reward, this may well ſatisfy us concerning the truth of theſe enſuing Corollaries. As

(1) *THIS may give us to underſtand that its no argument of inſincerity, nor any juſt forfeiture of a Chriſtians uprightneſs and ingenuity for him to have an eye in his obedience to the recompence of the reward.* A Chriſtian in ſeeking after Heaven and Glory in all his obedience, he doth nothing but what is holy and juſt, and good, which doubtleſs can never make him unholy, nor be any juſt forfeiture of his uprightneſs, and integrity in the ſight of God. You may as well extract droſs out of the pureſt Gold, and dregs out the moſt refined Spirits, as a Chriſtian may become diſingenuous and contract upon himſelf the guilt of hypocriſy by having an eye in his obedience to the recompence of the reward. Indeed I Read of many in holy Writ, (*) cenſured as mercenaries and ſtigmatized for groſs hypocrites, becauſe they were wholly acted

† Gen. 2. 10.
* 2 Tim. 4. 10.

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in God's ſervice by ſiniſter ends, and worldly conſiderations, ſerving the Lord not for love but for loaves, for eſteem of Men, ſecular Advantages, Honours, Preferments, & earthly Emoluments, together with the like external accommodations: But that a Man ſhould be impeached of inſincerity, and branded for a Mercenary, a Legaliſt, an Hypocrite, becauſe acted in the ways of God by a deſire after the full enjoyment of God in Glory, ſeeking Heaven and Happineſs, ſeeking Life, Immortality, and eternal ſalvation by patient continuance in welldoing, this never could I find recorded in God's ſacred Oracles. Live not then Chriſtian any longer upon ſelf-created Racks, let not thy Countenance be ſad from day to day, ſuffer not any groundleſs ſorrow to have Dominion over thee, as if thou delighteſt in nothing but to make thy Soul a map of miſery, neither let thy Heart any longer be filled with fears, and jealouſies, and perplexing thoughts about thy own ſincerity, cenſuring thy ſelf for that, wherein God did never yet condemn, but always juſtifie thee! To be labouring in all our obedience, not (*b*) for the Meat that periſheth, but for the Meat which will endure to Eternal Life; not for Earth, but Heaven; not for the favour of Men, but for the ſmiles of God in the Face of Jeſus Chriſt; not for things Temporal which are ſeen, but for things Eternal which are not ſeen; not for a Portion in this World, (*c*) but for that better part which ſhall never be taken from us; not for the Honour which comes from Men, (*d*) but for the Glory, the Felicity, and that Eternal Soul-raping Happineſs which comes of God only; this argues not Hypocriſie and Mercenarineſs, but an Heart that is truly Upright and Sincere in the Sight of God! There is a certain Fiſh with one Eye called *Uranoſcopus*, which they

(*a*) Zach. 7. 5. Joh. 6. 26. Joh. 5. 44.
(*b*) Joh. 6. 27. Mat. 6. 20. Luke 12. 33. Pſal. 4. 6. 2 Cor. 4. 18.
(*c*) Luke 10. 42.
(*d*) Joh. 5. 44.

ſay

ſay is always gaping upwards towards Heaven: Thus every true Chriſtian hath his Eye ſtill fixed upon Heaven, he looks within the Veil, and would always by his good will be on the top of Mount *Nebo*, thence taking for his better encouragement to all holy ſelf-denying and upright walking before the Lord, a proſpect of the Celeſtial *Canaan*. Make not that then Chriſtian any ſign of Hypocriſie, which doth clearly argue thee to be a true *Nathaniel*, (*a*) an *Iſraelite* indeed in whom there is no guile. Had the Lord by prohibition, or otherwiſe made it unlawful for us to have reſpect in our obedience, to the recompence of the reward, and yet ſtill thou wouldſt allow thy ſelf in that practiſe, this indeed might have forfeited thy Integrity: but ſince the Lord himſelf doth approve of it, both commanding and commending it, as praiſe-worthy in Holy Writ, let not Chriſtian, thy Heart reproach thee, and ſmite thee for an Hypocrite, whilſt by patient continuance in well-doing, thou ſeekeſt after Glory, and Honour, and Immortality in the Life to come! 'Tis of dangerous conſequence for a Chriſtian, as to make thoſe things evidences of Sincerity, ſo to make thoſe things ſigns of Hypocriſie, which God never intended to be ſuch. If the Lord have any where made it the diſtinctive Character of an Hypocrite, to have an Eye in his obedience to Heaven and Glory, then indeed you might well make ſad inferences againſt, and paſs hard cenſures upon your ſelves: But if otherwiſe, you find the Lord commanding you to do ſo, and have the practice of the moſt eminently Holy and Upright of all God's People, plainly paraphraſing upon that Commandment for your better ſatisfaction, oh then take heed that you be not raſh to conclude hard things againſt your ſelves, becauſe you cannot but have an Eye in all your obedience to the recompence of Eternal Life, leſt you be found reflecting diſhonour thereby upon God himſelf, and blaſpheming againſt the Generation of his Children! What ſhall a Chriſtian bring in an action of diſingenuity

(*a*) Joh. 1. 47.

againſt

againſt himſelf, and conclude himſelf an Hypocrite for that, which all along hath been the laudable practice of Gods true *Nathaniels*, who have received Letters teſtimonial ſubſcribed by the Hand of Heaven itſelf, that they were *Iſraelites* indeed, in whom there was no guile? What think you Chriſtians, of *Moſes*, of *David*, and of *Paul* the Apoſtle? Were they not all of them Men according to God's own Heart, Men upright in their lives and converſations, and far enough from being mercenaries in the ſervice of God? And yet all this notwithſtanding, they lived upon the Mount of tranſfiguration, their Faces were ſtill Sion-ward, they had always an eye to the recompence of the reward, ſeeking always for themſelves by patient continuance in well-doing, no leſs than eternity of Life, and Glory, in God's Heavenly Kingdom. If then Chriſtians, upon this account you dare not cenſure them, take heed that upon the ſame account you do not cenſure your ſelves, as perſons that are altogether diſingenuous, hypocritical, and mercenary in the ſervice of God! There is nothing unlawful, but what is holy and good, in obeying the Lord with reſpect to eternal Glory, look not therefore upon yourſelves for ſo doing, as carnal, but as ſpiritual; as hypocritical, but as upright and ſincere in God's own account. To be encouraged to obedience by the conſideration of that eternal reward which follows after, is to make uſe of the Spirit's own Motives; and to be ſure the more you are affected with the Spirit's Motives, the more ſublime, ingenuous, and ſpiritual doth it argue the frame of your Hearts to be. As therefore he that is moſt acted in God's ſervice by ſecular reſpects, and carnal conſiderations, ſeeking Great things for himſelf in the World, is the moſt carnal earthly minded Chriſtian: ſo he that is moſt encouraged to obedience by Heavenly conſiderations, ſeeking life, immortality, and eternal Glory, together with everlaſting Soul-intranſing communion with God in Heaven, he is the moſt Seraphique, the moſt generous, the moſt noble ſpirited, and Heavenly Chriſtian; and then ſurely no hypocritical, diſingenuous,

diſingenuous, and ſordid Perſon in God's account. What a needleſs jealouſie is it then, for God's People to ſuſpect, and make ſad Inferences againſt themſelves, as if they were carnal, hypocritical, and mercenary, upon that very account, which indeed doth moſt eminently diſtinguiſh them from all carnal Goſpellers, ſpeaking all their Graces to be of a moſt ſpiritual, untainted, and generous graceful complexion? What, cannot *Moſes* have a reſpect to the recompence of the reward, anticipating for his encouragement by Faith, the Glory, Happineſs, and Spiritual Pleaſures of the heavenly *Canaan*, but he muſt preſently forfeit his Integrity, and undergo the cenſure of a Mercenary? Fear not poor jealous trembling Chriſtian; That for which in this interval of mortality thou ſuſpecteſt thy own Sincerity, ſhall be owned another day, as a good evidence of thy uprightneſs, and integrity before the Lord. For the Soul to go up with Chriſt into the Mount of Transfiguration, for the Soul to be ſtill looking out at its Windows towards the Temple of God in *Sion*, for the Soul to breath after fulneſs of Communion with God in Glory, for the Soul to warm it ſelf in the Sun-beams and bright irradiations of heavenly Bliſs, for the Soul to long after the ripe and generous Cluſters of *Canaan*, for the Soul to fix its Eye upon Eternity, encouraging itſelf with the aſſured hope of eternal Reſt after all its Labours, in the Land of Promiſe, to be ſure Chriſtian this does not beſpeak adulterous glances, nor does it make any juſt forfeiture of thy uprightneſs and ingenuity, but it rather argues thee to be one of thoſe true *Nathaniels*, whoſe Praiſe is not of Man, but of God!

(2) *This gives to underſtand the wonderful condeſcenſion, and matchleſs goodneſs of the God whom we worſhip, who ſuffers us not to go without our Spiritual Cordials, but allows us the ſtrong conſolation of reſpect to the recompence of the reward in all our obediential and holy walking before him.* The Lord conſidering his abſolute Sovereignty over us, might have exacted Obedience at our Hands without making any Propoſals of Life and Eternal Glory, for our better en-

couragement thereto: But ſuch is his matchleſs condeſcenſion and remunerative Goodneſs, that he ſweetens our Work with Wages, allowing us whilſt our Hand is at Work in his Vineyard ſowing to the Spirit, to have our Eye upon the recompence of the reward, upon that joyful Harveſt, that full Crop of Eternal Life and Glory which will follow after. Though after all we have done and ſuffered for God, (*a*) we muſt acknowledge ourſelves unprofitable Servants, as being everlaſtingly unable to add ſo much as one cubit to the Stature of his infinite Happineſs, and ſurpaſſing Glory: yet ſuch is his bounty, and the riches of his Grace, that if a Crown of Life, if a Kingdom of Eternal Glory, if a fulneſs of Joy, * and everlaſting Pleaſures at his own right Hand, can make us ſtedfaſt, unmovable, always abounding in the Work of the Lord, we ſhall never want encouragement. † Here then is a glorious Specimen of Divine remunerative Goodneſs, that though we are unavoidably ſubject to God our Creator, and are indebted upon that account, in all poſſible Obedience to his righteous Will, though, (ſince we can in nothing be profitable to him) there were no reward to be expected from him: Yet he makes propoſal of ſuch friendly and glorious Rewards extorting from us by a kind of holy Violence the debt of Service, that ſeeing us unwilling to ſerve him of our own accord, he may invite us thereto by the promiſes of Heavenly Benefits, and that ſeeing our Wills averſe from his wages, he may captivate us wholly to himſelf, by the largeneſs of

(*a*) Luke 17. 10.

* Cor. 15. 58.

† *O magna bonitas Dei! cui cum pro conditione reddere debeamus obſequia, utpote ſervi domino, famuli Deo, ſubjecti potenti, mancipia redemptori, amicitiarum nobis præmia repromittit, ut à nobis obſequia debita ſervitutis extorqueat: ut quas nolle ſervire conſpicit ſponte, ſuorum beneficiorum poſſit promiſſionibus invitare; & quorum voluntates à ſe conſpicit alienas, eorum mentes præmiorum liberalitatibus conſtituat ſuas!* Aug. in Johan. 15. 14.

his

his ample gifts and munificent bestowances, wherewith he is pleased to crown us. So then there is an Eterna Rest, there is Life, and everlastingly glorious Felicity set before us striving lawfully, as a Blessed (a) Reward wherewith all our Labours shall be crowned: Yet not through any condigne merit of our own, but through the glorious Munificence and Goodness of the God whom we worship, and in whom we have hoped. It hath been indeed the way of unbelievers in all Ages to bring an evil report upon the wages of God, opening their opprobrious calumnies against Heaven it self, as if the Lord were not a bounteous * Rewarder of those that diligently seek him, nor his service at all advantagious and profitable, to such as exercise themselves therein. But if we duly consider the remunerative Goodness of God to those that fear him, what a full reward, what transporting Joy, what an Heavenly Kingdom, what an undefiled inheritance, what an immarcescible Crown of Life, what a far more exceeding, and Eternal weight of Glory, the Lord sets before his People in all their obedience, allowing them to solace their Hearts, and to encourage themselves whilst wandring through the inhospitable Wilderness of this World, with the Hope of an everlasting Glorious Rest in the Celestial *Canaan*, it will sufficiently wipe off the reproach, and make us all stand admiring those innumerable Hyperbolies, and Miracles of Love, and Condescention, and Bounty that do all meet together in the Divine remunerative Goodness. Oh what manner of Consideration, what wonderful, matchless Goodness is this our God, that whereas by Nature we are Enemies to him, despising his Sovereign Authority, making light of his Divine Favour, though better than life it self and run-

(a) Πρόκοιτ' γὰρ ἀνάπαυσις αἰωνία τοῖς νομίμως τὸν ἐνταῦθα διαθλήσασι βίον· οὐ κατ' ὀφείλημα τῶν ἔργων ἀποδοδομένη, ἀλλὰ κατὰ τοῦ μεγαλοδώρου Θεοῦ (χάριν) τοῖς εἰς αὐτὸν ἠλπικόσι παρεχομένη. Basil. in Psal. 114.

* Mal. 3. 14.

ning in a full Career towards Hell and Eternal Deſtruction, he ſhould prevent us with his Love, arreſt us by the gentler hand of his Mercy, inveagle us by the ſweet inſinuations of his own Spirit, ſubdue us to the obedience of his Righteous will by an irreſiſtible over-powering Work of free Grace, and after all this allure us to be Happy, leading us on in wayes of holineſs by the Divine *Suada*, by the powerful Rhetorique, by the unſullied captivating glances, by the magnetique proſpect of Heaven, and Eternal Glory! God might have meaſured us out a full Cup of Divine Fury without any ingredients of Love; he might have writ the Sins we ſtand Guilty of, and his wrath againſt us for them, in our own Blood; he might have raiſed up a Monument of Glory to himſelf out of our Eternal Ruins; he might have made every one of us even in this preſent Life a *Magor-miſſabib*, filling us with the trembling of *Cain*, the madneſs of *Achitophel*, the deſpair of *Judas*, and the dreadful aſtoniſhment of *Belſhazzer*, thro' the heart-rending proccupations of Hell and Eternal Damnation! When therefore in ſtead of all this Terrour, we find the Lord willing to glorifie the Riches of his Mercy in our Happineſs and Salvation, not only wooing us to receive Mercy, beſeeching us to be Happy, and entreating us to accept of Heaven and Glory; but alſo ſetting open the Wells of Salvation, feaſting us with Heavenly Manna, giving us many ſweet prelibations and fore-taſts of Eternal Glory, taking us up every Day to the top of Mount *Piſgah*, and thence raiſing us for our encouragement in well-doing to ſee the Beauties, and to antedate the Pleaſures of the Celeſtial *Canaan*, of the Heavenly *Jeruſalem*, how can we chooſe but ſtand adoring, as Men filled with Extaſies and Trances of Admiration, the Lords wonderful Condeſcention, and matchleſs Goodneſs towards us? Was it ever known amongſt the Kings, Potentates, and Monarchs of the World, that they could ever do any thing worthy to make ſo much as an Emblem of Gods remunerative Goodneſs, when in their chiefeſt Goodneſs they ſet their Wits a-work how to gratify their greateſt Favourites, and what to do for the

the Man whom they delighted to honour? They have cloathed their Favourites in Purple and Royal Apparel, they have incircled their Heads with a princely Diadem, they have intruſted them with univerſal negotiations of State, they have mounted them upon their own Steeds, with Proclamations before them of their ſpecial Favour: But yet all this, ſuperadding thereto all that Splendour which attracts the deſires of the moſt noble Heroes, all that Glory which feeds the Admiration of the moſt ambitious Princes, all that Beauty which captivates the Hearts of the moſt paſſionate Lovers, all thoſe Thrones, Empires and Triumphs, which the World ſo much adores, I ſay all this will be no more than the ſmall drop of a Bucket to the whole Ocean, than the light of a Star to the glorious Sun, if compared with that Crown, that Kingdom, that eternal Reward, which through a Miracle of condeſcending Love, and matchleſs Goodneſs the Lord promiſes, and makes propoſal of for the encouragement of his own People. For what is finite compared with that which is infinite? What is Earth compared with Heaven? What is a temporal Reward, if compared with the recompenſe of Eternal Life? What (in a word) is the confluence of all ſecular enjoyments, if compared with the vaſt and boundleſs Ocean of Gods (*a*) fulneſs, wherewith his People have a ſure promiſe to be ſatisfied for evermore? Oh that all you who do yet continue the Vaſſals of Satan, and are ſtill Slaves to your own uſurping Luſts, would now conſider your folly, your madneſs in refuſing to walk in obedience before ſo bountiful a Maſter, and in entertaining unreaſonable prejudices againſt the ways of God, as if there were no profit, nor advantage to be found in them! Conſider it poor fooliſh Sinners, can the World, the Fleſh, and the Devil do that for your Souls, that the God of Heaven both can, and hath promiſed to do, will you but ſubmit to

(*a*) Pſal. 17. 15.

the Scepter of his Kingdom, endeavouring to walk in all dutifull obedience before him? God offers you a Crown of Life, together with many exceeding precious promiſes, which as ſo many Death-bed Cordials will antidote your Hearts againſt the Terrors of the Grave; and can the World the Fleſh and the Devil make you any ſuch Tenders, and make them good when they have done, that hearkning unto them, you ſhould ungratefully turn your backs upon the God of Heaven, making light of the Tenders of his Love, and Grace? But muſt the Lord have ſuch a ſtir to make you Happy? Muſt he follow you with daily Importunities, alluring you by Rewards to provide for your own everlaſting Welfare, and will you yet go on in the careleſs neglect of him, and his wages, as if Heaven and Eternal Glory were not worth the looking after? Is the Lord ſuch a plentiful rewarder of thoſe that diligently ſeek, allowing them for their encouragement in all Holy and Upright walking before himſelf, the full proſpect of ſuch an Heavenly Kingdom, ſuch an unfadable Crown of Life, ſuch an incorruptible, undefiled and glorious inheritance, and will you ſtill go on to undervalue his Love and Goodneſs, refuſing the right ways of obedience as unprofitable and fruitleſs, which do all of them center in Eternal Bleſſedneſs? Then blame not the God of Heaven the Riches of whoſe (*b*) Grace and Goodneſs you have thus deſpiſed, if for bringing up an evil report of him and his wayes, he cauſe you with thoſe unbelieving *Jews* to die in the Wilderneſs, and for ever exclude you out of the Celeſtial *Canaan*. You muſt not always think to live upon the Expences of free Grace: But if ſtill you go on to turn it into wantonneſs, being thus abuſed it will ſhortly turn to fury. The Divine remunerative Goodneſs of God ſo richly expreſſed in the frequent tenders of Heaven, it ſhould have dropt Oyl into the Wheels of your Souls, making them more like the

(*b*) Rom. 2. 4.

Cha-

Chariots of *Aminadab*, (c) like a bounteous, ſweet-hearted and willing People (as that Word may import) in all the Ways of Obedience with a Noble Spontaneity: But, if ſtill you ſhall retain your unreaſonable prejudices againſt, and wonted averſeneſs to the right way of God's Commandments, eſteeming of the Lord as an hard Task-maſter, and looking upon his Service as a cruel Bondage, aſſure your ſelves, that the very Goodneſs of God will accumulate Wrath againſt you, and plunge you a Thouſand Times deeper in remedileſs unpreventable miſery, than if you had never ſitten under the tenders, the ſolicitations the gracious Importunities of it. (d) Oh inconſiderate ungrateful Sinners, of what a crimſon tincture is your giving the repulſe to Gods merciful condeſcentions, when waiting upon you with tenders of Grace and Glory? Oh Sirs do you well conſider, how by ſuch ſordid refuſals of Mercy, you turn that into a ſavour of Death which breaths out nothing but Life and Happineſs; you provoke the Lord to rain down Vollies of Wrath and Fury, yea Hell it ſelf (as the Father ſaid of *Sodom*'s deſtruction) out of Heaven upon you, neceſſitating him to vindicate the reputation of his holineſs, in your Eternal Miſery, and Damnation! What, to blaſpheme againſt the Goodneſs of God, when purſuing you, as unwilling to let you without a Bleſſing! To turn your backs upon the gracious condeſcentions of God, when following you with ſtrong importunities of Love, and intreating you to provide for your Happineſs! To make light (in a word) of Heaven and Glory, when

(c) Cant. 6. 12. *Si* עמי נדיב *notationem ſpectes, populum voluntarium, beneficum, & animo liberali præditum, ſonat.* Rom. 2. 5.

(d) Τοσούτῳ ἢ πνὲς ἀπαιδεύτοτοι, ὅσῳ φιλανθρωπότερος ὁ Θεὸς. Ὁ μὲν γὰρ, ὡς ἄλλων υἱὸς ἡμᾶς ἠνέῳξ βάλλεται; οἱ δὲ ἢ υἱοὶ ἠνέῳξ ἀπορριπτέσθαι· ὧ τῆς ἀπονοίας πολλῆς ἢ κύσεως ἐπικρήνασα; ἀλαθείαν ἐπαγγέλλε)· ὑμῶν δὲ εἰς ἀνελείαν ἀποδράσεται. Clem. Alex. Admon. ad Gent. p. 40.

offered by the Hand of free Grace, upon no harder terms than only that you ſhould cordially accept of them, and by patient continuance in well-doing ſeek after them! Oh Sirs, ſuch prodigious Ingratitude as this, it will deſtroy you with a double deſtruction! This will heat the Furnace of God's Indignation againſt you, ſeven times hotter! This will ſet an accent of greateſt horrour upon Hell, and be the greateſt emphaſis of your Miſery and Eternal Damnation, in that place of Torments!

(3) *THIS may give us to underſtand what a pleaſant thing it is to ſerve the Lord, and how unjuſtly the ways of God are traduced by Men of corrupt minds, as if there were no Joy, no Comfort, no ſolid grounds of Conſolation, nor any Cordials to make glad the Heart to be found in them.* God's People in all the ways of obedience are never ſuffered to go without the hope of Eternal Life in their Hearts, and a fair proſpect of Heaven and Glory in their Eye; how ſhould they go diſconſolate, or want matter of delight, and comfort to make them rejoice with Joy unſpeakable, and full of Glory? If as *Solomon* tells us, it be ſuch a pleaſant thing for a †Mortal Eye to behold the Sun: how pleaſant then are the wayes of Wiſdom, wherein the Soul having fixed its Eye upon the reward of Eternal Life, is always irradiated with moſt clarified Beams of Joy, and reflexions of Glory from the Sun of Righteouſneſs? Goodneſs is true *Naomi*, that will be turned into a *Marah*, into bitterneſs as ſhe was; but is always a pleaſant object (as that name ſounds) yeilding matter of delight and ſpiritual pleaſure to all that embrace her. The ways of God are like green Fields full of vernal Flowers, the Beauty whereof, doth exhilerate the Mind, making a Man forget his wearineſs, and ſo come to his Journeys end before he is well aware. God deals with all his People, as with *Moſes* in the Wilderneſs, to whom he granted for his comfort and ſatisfaction, a proſpect

† Prov. 3. 17.

of

of *Canaan*, though he ſuffered him not to enter therein; ſo though his People cannot enter into the Heavenly *Canaan*, whilſt traveling through the Wilderneſs of their Earthly Pilgrimage; yet he brings them down Heaven, upon Earth; he brings the Harbor into Sea; the Reſt, into their labour, the Glory, into their trouble, and ſomething of the future * reward, into their preſent work; allowing them for their comfort a proſpect of the Heavenly *Canaan*, which doth wonderfully rejoyce and make glad their Hearts. Men of carnal Hearts are apt indeed to look upon Religion as a ſullen, and auſtere exerciſe, that comes to plunder them of all their Comforts, as if embracing that they would never have a merry hour, nor ſee one Summers day of joy after. As Chriſt caſt out of the Minſtrels, when he † raiſed up the Rulers Daughter from Death to Life: So Chriſtianity, they think, baniſheth all Joy, neceſſitating them to take their *longum vale* of all delight, and to bid farewell to it for ever. A Life of ſerious practical Holineſs tranſforms Men as they imagin, into mopiſh Monks, poſſeſſing them with unſociable melancholy, and cauſing them like *Rachel*, weeping for her children, to refuſe all comfort, as perſons ambitiouſly deſirous, to make themſelves perfect emblems of ſorrow and diſcontent. But ſurely that encouragement which God allows his People in a way of Duty, ſetting before them a Kingdom of Eternal Glory, a Triumphant Crown of Righteouſneſs, together with the reward of Eternal Life as the recompenſe of all their labours, may well ſatisfie us that all thoſe are intolerably abuſive and calumnious, bringing a moſt falſe Report upon a Chriſtian Converſation, who do thus ſhamefully traduce it, as a thing deſtructive of, and wholly inconſiſtent with all Joy. If *Abraham* could rejoice foreſeeing by an Eye of Faith the day of Chriſts incarnation, when he only came to purchaſe Heaven and

* Pſal. 19. 11.
† Mat. 9. 23, 25.

Glory

Glory for his People: How much more may the Children of *Abraham* lift up their Heads with Joy and everlasting conſolation, foreſeeing by an Eye of Faith that Happy day, when Chriſt ſhould be * glorified in his Saints, and admired in all thoſe that do believe, as coming to put them in full poſſeſſion of that glorious inheritance which is †uncorruptible, undefiled, and which fadeth not away, but is reſerved ſure in the Heavens for them? That Chriſtians, which the Bernadine Monks fondly conceited, that the Sun ſhone only in their Cell, it holds true of you with reference to the Sun of Righteouſneſs he irradiates none, with the pure Beams of comfort, he lifts up the light of his Countenance upon none but ſuch as walk cloſe in Communion with him. The outward Sun that ſhines with promiſcuous, undiſtinguiſhable Beams both upon the Good and upon the Bad, both upon Friends and Enemies: but the Light of the Knowledge of God in the face of Jeſus Chriſt the Sun of Righteouſneſs, that ſhines upon none, that communicates its heart-entrancing, heavenly influences of joy and gladneſs to none, but thoſe whom God loves with his ſpecial, deareſt, and eternal Love.

(*a*) Amongſt all the Rods of the Princes of *Iſrael*, the Rod of *Aaron* the high Prieſt alone brought forth Buds, and bloomed Bloſſoms, and yeilded Almonds: Thus amongſt all the Children of Men, they alone that are made ſpiritual Prieſts unto God, have their Souls like an *Aaron*'s Rod, bringing forth the Buds, Blooming the Bloſſoms, and yielding the delicious Fruit of inward comfort to make glad their Hearts. God will never pour the new Wine of conſolation into the old Bottles of ungracious carnal (*b*) Hearts: Till therefore the

* 2 Theſſ. 1. 10.

† 1 Pet. 1. 4.

(*a*) Numb. 17. 8.

(*b*) *Deus non infundit oleum miſericordiæ niſi in nos nutritum. Eſt enim gaudium, quod non datur impiis, ſed iis qui te gratis colunt, quorum gaudium tu ipſe es.* Auguſt. Confeſ. lib. 10. cap. 22.

Revel. 2. 17.

Heart

Heart be ſpiritualized it can never reliſh the Sweetneſs of God, and his ways, nor ever meet with any ſolid comfort to feed upon. The people of God are not left comfortleſs in the World; only they feed upon hidden Manna, which a carnal Heart is not able to reliſh; they live upon the Mount of Transfiguration, which no ungodly perſon can ever approach unto; they have fullneſs of joy, but its wholly in the light of God's countenance; ſo that ſuch as are eſtranged from him muſt not look to intermeddle with it. (*c*) The pot of Manna reſerved as a Memorial of God's extraordinary and miraculous proviſion for his people in the wilderneſs, was only to be kept in the Ark, in the Tabernacle of Teſtimony: Thus Sirs, your Souls muſt firſt become the Tabernacle of the Holy Ghoſt, they muſt firſt be made an Ark of the Covenant, before you ſhall ever have a pot of hidden Manna, any ſolid joy, any ſpiritual comfort put into them. Wicked Men indeed, they may ſteep themſelves in carnal delights, and for a while may ſeem to make their Hearts merry with the flatteries of luſt, the blandiſhings of ſenſe, and the pleaſures of luxury: but all this is like a Lamp, which while it burns is conſuming itſelf; (*d*) yea in their greateſt effuſions of laughter the Heart is ſorrowful, and the end of that mirth is heavineſs. The ſenſual pleaſures of Wicked Men for the preſent, have more gall then hony, more bitter than ſweet, more vexation than contentment in them: But then, which may be as an Hand-writing againſt them, making their Knees ſmite on againſt another, their *Naomi* will prove a *Marah*, their joy will ere long be turned into ſorrow, and all their carnal contentments they will end in eternity of intolerable helliſh torment. (*e*) For all ſenſual delights, like ſo many ſparks,

(*c*) Prov. 14. 10. *Sicut non eſt pax impiis, ſic nec gaudere impiis.* Bern.

(*d*) Prov. 14. 13.

(*e*) Τῶν ἡδονῶν αἱ σωματικαὶ ἅζαψιν ἅμα καὶ σβέσιν ἐν σαρκὶ λαμβάνουσι. Plutarch.

they

they make a mark and vaniſh; like ſome blazing Meteor, they give a bright and ſudden coruſcation, and immediately diſappear; like a candle they flame a while, but at length they go out in an unſavoury ſnuff of perpetual ſhame, and everlaſting contempt. (*f*) Miſerable then are all thoſe whoſe pleaſures do center themſelves in carnal enjoyments. Oh how ſoon will their hony be turned into Gall, their mirth into mourning, and all their carnal Jolity into Wrath, and Eternal Miſery. (*g*) The longeſt Summers day will at length have an end, leaving us to the dusky ſhade of the tedious night: ſo be the Summer day of their mirth and carnal Jolity never ſo long, yet at length it will end in a night of foreſt wrath, darkneſs, and Eternal torments in Hell! But now a Chriſtians comforts, they have Eternity written upon them, and will never fail. Such an one upon better grounds than that rich Fool in the Goſpel may be merry, and walk with a chearful countenance; as having much goods laid up, not for many years, which at length will have an end, but for a long, and bleſſed Eternity, which will never end. (*h*) As whilſt the Sun keeps above our Horizon it can never be night: ſo whilſt a Chriſtian hath Faith in his Heart and a Crown of Glory in his eye, ſay the World of Religion what it will, here is enough to bear up his ſpirit, here is enough to comfort his Heart, here is enough to make a glorious day of joy, tranquillity, and everlaſting exultation in his Soul. For that (*i*) joy muſt needs laſt for ever, whole object remains for ever. And becauſe ſuch an one hath his joy from a Proſpect of Heaven, he muſt needs come ſomething near to the joys of Heaven itſelf. Oh little would Men of carnal Hearts imagine,

(*f*) *O miſeri quorum gaudia crimen habet!*

(*g*) *Non ſemper erunt Saturnalia.*

(*h*) Prov. 8. 18.

(*i*) *Æterna erit exultatio quæ bono lætatur æterno. Et quanto quis gaudet de cœlo, tanto propiùs ad gaudia cœlorum accedit.*

what

what fullneſs of joy, what a Garden of all Soul ſatiſfying pleaſures, what a Paradiſe of all delights, and ſpiritual contentments God's people have in ways of obedience, whilſt ſtedfaſtly fixing their eye upon Heaven, and Glory! Were their Souls, Chriſtians, but in your Souls ſtead: Did they but feel in themſelves, what you experience; had they ever yet fed upon that hidden Manna? upon which you are daily feaſted; had they ever walked in communion with God, and taſted that the Lord is gracious as you have done; had they ever ſeen as you do by an Eye of Faith, what a glorious Kingdom, what deſirable immunities, what immarceſcible Crowns of Life, what tranſcendently bliſsful Soul-raping and extatical felicity the Lord hath prepared for them that love him; did they in a word but antedate with you by hope the Glory of theſe Heavenly Manſions, the Security of that Reſt, the conſtancy of that joy, the ſweetneſs of theſe paradiſical delights, and the fulneſs of thoſe unperiſhable pleaſures which are at God's right Hand for evermore; they would then be aſhamed that ever they entertained hard thoughts of Holineſs, and have enough within themſelves to ſatiſfy them, and make them readily ſubſcribe to the wiſe Man affirming, that all the ways of Wiſdom are ways of pleaſantneſs, and all her paths peace. And truly till thus wicked Men have an experimental knowledge of thoſe heavenly influences of joy, thoſe Divine Communications, thoſe freſh ebullitions of comfort, thoſe Cluſters of *Canaan*, thoſe Fruits of Paradiſe which are to be had in the ways of God, you can no more make them believe nor conceive of ſuch things, than you can make him that was born Blind fully comprehend what is the Glory of the Sun in its noonday brightneſs! However, would they but ſet reaſon awork, they might at leaſt from that Crown of Glory, that Heavenly Kingdom, that recompence of Eternal Life which God's people have always in their Eye, ſatiſfy themſelves that Chriſtianity is no ſuch diſconſolate penſive kind of Life as they ſhamefully, to the reproach of God,

God, and Chriſt, and the Holy Spirit of comfort, do traduce it to be; (*k*) there being ſcarce any way ſo tedious, but the emolument, the excellency, the advantage of the end will derive ſweetneſs into it. The Racer expecting a Garland runs chearfully, the Husbandman promiſing himſelf a joyful Harveſt, he undergoes the labour of ſowing with comfort, and the Souldier in hope of a triumphal Crown, he will throw himſelf upon the Pikes, and fight courageouſly: How much more then may a Chriſtian with comfort run the way of God's Commandments, he daily ſowing to the Spirit and fight the good fight of Faith, for whom having finiſhed his Courſe, there remains an Heavenly Kingdom, an immarceſcible Crown of life, a full Harveſt of Eternal Glory. If you will but grant Sinners that there are any delights in Heaven, any true joy in God's Bliſsful preſence, and Glory in thoſe Eternal Manſions, any pleaſant Fruits growing upon the Tree of Life in the Paradiſe of God, and comfort in the everlaſting ſmiles and embraces of Jeſus Chriſt, Reaſon itſelf will compel you to acknowledge, that God's people having their eye fixed upon, and walking in the way which infallibly leads to all this tranſcendently bliſsful and glorious Happineſs, muſt needs for the preſent rejoyce with joy unſpeakable and full of Glory. I dare not indeed affirm of God's people, what *Tully* doth of *Syracuſe* in *Sicily*, and others of *Rhodes*, that there is not one Day throughout the year wherein the Sun ſhines not clearly upon them. This Vally of Tears is full of Clouds, 'tis the priviledg alone of the Heavenly *Jeruſalem* to be above them. The Mirth that hath no Mourning, the Joy that hath no Sorrow, the Crown that hath no Croſs, is reſerved for Heaven, as peculiar to a ſtate of Bleſſedneſs and Immortality. God's people, they may ſometimes go diſconſolate and be without

(*k*) *Media quæcunque etſi aſpera, & per ſe ingrata ſint, à fine tamen accipiunt dulcorem & amabilitatem.*

joy,

joy, as the Wine failed at the Marriage where Chriſt was: But then their Water was turned into Wine; and ſo the bitter Waters of *Marah* which at ſuch a time a Chriſtian drinks of ſhall be turned into the Wine of Eternal conſolation. They may for a while be under a Cloud, but then that very Cloud ſhall at length be diſſolved into a Golden ſhower of comfort to make glad their Hearts. They may be ſuffered a while to wander in the Wilderneſs, but yet that Wilderneſs ſhall become a *Canaan*; affording them many ripe Cluſters of Grapes to feed upon. They may in a word, have a ſad and diſconſolate Autumn, both their Graces and comforts for a time withering: But the ſpring-time of Heavenly joy will again return, wherein all their Comforts ſhall bloſſom afreſh, and their Graces ſhall recover their former vernancy, never to decay, nor to loſe their beauty any more, till ripened into the delicious flower of Eternal Glory. So then though God's people may be in heavineſs for a ſeaſon; yet even then they have the foundation of their comfort remaining ſure, becauſe the Morning of true joy will again dawn, and the Sun of Righteouſneſs ariſe upon them with healing in his wings. After a weary Week, will come a Sabbath; after a time of trouble, will come reſt; after a ſharp conflict, they are ſure of a glorious triumph; after a night of darkneſs, they ſhall have a morning of joy; and after all their ſtorms, they are ſure to be landed ſafe at the Port of Eternal comfort. (*l*) But the ungodly are nothing ſo; their joy like a bubble quickly vaniſheth; like a flower it ſoon fadeth; like a *Jonah's* Gourd, it preſently withereth; like a blazing Comet it evapoureth and ſpends itſelf in a ſhort time, portending their Eternal ruin; (*m*) or rather like the morning Sun-ſhine upon *Sodom* which ended in a direful ſtorm of Fire and Brimſtone from the Lord out of Heaven to deſtroy them. Albeit then that God's own peo-

(*l*) Pſalm. 1.
(*m*) Gen. 19. 23, 24.

ple

ple go mourning like Doves of the Vally now and then, whilſt the wicked and ungodly drink deep of carnal pleaſures faring deliciouſly like *Dives* every day: Yet becauſe the godly ſhall have beauty for aſhes, the oyl of gladneſs for mourning, and the garment of praiſe for the(*a*)Spirit of heavineſs, whilſt the wicked ſhall weep and howl for their miſery, for the wrath, the everlaſting deſtruction in Hell, that muſt ſhortly come upon them. why therefore let us not (what ever be the condition of the godly in this Life) entertain any hard thoughts of God and his ways, as if no ſolid comfort would be found in them. For whether is better, that Joy which will end in everlaſting helliſh torments or that Sorrow which ſhall be turned into joy that can never be taken from us? Certainly (as a reverend Divine now with God once ſaid) if a Man were crowned with royal State, and imperial command of all the Kingdoms upon Earth; if his Heart were enlarged to the utmoſt of all created capacity, and filled with all the exquiſite and unmixed pleaſures that the reach of mortality, and moſt ambitious curioſity could poſſibly deviſe and might without interruption and diſtaſte, enjoy them the length of the World's duration, they were all nothing to the enjoyment of the precious and peerleſs comforts of the ſtate of Grace, but even for one hour. Believe it Sirs, there is no ſuch joy to be found in the ways of ſin: There is no ſuch comfort to be met with in carnal delights, as God's people are called to partake of in ways of Holineſs. Can there be a more cordial joy, a more entrancing delight, a more ſtrong and everlaſting conſolation, than for the Soul to feed upon hidden Manna; to have the ſweet and delicious Cluſters of *Canaan* to refreſh it in the wilderneſs; to dwell continually upon the top of Mount *Piſgah*, thence taking a clear proſpect of the Land of promiſe, a Land that flow-

(*a*) Iſai. 61. 3.

eth

eth with Milk and Hony? (*a*) To be ſure Sirs, Chriſtianity doth not, when it comes into the Soul, extirpate, but only ordinate our joy, teaching us to place it upon the right object. It doth not take away our joy but only refine it, that it may be ſeraphique, ſpiritual and heavenly. It doth not come to pluck up the Tree by the roots, but only to prune and water, it that abounding with more Paradiſical generous Fruit, it may yeild you the more ſweetneſs, the more delicious, full and ſatisfactory Grapes of *Canaan* to refreſh your Souls. Your carnal delights, they are ſatiating, but not ſatisfying; glutting, yet not filling; like ſome delicious Meats that nauſeat the ſtomack, yet fill it not: But now that delight which a Chriſtian hath in the ſerious contemplation of Heaven and Glory, it brings in fulneſs, without ſatiety; it ſatisfies, and yet excites; fills, and yet enlargeth the deſires of the Soul after more. In carnal delights there is that deceitfulneſs that when we * want them, they are coveted, when we have them, they are loathed: But the delights accrewing to the Soul from a proſpect of Heaven are ſuch as are only loathed by thoſe that want them; but ſtill deſired by thoſe that taſt them; who can never be glutted, but provoked to more inſatiate longings after them, by their ſweetneſs.

(4) *THIS may give us to underſtand what ſmall Reaſon the Men of the World have to exclaim of God's people for their Zeal, Circumſpection and Diligence in well-doing, or to cenſure them upon that account, as Perſons guilty of unneceſſary preciſeneſs, and indiſcretion, making more ado than they need.* The Lord hath ſet before them a Crown of Glory, and is that an unneceſſary tranſport of Zeal which maks them contend for it? He ſhews them a

(*a*) *Gratia non tollit ſed attollit, non abolet, ſed defæcat, non extirpat, ſed ordinat naturalem gaudii affectionem, quâ ratione docens in proprium collocetur objectum.*

* *Vileſcit adeptum, quod accendit deſideratum.*

Kingdom for their encouragement, and muſt that needs be miſguided Zeal, Indiſcretion and Madneſs that makes them offer violence to it? He hath promiſed them the reward of Eternal Life, and will you cenſure them as perverſe, zealous Fanatiques, and Sons of violence, becauſe they willingly ſpend and are ſpent in the ſervice of ſo bountiful a Maſter, when their Eye is continually fixed upon ſo glorious a Prize? The Men of the World, how freely do they ſpend their † mony for that which is not Bread, and their labour for that which cannot ſatisfy? And will you then wonder at God's people and think it ſtrange, that having ſet before them the Bread of Life, together with that Fountain of living Water which yields all fullneſs of ſatisfaction to thoſe who drink of it, they ſhould proportionate their endeavours to the worth and dignity of ſuch tranſcendently deſirable, and beatifical objects? Have you never obſerved with what unweariedneſs the Husbandman undergoes the labours of his calling in hope of a plentiful Harveſt? Did you never ſee with what undaunted courage the Souldier will endure the hoſtile incurſions, the fierce onſets, the cruel encounter of an Enemy in hope of uncertain victory? And what ſhall I ſay of thoſe that run in a Race, have you not ſeen them rallying up all their ſtrength, putting forth themſelves to the utmoſt of their ability, and contending with an ambitious uncontrouled violence towards the Goal, for the Crown that was ſet before them? Wonder not then, if God's People be unwearied in the work of the Lord, will encounter the greateſt difficulties, and contend with a ſacred violence towards the mark of their high Calling, when their Eye is always fixed upon a full harveſt of Eternal Glory, upon an everlaſting victorious triumph, upon a far more pearly, and incorruptible Crown of Life!

† Iſa. 55. 2.

(*f*) If (as *Tertullian* ſpeaks) Men purchaſe Glaſs, the brittle enjoyments of this Life at ſo dear a rate, will you count it an unreaſonable nimiety in Religion, indiſcretion, and an exceſs of ſuperfluous Zeal in Gods People, that they are willing with the like expenſe of Time, labour, and ſtrength to purchaſe the rich Jewel, the enchaſing orient Pearl of Eternal Glory? What, is not Heaven more worthy of our Care, and utmoſt Diligence, than Earth? Is not a Crown of Righteouſneſs, more worth than a Crown of Roſe-buds, and therefore with a greater proportion of Zeal and Carefulneſs to be ſought after? Is it Reaſon that we ſhould more earneſtly purſue the uncertain periſhable comforts of this preſent World from which we muſt erelong be eternally divorced, than Glory, Honour, Immortality, and Eternal Life in the World to come? Doubtleſs Sirs, if Life and that Eternal; If a Crown, and that of Glory; if an inheritance, and that of a Kingdom incorruptible, undefiled, and that fadeth not away be worth ſeeking after; then we need not be much ſolicitous about vindicating God's People in the zealous Paſſages, ſevere Endeavours, circumſpectious Deportments, and ſanctified Singularities of their Chriſtian courſe, from the Imputations of Indiſcretion, miſguided Zeal and Fanaticiſm, which Men of corrupt Minds, carnal Goſpellers, and ſuch as have nothing but a bare Profeſſion to ſhew for themſelves, are apt to lay them under. For having that Crown, that Kingdom, that glorious Inheritance continually in their eye, ſhould not their care, their diligence, their endeavours be in ſome meaſure anſwerable, and proportionate thereto? You deceive your own Souls, and do moſt ſordidly undervalue

(*a*) *Tanti vitreum? Quanti verum margaritum?* Tertul. lib. ad Martyr. cap. 4°. *Si pro terrenis bonis tantos labores & tam gravia pericula homines æquo animo patiuntur; quare pro fide, pro conſtantia, pro integritate, pro theſauro æterno pigri ſumus? Quare ſumus timidi pro illis divitiis, quas nec naufragia nobis poſſunt auferre?* Auguſt. Serm. 105. de Temp.

the recompence of the reward, when you think upon eaſier terms to have Heaven than Earth, and the Meat that will endure to Eternal Life, than the Meat which periſheth, yielding no ſatisfaction! Oh bruti∫h and unreaſonable Sinners, what are all your Riches, and Honours, what are all your Profits and Pleaſures, but as Weeds to Flowers, or as Droſs to the pureſt Gold, if compared with that far more exceeding and eternal weight of Glory, which abideth God's People in another World! And ſhall we then think you have reaſon to cenſure them as guilty of too great ſeverity, ſuperfluous Zeal, and unneceſſary Preciſeneſs, for giving diligence to make ſure of ſuch a glorious Reward, when you yourſelves think no time too long, no diligence exceſſive, no pains too great, which you are at in purſuance of thoſe fading Vanities? Judge all you bleſſed Saints that ſtand already poſſeſſed of this eternal heavenly Glory; yea, let thoſe among you that have had but the leaſt foretaſts, prelibations and gleanings thereof, if this be not an unreaſonable cenſure, judge freely! Shall the covetous Worldling riſe early, go to bed late, eat the Bread of carefulneſs, macerate his own Body, and wholly exhauſt his ſtrength in purſuit of that which, in the judgment of the wiſeſt of Kings, (*a*) is nothing but vanity and vexation of Spirit, like a Moth eating up and conſuming it, as the original ſounds? And ſhall not the People of God having ſuch a glorious Crown in their eye, much more lay hold upon all opportunities, walk cloſely with him that hath called them to his Kingdom and Glory, and gladly ſpend and be ſpent in all holy Exerciſes, that at length they may partake of that fulneſs of Joy which is in God's preſence, together with thoſe ſuper-celeſtial Soul-ſatisfying Pleaſures which are at his right Hand for evermore? (*b*) Doth not the Lord in his ſacred Oracles of truth require, that we

(*a*) Eccleſiaſt. 1. 14. רַעְיוֹן רוּחַ *Depaſtio animi; conſumitur enim animus, dum in re nihili, & inani occupatus eſt.* Buxt.

(*b*) 2 Pet. 1. 5, 10.

ſhould

ſhould give all diligence to make our Calling and Election ſure? Are we not commanded to work out with greateſt † Labour and Induſtry, as the Original hath it, our own Salvation? Hath not our bleſſed Lord commanded that we ſhould earneſtly contend, ſtriving as in an Agony to * enter in at the ſtrait Gate of Eternal Life? And muſt we not alſo ſtorm the Kingdom of Heaven, aſſaulting it with a kind of Holy Violence, and forcing our way thither through all difficulties, would we ever enter into it? What then is the Blaſphemy of all thoſe who in oppoſition to the holy Spirit of Truth calling us out thus to ſpend and be ſpent in the ſervice of God, do take upon them a curſed neutrality, indifferency, and inſipid formality in the ways of God, cenſuring all thoſe that will not be formal, outſided, and negligent, like themſelves, as perſons of furious Spirits, perverſe Zealots, and humourſome Fanaticks, as if they were afraid of too much Holineſs? Believe it Sirs, theſe and the like Scripture Injunctions do concludingly evince that Chriſtianity is no idle ſpeculation, but a buſineſs of greateſt activity, requiring the quinteſſence and vigour of the Spirit, the very ſtrength and ſinews of the Soul, together with the greateſt intenſneſs of all the affections. There is ſuch an attractive magnetique virtue in that eternally glorious reward which Religion propoſeth to all them that do cordially embrace it, that their Hearts are ſo inflamed with deſire after it, that it turns all difficulties into fuel, for their Zeal to feed upon. Impoſſible it is for ſuch as are truly gracious to be remiſs and negligent in Heavens way, as being transformed by a proſpect of Heavenly

† Phil. 2. 12. *Non dicit Apoſtolus nude* ἐργάζεσθε, *ſed κατεργάζεσθε, id eſt, accuratè, magnoque cum ſtudio operamini; cum multa diligentia, & ſolicitudine pergite veſtram operari ſalutem.* A Lapide.

* Luke 13. 24. Ἀγωνίζεσθε, *contendite, agonizate, & quaſi in agone, & agonia contendite, extremas ſummaſque vires velut, agonizantes exerite, quaſi pro vita ſi vincitis, vel morte, ſi vincimini, luctaturi.* A Lapide.

Glory, into ſo many incarnate Seraphims, whoſe proper nature it is to have their affections boyled up to the higheſt conſiſtency of uncurbed Zeal for Gods Glory, (*c*) making them fervent in Spirit, ſerving the Lord. Would you therefore approve your ſelves to be true *Nathaniels*, *Iſraelites* indeed, in whom there is no guile? Then ſee that ye willingly ſpend and be ſpent in the ſervice of God, contending with an holy Violence, that you may enter through the ſtrait Gate into the Kingdom of Heaven. 'Tis no heartleſs wiſh nor languiſhing endeavour; no ſtillborn Prayer nor abortive reſolution, which will argue your Souls to be ſound, and of the right Complexion. Many there are amongſt us, who taking up the form, and denying the Power of Godlineſs, are all for a moderation in Goodneſs: So that with them lukewarmneſs, though it ſpeak the Soul in the ſaddeſt temper, ſhall be graced with the name of Diſcretion, and Chriſtian Prudence. The truth is (as that holy Man now with God, whom before I quoted, ſaith) all unregenerate Men in a manner, do uſually caſt unto themſelves in the mould of their own worldly Wiſdom, a religious Mediocrity, and they pitch with reſolution and ſecurity, upon a degree of Zeal compatible with their own ſecular concernments, and this muſt be a competent ſufficiency of Holineſs for Heaven, and ſerve their turn for Salvation. This glorious formality, if God's People out of a conſciouſneſs of their duty, and from the ſtrength of deſire, which they have to the recompence of Eternal Life, tranſgreſs, why now the Wicked to prevent the eſtuations of a troubled Conſcience, and the dreadful pre-occupations of Eternal Flames which would otherwiſe ſeize upon them, they are forced to cenſure God's People as guilty of too much preciſeneſs, circumſpection, and affected ſingularity. For ſhould they not fancy an eaſier way to Heaven than that of ſtriving and running, contending and wreſtling wherein God's People walk, they

(*c*) Rom. 12. 11.

muſt

muſt needs caſt away the confidence (I ſay not of their Hope, but) of their groundleſs preſumption, and ſit down in deſpair as Perſons for whom it is impoſſible, that they ſhould come to Heaven, or ever eſcape the damnation of Hell. But believe it Chriſtians, whatever ſhort Cut carnal Goſpellers fancy to Heaven, you muſt reſolve to ſerve the Lord with fervency of Spirit, excellency of Zeal, and enflamed affections, together with a ſupernatural ſingularity above all ordinary and moral perfections, would you ever come there. Fair and ſoftly, ſaith the Proverb, goes fair: But (as one wittily obſerves) it never goes ſo far as Heaven. (*a*) God prepared a Wife for *Adam* in Paradiſe ſleeping: But there are no preparations of Happineſs, Life, and Eternal Glory made, for ſleepers in the Paradiſe of God. Our firſt Parents ſinning were caſt out of Paradiſe, and therefore we can never return thither to feed upon the Tree of Life, unleſs we return with undaunted reſolution upon the Cherubims flaming Sword. We muſt not only take up the form, but alſo embrace the power of Godlineſs; we muſt not be almoſt (*b*) but altogether Chriſtians, would we ever receive the Crown of Eternal Glory. For to be ſure they that have only an appearance of Holineſs, ſhall go to a real Hell: and they that are but almoſt Chriſtians, ſhall but almoſt be ſaved; which indeed will be the emphaſis of Damnation, to have been within a ſtep of Heaven, and Eternal Glory: Let then Chriſtians, the blind World entertain you with what malicious invectives, and approbrious Sarcaſms it will, cenſuring you for Phanticks, perverſe Zealots, and diſſembling Hypocrites: Yet ſee that you abate not one ſcruple of your former Zeal, either taking up with a ſlothful oſcitancy in the ways of God, or leaving your ſelves at a profane liberty to comply

(*a*) *Non dormientibus provenit regnum cælorum, nec otio, & deſidia torpentibus beatitudo eternitatis ingeritur.* Proſp.

Omnis qui ad Paradiſum redire deſiderat, oportet tranſire per ignem. Auſt.

(*b*) Acts 26. 28.

in any ſinful practices, but having always an Eye to the recompence of the reward, give diligence to be ſtill as preciſe, circumſpect, and accurate in all your walkings as ever! Remember when ever the Men of the World ask you what need you be ſo ſtrict and accurate, ſo preciſe and circumſpect, not contenting your ſelves to do as others do? Why it is in plain language, and to paraphraſe a little upon thoſe profane Queries, as if they ſhould ask you, what need you make matter of Heaven and Glory, what need you ſo much to regard Life and Eternal Salvation in the Kingdom of God, not contenting your ſelves to go to Hell, and be damned for ever as the Wicked muſt? And can you indeed make light of Heaven and Eternal Glory, can you Chriſtians be willing to fall ſhort of Gods beatifical preſence in Heaven and for ever to lie under his frowns in Hell, that ſuch ungodly queſtionings as theſe ſhould make you aſhamed to own Chriſtianity in the Life, eminency and power of it? As they, Chriſtians, have little reaſon to cenſure you for your Diligence, Zeal, and circumſpection in Heavens way: So little reaſon have you to be aſhamed thereof, being come within ken of your Reſt already, and may with *Moſes* from Mount *Nebo*, take a clear Proſpect of the Holy Land, of the Celeſtial *Canaan*!

CHAP.

CHAP. VII.

The Doctrine improved by way of Reprehension, reproving all such as do inordinately love and pursue the World, and discovering the vanity of all Secular Enjoyments; in Six Particulars.

(1) BY way of reprehension, this Doctrine affords just matter of Reproof against, and may smite as with a mighty Scourge, two sors of Persons.

(1) Since God allows us to seek Glory, Honour, and Immortality for our selves by patient continuance in well-doing, (*b*) how justly are all those reproved who making light of these eternal concernments do wholly spend their time and exhaust their strength in pursuit of the profits, Emoluments, and comforts of this present World? The Lord makes them tenders of a Crown of Life: But they chose to deck themselves with Rose-buds, preferring Earth before Heaven, and troubling themselves about many things, (*c*) whilst that better part is neglected, which if chosen should never be taken from them. Like *Esau*, they sell their Birth-right for a mess of Pottage. Like *Judas*, they betray the Lord of Life, who would save their Souls for thirty pieces of Silver. Or like our first Parents, to get the forbidden Fruit, they let go their Happiness in Paradise, preferring one deadly Apple from the Tree of Knowledge, before all the delicious Apples on the Tree of Life. What pains do we see Men take?

(*b*) Ὁ πόνος ἅπας κατὰ τὸν παρόντα βίον, λόγος οὐδεὶς περὶ τῶν μελλόντων, οὐδὲ ἔννοια τῶν οὐρανῶν. Chrysost. in Mat. 22.
(*c*) Luke 10. 42.

What

What hazards do they daily run to ſatisfie their unſatiate deſires after Creature-enjoyments? whilſt Heaven with all the Glory, and Royalties of it are neglected, as the pleaſing fictions of ſome devout Fancies, rather than matters of reality: With what wracking of Brain, with what ſtrength of endeavour, with what Conflicts of Paſſions, with what vehemency of deſire, and remorſe of Conſciences, do Men reſolving to be rich, purſue their Earth-born vanities, making that pitiful Religion they have, ſerve turn, and Chriſtianity it ſelf become Handmaid to wait upon their gain and ſecular advantage? (*d*) Whereas the truly gracious do improve their Earthly Treaſures for high and Heavenly ends, uſing them in a ſubſerviency to their Chriſtian devotion, that they more freely enjoy God: Why on the contrary, carnal Hearts, they ſubordinate every thing to their own ſordid ends, uſing God, his Name, his Worſhip, his Ordinances, that they may more plauſibly proſecute and enjoy the World. Doth not daily ſad experience let us ſee, how Men will hazard their own lives in deſperate undertakings, make themſelves perpetual Drudges to the Times, comply with every prevailing Faction, throw away their own Mercies, make ſhipwrack of Faith, diſſemble conſcience, and exchange their ſalvation together with all Hopes of Heaven and Glory for Earth, and Earthly enjoyments? Oh that I could but ſpeak to the Heart of ſuch amongſt you who thus inordinately purſue the World, graſping continually with adulterous embraces? Was this the end of your being in the World, to Idolize the Creature, loving, prizing, and ſerving that, above God your Creator? Have you not things of greater conſequence, and that more nearly concern you, to look after, than the profits, emoluments, and periſhable comforts of this preſent Life? Is it not an immortal Soul more worthy your care, than

(*d*) *Boni quippe ad hoc utuntur mundo, ut fruantur Deo: mali autem contra, ut fruantur mundo, uti volunt Deo.* Aug. de Civit. Dei, lib. 15. cap. 7.

a ſinful Body; the Riches of Heaven and Glory, than your Earthly Treaſure; and the recompence of Eternal Life, is not that more worthy your care, than the confluence of all Creature-enjoyments? Your approaching Death, your Eternal Judgment before Gods Tribunal, your everlaſting condition in the world to come, ſhould not theſe things be ſeriouſly minded, and much rather regarded of you, than the huſky enjoyments of a dying Life? What (alaſs!) Poor brutiſh Muck-worm will thy full Garners, thy Bags of Gold, thy ſumptuous Buildings, thy long Leaſes, thy gorgeous Apparel, or thy dainty Diſhes, and ſweet Morſels avail thee, when the great God calls to Judgment, when Death, as God's inexorable Serjeant ſhall arreſt thee, and thou muſt now breath out thy Life and thy Hope together? Will your Deeds and Leaſes, be evidences for Heaven? Will your Riches, Honours, and Pleaſurable enjoyments, be able to comfort your Hearts, when now breaking through the bitter pangs, and dying groans, that will ſhortly take hold of you? Will your Coffers, or your Bags of Gold be accepted as a ranſom for your loſt Souls, or can they purchaſe your pardon, when now tryed for your Lives, for your everlaſting unchangable State, before the righteous Judge of all the World? To bring you off from the over eager purſuit of theſe periſhable enjoyments, and to beget in your cheeks an holy bluſh that ever you ſhould neglect Heaven to ſeek them, dwell a little on theſe things.

(1) (a) CONSIDER *all Creature-enjoyments, they are vain and unprofitable.* The very choyceſt of your Worldly comforts, they have nothing in them, but that which is unprofitable, and good for nothing. There is always moſt vanity where there is the leaſt profit: And where there is no profit at all, there is nothing at all but vanity. And yet this is the Character which *So-*

(a) *Vacuum quodcunque eſt, ſi nullam nobis affert utilitatem.* *lomon*

lomon hath given us of all our Creature-enjoyments. Every Creature in his Diary hath vanity written upon it, and (*b*) therefore ſince the whole cannot exceed the particulars when added together, he gives us in this as the total Sum of all ſublunary comforts, Vanity of vanities, all is vanity. Add a thouſand Cyphers together, and yet without a figure they ſignify juſt nothing: So though a Man had the whole confluence and univerſal aggregation of all Creature-comforts, yet ſuch is the vanity bound up in them, that without the figure of Divine favour, they are altogether inſignificant, and ſtand for juſt nothing in the Regiſter of true profit. And therefore (*c*) *Solomon* endeavouring to call off Men from the too eager purſuit of Riches, will not vouchſafe them any ſtation amongſt things really exiſting, but thruſting them down into the bottomleſs Abyſs of a non-entity, he thus queries with the inſatiate Mammoniſt. Wilt thou ſet thine Eyes upon that which is not, and make them to flie (as 'tis in the original) upon a meer nothing? The generality of Men they idolize Riches, and look upon them as ſome great matters: But the comfort, the benefit, the profit accrewing to us by them is ſo ſmall, that if you count them any thing at all, you do quite over-prize them, and do count them a great deal more than what they are ever like to amount unto. We can hardly form up a conception of our Creature-enjoyments, ſo diminutive and ſmall, as indeed they are: Nor can we be able to reach ſo low in our thoughts as the bottom of that vanity and unprofitableneſs which is written upon them. Moſt Men look upon their Riches, Honours, and Worldly accommodations through a Multiplying-glaſs, which doth ſwell them up far above the proportion of their own magnitude, and quite ſtretcheth them beyond the line of their proper dimen-

(*b*) Eccleſ. 1. 2.
(*c*) Prov. 23. 5.

ſions:

ſions: But would they look upon theſe things as they are in themſelves, how would their tall gigantine ſtature ſhrink up into a Pygmey-dwarfiſhneſs, and what a line of unprofitableneſs and vanity would they find ſtretched out upon them all? *How long then ye Sons of Men will ye love vanity, and go on to ſet your Hearts upon that which is not? Oh turn not aſide from ſeeking after Glory and Honour, after Immortality and Eternal Life: (*d*) For why (as *Samuel* ſaid in another caſe) ſhould you go after vain things, after Riches and ſecular accommodations which cannot profit? Grant Sirs, that you do not ſee the vanity of theſe things in a Calm, yet what will you do in a Storm, when diſtreſs and anguiſh takes hold upon you? In the day Sirs, that Satan ſhall accuſe you, that Conſcience ſhall torment you, that Heaven ſhall frown upon you, and that Hell beneath ſhall enlarge itſelf to devour you, what then will your Houſes and Lands, your Riches and your Honours avail you? What though, Man, thy Barns be full, and thy Cup overflows? What though thou haſt Mines of Gold, and Rivers of Oyl? What though thou number thy Oxen by thouſands, and thy Sheep by ten thouſands? What though thou be arrayed in Royal Apparel with *Solomon*, and fareſt deliciouſly every day like the Rich Glutton? Yet what will all this abundance profit thee in a day of wrath? Will theſe things quiet the eſtuations of an accuſing Conſcience, in the day that God ſhall awaken it, and amaze thee with the ſight of thy own iniquities? Will they profit and afford thee comforts, when breathing out thy poor Soul into Eternity thou muſt now be convented before the righteous Judge of all the World? Oh let not your Eyes commit Adultery with the fair-faced nothings of this World whileſt you live, that through the vanity of them can afford you no profit when you come to die

* Pſal. 4. 2.

(*d*) 1 Sam. 12. 20, 21.

and

and to make your appearance before God's dreadful Tribunal!

(2) CONSIDER *all Creature-enjoyments they are diſquieting, and vexatious.* There is not only * vanity in all worldly accommodations rendring them unprofitable, but there is alſo vexation of ſpirit in them, which makes them a ſecond *Achan* to ſuch as enjoy them, ſo diſturbing their Reſt, that they live continually upon the Rack of diſcontent. The love of this preſent World is a paſſion, but yet it is very active upon us, at once eating up, and tormenting our Spirits within us. Many Men think if they had but ſuch an acceſſion to their livelyhood, if they could but compaſs ſuch an eſtate, if they might but attain to ſuch preferment, they ſhould then be at eaſe in their minds, and ſit down ſatisfyed: But alas! when theſe deſires are fully accompliſhed, and they have poſſibly gone beyond the very modeſty of their former wiſhes in their worldly acquirements, how often do they find their eaſe and comfort going out by the ſame door, at which their Riches, Honours, and ſecular emoluments entred in? (*e*) Such is the vexation of all Earthly accommodations, that whoever enjoys moſt of them is moſt ſadly afflicted by them: Neither will they ſuffer him to enjoy any thing with a quiet mind of his poſſeſſions, who purſues them with an inordinate love and affection. Our Creature-comforts, they are not only vanity in regard of their uſeleſneſs, as being unable to profit us in the day of adverſity; but they are likewiſe vexation in their enjoyment, not forbearing to moleſt and diſquiet our Hearts even in the day of Proſperity. Men think in getting Riches, to crown themſelves as with Roſe-buds, and to find them ſweet to their Taſt: But are not all their Ri-

* Eccleſ. 1. 14.

(*e*) *Aurum amplius cruciat apud quem largius fuerit; & omnino nihil de poſſeſſione ſuâ permittit.*

ches

ches when procured, like a Crown (*f*) of Thorns upon their Heads piercing them through with many cares, and do they not find them to be mingled with gall and bitterneſs? Oh how happy doth many a Man think he ſhould be and live in the World, could he but enlarge his Barns, and accumulate Riches as others do: But doth he not find them, as the wiſe Man ſpeaks, making all his dayes (*g*) Sorrow, and his travail, grief, not ſo much as ſuffering his Heart to take reſt in the night? Falſe joy, like the crackling of thorns, a Man may poſſibly find now and then in the abundance of worldly accommodations: But ſtill there is ſome Flie in the ointment, ſome Death in the pot, ſome Thief in the Candle which utterly marreth all, leaving ſuch an one under nothing but ſadneſs and vexation of Spirit. You know how it was with *Ahab* King of (*h*) *Iſrael*, upon whom the want of one poor vineyard of *Naboth*, brought ſuch heavineſs of Heart and ſadneſs of ſpirit, that amidſt all the happineſs which either Riches, or Honours, or extremity of luxury could afford him, the Man lays himſelf down upon his Bed, turns away his Face, refuſing to take his neceſſary Food, as one reſolved to die of the Sullens, out of Hand. The like vexation of Spirit do we find that wicked *Haman* the Son of *Amedatha* the Agagite, amidſt all his court-preferments, fretting under. (*i*) Never Subject was more highly advanced, and honoured by his Sovereign than this wicked *Haman*, and yet the denyal of one poor *Mordecai*'s Knee, how doth it make him hang down the Head, vexing all his mirth and carnal jollity into ſelf-tormenting envy, and diſcontent? We do never purſue with eagerneſs the riches, honours, and emoluments of this life, but we find a ſting in them to vex and torment us. *And as Fire under Water, the hotter it burns, the ſooner it is ex-*

(*f*) 1 Tim. 6. 9, 10.
(*g*) Eccleſ. 2. 22, 23
(*h*) 1 Kings 21. 4.
(*i*) Eſther. 3. 5.

tinguiſhed

tinguished by the over-running of the Water: So earthly things when too eagerly pursued, they raise up such tumultuary perplexing thoughts, in the minds of Men, as do at last quite extinguish all the heat, and comfort which was expected from them. Oh then that every Worldling would consider what an enemy he is to his own Happiness whilst thy Heart is inordinately carried out after, and transported with idolatrous love to any Creature-enjoyments, no quiet can be in thy mind, no rest in thy Soul. And why will you thus be the authours of your own misery in seeking for rest, where is nothing but trouble; for comfort, where is nothing but disquietment, and for pleasure, where is nothing but vanity, and vexation of Spirit? What are all your Riches, and Honours, and worldly accommodations when eagerly pursued after, but like the Whoredom of painted *Jezabel* to trouble your peace, and to fill you with Heart perplexing thoughts? The Sun and Stars in the lower regions by reason of their nearness to the Earth, they frequently * exhale those Fogs and Meteors that do often break forth into Storms and impetuous Tempests: Thus likewise in earthly minds the sun-shine of Creature-enjoyments, why it raiseth up those Cares, and Heart-dividing thoughts, that a Man can have no rest but is full of unquiet agitations, burning like *Ætna* with an embowel'd sulphurious Fire, which doth often break forth into a sullen Tempest of discontent. Labour we therefore to be content (*h*) with such things as we have, not neglecting Heaven and Glory where is fulness of joy, for the comforts and emoluments of this World which are not only vain and unable to profit us, but also vex-

* Ὁ γὰρ φαινόμενος ἐπὶ κόσμος, καὶ ἡ ἐν αὐτῷ ἀνάπαυσις, ὅσῳ τὸ σῶμα δοκοῦσι θάλπειν, τοσοῦτον τῆς ψυχῆς τὰ πάθη παροξύνουσι, καὶ αὔξουσιν αὐτῆς τὴν κάκωσιν. Macar. Homil. 45. pag. mihi 496.

(*h*) Heb. 13. 5.

ation,

ation, to moleſt and diſquiet us. (*i*) For doubtleſs Sirs, as Manna in the Wilderneſs, when the people diſtruſting God's daily proviſion, would needs hoard it up, bred Worms, and ſtank: So when Men inordinately loving the World, will needs accumulate Riches, they do but ſtore up Worms to gnaw upon their Conſciences, that will daily vex and diſquiet them. If therefore you would not multiply your own Sorrows, be not too much in love with your worldly enjoyments, ſtriving beyond meaſure to multiply them. Therefore hath the Lord rubbed gall and wormwood upon the breaſts of all our Creature-comforts that we may learn to get weaned affections to them. Every Roſe hath its Thorn in this preſent life that we may not to much be delighted with its ſweetneſs.

(3) *Conſider all Creature-enjoyments, they are uncertain, and changable.* The Riches, Honours, and enjoyments of this preſent Life, they are called *Bona Fortunæ*, the Goods of Fortune: Not ſo much becauſe they are the Largeſs of that fictitious Goddeſs, as becauſe they are like her, inconſtant, and always obnoxious to variety of changes. (*a*) As the faſhions in the World alter and change every day: ſo doth the faſhion of the World, with all its enjoyments. What we uſually call ſubſtance, is indeed but a glining ſhadow, that hath nothing but mutability written upon it. Men may fancy what aſſurance they will in their earthly enjoyments? But indeed they are always like the Moon in her laſt quarter, ever upon the change. (*b*) *Our Creature-comforts they are not ſo properly poſſeſſions as Pageants,*

(*i*) *Deus volens nos amorem non habere, niſi vitæ æternæ, in iſtis velut innocentibus delectationibus miſcet amaritudines, ut & in his patiamur tribulationes. Docetur amare meliora, per amaritudinem inferiorum: ne viator tendens ad patriam, ſtabulum amet pro domo ſuâ.* Auſt. in Pſal. 40. & 45.

(*a*) 1 Cor. 7. 31.

(*b*) *Oſtenduntur iſtæ res, non poſſidentur; & dum placent tranſeunt.* Sen.

which whilſt they pleaſe us, in a moment they paſs away from us. (c) Hence Riches have the epithet of uncertain given them by divine Inſpiration, as moſt proper for them: Becauſe we know not how ſoon God may ſequeſter us from them, or them from us, and ſo leave us to ſurvive our own Happineſs. The World uſually deals with its greateſt Favourites, thoſe that ſerve it with moſt devotion, as *Laban* dealt with *Jacob* his near Kinſman, who changed his Wages ten times. Day unto day makes report, and every Man's own experience may read him a ſufficient lecture, concerning the manifold ſad changes, and various mutations to which we are every Day liable in our Creature-enjoyments. How many of the Worlds greateſt Favourites, have we ſeen honourable and diſhonoured in one and the ſame Day? (d) In fullneſs of Creature-comforts, and yet emptied of them all in a moment? Abounding with Riches, and yet ſoon reduced to wants, and with *Job* becoming poor, even to a Proverb? Compaſſed about with Friends and Relations in the Morning, and yet deſerted of them all before the Evening, as perſons left alone to outlive the choiceſt of comforts? You then that have heard and ſeen the Providence of God thus ringing the changes of Creature-enjoyments all the World over, why will you ſtill proceed in your Love to them, and commit Idolatry with them? Do you not conſider that your Beauty, your Riches, your Honours, your Pleaſures, and all your Creature-comforts, are no better than inconſtant fading Vanities, that are

(c) 1 Tim. 6. 17.

Divitiæ hujus ſeculi incertæ ſunt, quia tranſitoriæ ſunt: quoniam plerumque amittet illas homo ante mortem, ex toto autem in ipſâ morte. Haymo in loc.

(d) *Subito enim lætitia à triſtitia abſorbetur, gaudium in dolorem vertitur, ſanitas infirmitate læditur, proſperitas adverſitate proſternitur, juventus ad ſenectutem, vita currit ad mortem.* Haymo. Homil. in Dom. 5. poſt Paſcha. pag. mihi 134.

daily

daily obnoxious to variety of changes? What is all your pleasure, but as a bitter Pill wrapt up in Sugar, which however it be hony in the mouth, yet is gall in the stomack? What is all your Beauty, but as a fading flower, which at the first breaking forth of the Sun of Afflictions may be scorched, and wither away into the ghastlines of a dead Carcass? What are all your Honours, but as a blast of idle wind, which can neither be kept by all your care, nor reduced by all your policy when once gon past you? What (in a word) are all your Riches, but as a golden ray from Heaven's Sun-shine, which in a moment may be intercepted by every discontented cloud that comes, lined with nothing but want and poverty? For shame then let the great uncertainty of your Creature-enjoyments, and that mutability which you see to be written upon them, make you labour no longer for them, but rather strive for those better comforts which are above uncertainty and can never change! Worldly Prudence when speaking in its proper dialect will bid us hold fast that which is certain, (*e*) and let go that which is uncertain. Behold then I set before you Earth and Heaven: And which of these two will you now make your choice? Will you choose an uncertain Earth before a certain Heaven? Will you choose those Earthly enjoyments, that are daily subject to variety of changes, before those Heavenly Mansions of Glory, that are above mutability, and can never change? Or that the manifold changes to which all our Wordly comforts are daily obnoxious, may cause us to change our thoughts of them, and no longer to pursue them with a doting observance! In all the changes to which our Creature-enjoyments are daily liable, (*f*) this is the great end, which God aims at, that we may not love the World, nor the things of the World. When therefore you find your health changed into sickness, your Riches changed into Poverty, your Honours changed into Reproaches, and all your

(*e*) *Tene certum; dimitte incertum.*
(*f*) 1 John.

Creature-enjoyments into ſo many pregnant inſtances of the Worlds uncertainty, oh ſee that hereby you be inſtructed what little reaſon you have to let out your affections upon them, or to fall in love with them! Are things of ſuch a changeable nature ſo much to be prized? Shall an uncertain periſhing World be preferred before Heaven and Glory, which are not obnoxious to any uncertainty, but have ſecurity againſt all changes written upon them? Here Sirs, you can enjoy none of your Creature-comforts with ſecurity, but whether you have Riches, or Honours, or Pleaſures, or any other worldly accomodations you hold all upon the greateſt uncertainty, and are ſure of nothing: But now making choice of Heaven and Glory for your portion, you will find them to be beyond the reach of change, and indeed like the Laws of the *Medes* and *Perſians* that knew no alteration. Why then will you rather chooſe to be Tenants at will in your Worldly enjoyments than to purchaſe the Fee-ſimple of Heaven, and unchangable glorious felicity? Oh be not ſuch enemies to your own Happineſs, as to make light of the certain unchangable Glory of Heaven, preferring the uncertain mutable and periſhing enjoyments of this World before it! If you will make your choice, chooſe not for your portion uncertain Riches; but chooſe, oh chooſe the favour of God in Chriſt which is certain; chooſe Heaven and Glory, they are certain; chooſe the Kingdom of God, chooſe that better part, with *Mary*, which is certain, and can never be taken from you!

(4) CONSIDER *all Creature-enjoyments they are fraudulent, and deceitful.* Many Cheats there are in the World, but the moſt abſolute cheat of all, is the World it ſelf. (z) Tis ſtoried of certain Apples growing nigh to the lake of *Sodom*, that they have a golden outſide, and are pleaſant to look upon, but being touched they deceive expectation, all crumbling away into duſt, and rotteneſs;

(z) *Poma Gomorrhæa pulchra quidem ſunt, ſed cum frangantur in virgum pulverem ſatiſſunt.*

Thus

Thus the World with all its enjoyments, they have a fair outside, and appear desirable, but if once we grasp them too eagerly, they will shame our hopes, and deceive our expectations, all mouldering away into the rottenes of disappointment. We often come to the World as Christ to the barren Fig-tree expecting the delicious fruit of delight and satisfaction: But upon tryal we find nothing, save only the leaves of an empty promise to shame our hopes. Many large promises the World will make us, of pleasure, delight, and satisfaction from what we enjoy: (*h*) But (as *Cyprian* well hath it) therefore it smiles, that it may exercise its cruelty upon us; it flatters us that it may deceive us; it entertains us with all blandishments of Fortune, that it may destroy us; and sometimes it will promote us that afterwards it may depress us, and plunge us the deeper in some sudden unpreventable Misery. *Achan*, he promised himself much delight and happiness in a wedg of Gold and Babylonish garment: But in the issue they proved devoted and accursed things, not only deceiving his expectations, but also procuring his utter and inevitable ruin. Thus the World with all its enjoyments, they will promise safety, and yet they cannot profit us in a day of Wrath. (*i*) They will promise long life, and yet they cannot hinder but that the same night a Mans Soul amidst all his abundance may be taken from him. They will promise (in a Word) all delight and contentment to those that have them; and yet then they usually fill us with sorrow and vexation of spirit, and leave us most discontented. Let not him then amongst you that would not be deceived by Creature-enjoyments any longer suffer his Heart to be set upon them. You may come to the World as to a Lottery with an Head full of Projects hoping to get a great prize: But you will doubtless return with an Heart full

(*h*) *Arridet mundus, ut saviat; blanditur, ut fallat; allicit, ut occidat; extollit, ut deprimat.*

(*i*) Luke 12. 20.

of Blanks, as Men disappointed of your Hopes, and utterly deluded in your expectations. For the World doth always put a cheat upon its greatest admirers: And such as expect most from it are most frequently deceived by it. Why then will you set your Hearts upon that, which will shortly break your Hearts with the heavy stroke of disappointment? How many hath the World already deceived, promising them Ease, when behold Trouble; Honour, when behold Disgrace; Pleasure, when behold Pain, and Life when behold nothing but Death and inevitable Misery have been their portion! The World Sirs! may beget in your minds large Hopes, and make you many profuse Promises, in case you will adore it: But remember when the promises are fairest, you do then lie obnoxious to the greatest disappointment from it. What large Promises of further Honour and Preferment in *Ahasuerus* his Court did it seem to make that wicked *Haman*, when all the promotion it designed for him was to send him out of the World with an hempen Squincy, hanging him on the same Gallows that his own Malice had erected for poor *Mordecai*? Thus whoever loves the World, designing for himself no greater Happiness than the Riches, Honors and Pleasures of this present Life, he will find them like a broken Reed, not only deceiving, but mortally wounding him. And is this your Wisdom, to desire what will certainly disappoint your expectations, and may possibly prove the occasion of your Eternal Ruin? (*k*) The soft Sands have betrayed more to shipwrack than the hard Rocks: (*l*) Thus your Creature-enjoyments that make you large promises of Happiness, they may sooner expose you to inevitable Misery than the want of them can do. * *Hannibal*'s Army having overcome the troublesome *Alpes*, was afterward spoiled by the *Italian* Dainties: Thus Chri-

(*k*) Πολλῷ τοι πλέονας λιμὴ κόρε ὤλεσεν ἠδὲ.

(*l*) Ἀνδρες ὅσοι μοίρης πλεῖον ἔχειν ἔθελον. Theog. 377. 605.

* *Vina Hannibalem solverunt; armis vicit; vitiis victus est.* Sen. Epist. 3. pag. 104.

stians

ſtians there is nothing that will more eaſily betray you into the hands of heart-rending diſappointment and unpreventable miſery, than an Heart inordinately ſet upon the World's Dainties. (*n*) The World never cockers any whom ſhe makes not a Fool. (*o*) She gives her Gueſts pleaſant Cups at the beginning, that when once they are ſoundly drunk ſhe may give them a deadly wound. What alaſs! are all your Creature-enjoyments but like *Eſther's* invitation of *Haman* to a banquet with the King, which though it filled him for a while with ſome windy Hopes, yet it ſuddenly ended in his utter ruin? If therefore the World with all its enjoyments be ſo deceitful promiſing Happineſs, but expoſing to nothing ſave miſery and diſappointment, let us ſet our Eyes and Hearts upon that which is true, and cannot deceive us; upon that which will make good infinitely more to the enjoyer, than ever it promiſed to the expectant! Though the World promiſe much, yet it performs little: But whatever Joy, Happineſs, and ſatisfaction God promiſeth us in Heaven, it ſhall be made good with the advantage of a thouſand fold. (*p*) As the Queen of *Sheba* coming to *Solomon* had ſatisfaction beyond the report, which made her cry out as in an extaſy the one half was not told me, thy Wiſdom and Proſperity exceeds the Fame which I heard: So Chriſtians, when once we come to the full enjoyment of God in Heaven, we ſhall find that Happineſs and Glory there, which will make us cry out, Lord it was a true report that we heard of thy Kingdom and Glory in promiſes, but behold the one half was not told us of that Happineſs and Glory which we now enjoy! Who then that is wiſe would prefer the lying Vanities of the World before this true Treaſure? Why will you ſet your Hearts upon that which deceiving your Hopes,

(*n*) *Fortuna quem nimium fovet ſtultum facit.* Mimus.

(*o*) *Convivia ſuis proſperitas ab initio propinat dulcia, ut eum inebriati fuerint, lethale vulnus admiſceat.* Chryſolog.

(*p*) 1 Kings 10. 6, 7.

will expoſe you to the Miſery of Eternal diſappointment, in the mean time neglecting that Glory which will ſo far exceed our Hopes as to leave us for ever in a bleſſed extaſy of admiration?

(5) *Conſider all Creature-enjoyments, they are empty, and unſatisfying.* Your Creature-enjoyments, they are not commenſurate to the deſires of an immortal Soul: And are therefore no more able to ſatisfy you, than a Star of the leaſt magnitude is able to make day in the World. The Souls appetite is too vaſt for any creature in the World to fill up the meaſure of its capacity: And to be ſure, that which cannot fill the Souls appetite will for ever leave it empty, and unſatisfied. The Soul is a ſpiritual Being, whereas all our worldly enjoyments are of the Earth, earthly: And how ſhould ſuch earthly enjoyments be able to ſatisfy an Heaven born Soul? (*k*) *Solomon* tells us plainly, that he who loveth Silver ſhall not be ſatisfied with Silver. It may promiſe to eaſe us of our cares: But it always multiplyes them. Like Drink to a dropſical Man ſuch are all our Creature-enjoyments: So far from ſlaking, that they enflame the Thirſt. They will promiſe to fill the Souls appetite: But they only

(*k*) Eccleſ. 5. 10.

Major pecuniæ fauces avaritiæ non claudit, ſed extendit; non irrigat, ſed accendit. Aug.

Inſtar Hydropici, ſemper patieris ſitim, nec unquam ſatiabis appetitum tuum quantumvis affatim bibas ex aquâ hauris, & vanitatis hujus mundi. Stella de contemnendis Mundi vanitatibus lib. 3. cap. 1.

Mundana iſta ſunt inſtar liquoris acerbi, qui non ſatiat, ſed intitat appetitum ad ſumendum plus tibi. Idem. ibid.

Quanto plus rerum mundanarum hauſeris, tantò major in te ſitis plura habendi excitabitur. Idem. ibid. *Inexplabilis eſt ſola avaritia divitum: ſemper rapit, & nunquam ſatiatur, quomodo ergo ſunt divitiæ, quibus creſcentibus, creſcit inopia? quæ amatoribus ſuis, quanto fuerint ampliores, non afferunt ſatietatem, ſed inflammant cupiditatem?* Aug.

enlarge

enlarge it. They are not so much Food as fuel to our desires: They do not allay our appetite as Bread doth when received, but they rather encrease our appetite, as Oyl doth the flame, when cast into it. And how is it possible that that desire should ever be satisfied, which groweth and receiveth strength by the fruition of the thing desired? The whole Confluence of all Creature-enjoyments can reach no further than the outward Services of the body: For the desires of the Soul being boundless, and capable of more happiness than the World can afford them, they must needs remain empty still, and be unsatisfied. A Man may quickly have enough to load his Body, to overcharge his memory, and to fill his Barns, though enlarged to the same measure of spaciousness with the rich Mans in the (*l*) Gospel: But to answer the cravings of his own Heart, to quiet the enlarged appetite of his immortal Soul, and to fill up with satisfaction the immense capacity of all his desires, he can never have enough, though he had the whole World changed into one Paradise for such an end. *When a thing is out of the place of its own rest, it will never leave moving naturally till it come thither*: Thus since nothing below the Bosom of God himself, and fulness of communion with him can be the proper place of rest to an immortal Soul, no wonder though amidst all Creature-enjoyments it be still unsatisfied, and in perpetual, restless motion. Men are apt to promise themselves I know what imaginary happiness and satisfaction from their Creature-enjoyments: But to be sure Happiness is a real thing and no figment of a minting fancy, neither is it indeed for satisfaction to come in at the door of imagination. For as the Creature is unable to make us happy, and give satisfaction: So we are to make up an happiness for our selves out of the Creature, or to take

(*l*) Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν.
Οἳ γὰρ νῦν ἡμῶν πλεῖστον ἔχουσι βίον, Διπλάσιον ἀπάδουσι, τίς ἂν κορέσειεν ἅπαντας? Theog. 359. 227.

satis-

ſatisfaction from it. When the whole Creation hath done its beſt, and we have uſed our utmoſt skill, torturing Nature to extract the moſt exquiſite Spirits, and the pureſt quinteſſence, which the variety of Creatures can afford: Yet after all this our Hearts will be filled with nothing but endleſs rovings and unquiet agitations; and ſtill our Souls will be crying like the Horſe leeches Daughters, Give, give, as unable to find any thing in the univerſal aggregation of all ſublunary comforts proportionate to its own unlimited, and boundleſs deſires. For certain it is (my Brethren) there is nothing that can make us happy, but the God who made us: (m) Nor is there any thing that can give ſatisfaction to our Souls, but Chriſt who gave ſatisfaction for them. God would not reſt from his works of creation till Man was formed: Nor can any Man reſt from his longing deſires of want and indigence, till God in Chriſt be enjoyed. What though the whole world were an earthly Paradiſe, the Rivers running with Nectar, the Fields bringing forth Ambroſia, the Trees yielding Fruit like the Tree of life, the Clouds ſhowering down precious Pearls, and every Creature were an Orpheus or Amphion with Muſiques harmonious charm to chaſe away the evil Spirit of diſcontent, and to entertain us in World with all variety of melodious ſounds, and carnal delights? Yet I can aſſure you from the Word of life and truth, that our Souls would be ſtill reſtleſs, and would find ſuch an earthly Paradiſe come as far ſhort of giving ſatisfaction, as the light of a little Star doth come ſhort of the Sun in its noon-day brightneſs. There is no reſt nor ſatisfaction to be had for our Souls, till we return to God, or God turn his face towards us, and

(m) Matth. 11. 28.

Ψυχὴ γὰρ περιελθοῦσα πάντα τὰ δημιουργήματα, οὐχ εὗρεν ἀνάπαυσιν ἑαυτῇ, οἱ μὴ μόνον ἐν Κυρίῳ; καὶ ὁ Κύριος ἐν οὐδενὶ ἀδόκητον, οἱ μὴ μόνον ἐν ἀνθρώπῳ. Macar. Homil. 45.

cauſe

cauſe the light of his Countenance to ſhine upon us. Why then will you ſpend your Mony for that which is not Bread, and your labour for that which cannot ſatisfy? Will you ſtill be ſeeking the living amongſt the dead, the Tree of life in an Earthly Paradiſe, and ſatisfaction from that, which is nothing but Vanity and vexation of ſpirit? You may knock at every Creatures door, but you will find there is nothing within to entertain you, ſave only the heir-long of emptineſs and diſappointment. Vanity is the very quinteſſence of the Creature, and all that can poſſibly be extracted out of it is nothing, but vexation of ſpirit. And can that which is Vanity, think you, ſatisfy, or vexation give your Souls contentment? Can you think to gather Grapes of Thorns or Figs of Thiſtles? What a groſs miſtake is this, that you ſhould think to find any filling entertainment for your Souls in that which is all emptineſs? That you ſhould think to find ſatisfaction in that which breeds nothing but diſcontent, perplexing the Soul with a thouſand cares? (a) What is this but (as the Father ſaith) to ſeek for Life in the Region of Death, to ſeek for Heaven in the Hell of worldly diſtractions, and for happineſs, in that that may prove our greateſt miſery. Oh that you would once conſult though not your Duty, yet at leaſt the real ſatisfaction of your own Souls, no longer ſeeking after broken Ciſterns, but now coming to the Fountain of living Waters, that you may be filled! We cannot conceive ſo great a confluence of earthly enjoyments, but ſtill as more may be added, ſo more will be deſired: But who ever obtains the enjoyment of God in Heaven, Oh what fulneſs of joy, what a Garden of ſoul-ſatisfying pleaſures, what a Paradiſe of all delights and ſpiritual contentments doth he find in him! Now the Man hath as much joy, as much comfort, as much ſatisfaction as Heart can hold; now, like a ſtone in the Center, he can go no further, nor de-

* Iſai. 55. 2.

(a) *Vitam beatam quærunt in regione mortis; non eſt ibi.* Aug. Confeſ. lib. 4. cap. 12.

ſire

ſire any more Happineſs than what he hath already; now with holy *David* he can ſing his *Requiem*, Return to thy reſt oh my (*b*) Soul, for lo the Lord hath dealt bountifully with thee! What enemies are you then, that love the World, to your own Souls, preferring Trouble before Reſt; the boyſterous Ocean before the ſerene Harbour; emptineſs before ſatisfaction; and a famine of true contentment, before that fulneſs of delight, and Heavenly repaſt which you might find in God? How vain is the ſhadow if compared with the ſubſtance, a drop if compared with the vaſt ocean, a broken Ciſtern if compared with the Fountain of living Water, or the confluence of all Creature-enjoyments if compared with the full enjoyment of God himſelf? If then you love your Souls, come away from theſe unſatisfying Vanities, and ſeek now after Heaven and Heavenly objects, making God your ultimate end, and the full enjoyment of him, your only happineſs! What (alas) will your Riches avail you without this Pearl of great price! Will the Shell without the Kernel, will the Ciſtern without the Fountain, will the Stars without the Sun, give content, and can they make a day of happineſs, and ſatisfaction in your immortal Souls? When a Man my Brethren, can ſow Grace in the furrows of his field, when he can fill his Barns with Glory, when he can get Baggs full of Salvation, when he can Plow up Heaven out of the Earth, and extract God out of the Creatures; then, but not till then he may be able to find that in them which will ſatisfy the unbounded deſires of his own Soul. Be not then any longer ſo fooliſh as to look for ſatisfaction from your Creature-enjoyments, preferring the taſte of an Apple with our firſt Parents, before all the happineſs of the Celeſtial Paradiſe! Your creature comforts they are all of them impertinent, and muſt needs upon that account be altogether unſatisfying, as having no due commenſuration, nor ſutableneſs to the wants and exigencies of an immortal Soul. What one

(*b*) Pſal. 116. 7.

ſin

ſin is all the World able to expiate? What one miſery is it able to deliver you from? What one corruption can it mortify for you? What one Grace can it enrich your Hearts with? What one glimpſe from God's favourable countenance can it help you to? What one word of comfort can it ſpeak to your troubled Conſciences, when diſtreſſed with the ſenſe of God's wrath and the dreadful pre-occupations of Eternal burnings in Hell? Indeed the favour of God, and the hope of Heaven: An intereſt in Jeſus Chriſt,* and aſſurance through him of Eternal Glory, theſe can give ſatisfaction, as being every way ſutable to, and commenſurate with our ſpiritual wants. But now the impertinency of earthly enjoyments is ſuch that you can never make up a ſutable Eſtate for your Souls out of them, nor ſatisfy their unmeaſurable deſires at the dry and empty Breaſts of any Creature-comfort. Oh how fooliſh then and irrational is every covetous Muck-worm! Thou haſt poſſibly Riches, and Honours, and Lands for thy portion: But what will all theſe avail thee, what content and ſatisfaction can they give thee, not having an intereſt in the Lord *Jehovah*! (*) Behold the Fire and the Wood, but where is the Lamb for ſacrifice ſaid *Iſaac* to *Abraham*! Thus may I ſay to you, here you have Houſes and Lands, here you have Friends and worldly dignities: But where is your intereſt in the Lord Jeſus; where is the Grace of God to ſanctify you; where is the mercy of God to Pardon you; where is the love of God to comfort you; where is the favour of God to make glad your Souls, as the ſtrength of your Hearts and your portion for ever? You have poſſibly the good things of this life; but where are the good things of a better life? And be it ſo that you ſhould abound, and be crowned with all variety of Creature-comforts: Yet remember your Souls they will ſtill be reſtleſs and for ever unſatisfied; till you come to reſt your ſelves in the downy Boſom

* Gen. 22. 7.

of

of God's Eternal love, and to have fulneſs of ſweet communion with him in Glory.

(6) *And laſtly conſider all creature enjoyments they are but momentany and only for a ſeaſon.* Like a *Jonahs* Gourd, ſuch are the choiceſt of all our Earthly Comforts, growing up in one Night, and withering away into nothing the next night following. Had we the longeſt leaſe of Worldly enjoyments it would ſoon be worn out; our lives are but ſhort of themſelves, and therefore ſuch comforts as we only hold for term of Life at the utmoſt, cannot poſſibly laſt long. What the Apoſtle ſaith of miraculous Gifts, may truly be ſaid of all our worldly accomodations; whether you have Riches they ſhall fail; or Relations after the Fleſh, they ſhall ceaſe; or whether you have Honors in the World they ſhall vaniſh away, neither ſhall any Man's Glory deſcend after him. Men uſually call their Riches and Worldly accommodations by the name of Subſtance, when indeed they are but a ſhadow, that will never be ſeen any more when once the Sun of our lives is gon down. Death will ſeal a Leaſe of ejectment, and turn us out of all our poſſeſſions; ſo, that though now our Creature-comforts attend upon us, whilſt we live and enjoy proſperity, yet when once we come to breath out our Souls into Eternity, they will all forſake us. (a) You know how the Apoſtle *Paul* was accompanied by the Diſciples to the Shore, but there they took their leave of him: Thus your Honours, Riches, and Earthly enjoyments, they may accompany you to the Shore of Eternity, but there they will bid you farewel for ever.

WHY then will you ſet your Hearts upon ſuch fading Vanities, labouring more for the Meat that periſheth, than for that which will endure to Eternal Life? (b) What we ſee is Temporal: But what we ſee not is

(a) *Ivit & eſt ſubitò qui modò Cæſus erat.*
(b) 2 Cor. 4. 17.

truly

truly Eternal. *And is not then the everlasting unseen Glory, of Heaven, to be sought before all those Earthly enjoyments that your Eyes behold? Much talk there is of Riches, and Honours, and Pleasures, and for these and the like momentany enjoyments, we may daily see Men exhausting their strength, and wearying out their Lives, though they know they must shortly leave them: And shall not we be much more willing to lay forth our selves for those Pleasures which will never fail us, for those Honours which shall never be blasted, and for those which Riches can never be taken from us? The enjoyments of this Life are like a Lamp which while it burneth doth consume it self: But now the Riches of Heaven and Glory are Eternal and can neve be wasted? All Worldly comforts they are still upon the wing, and when ever Death finds us we shall lose them for ever. But now the recompence of reward, that hath Eternity written upon it; its a Kingdom that can never be moved; its an Eternal weight of Glory; its that better part, that Soul-entrancing Joy which no Man can take from us. Dwell then I beseech you in your thoughts a little seriously upon this particular; and forasmuch as all your Creature-comforts will shortly leave you, oh labour for those comforts, for those Graces, and for that Glory, which will never fail you, but abideth for ever! You profess your selves to be Christians, to believe the Resurrection, and after that an Eternal condition for immortal Souls, why then will you fix your Hearts and ground your Hopes upon those inconsistent and rotten materials, which will shortly crumble into dust, and leave your Souls to sink under the stroak of God's heavy Displeasure in Eternal Misery? If Sirs you, would not be Eternally miserable in the World*

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* *Contemne vivens quæ post mortem habere non potes. Difficile est, imò impossibile ut præsentibus quis fruatur bonis & futuris, ut hic contrem, & illic mercem implear; ut de deliciis ad delicias transeas; ut in Terra & in Cœlo gloriosus appareas.* Bern. de interiori Domo. Cap. 45.

to

to come, then take heed that you do not too eagerly purſue the temporal enjoyments of this preſent World! (*c*) For whoever will have his Heaven of Worldly proſperity in this Life, muſt expect no other portion but an Hell of Wrath and endleſs Miſery in the Life to come. He that will live in pleaſure for a time ſhall for ever be tormented; it being a Righteous thing with God to ſentence all thoſe to Eternal puniſhment in Hell, who have preferred their Earthly enjoyments before the Happineſs and Glory of Heaven it ſelf. (*d*) Thus *Dives* who in his Life time received his good things, whilſt *Lazarus* received his evil things, while he was tormented in Helliſh flames, when that poor Man was comforted in *Abraham*'s Boſom: Only thus far let me caution you, that every one who proſpers in this Life cannot properly be ſaid to receive his good things: (*e*) Nor can every one who is here afflicted be ſaid to have received his evil things: But they receive their good things in their Life

(*c*) *Qui maluerit bene vivere ad tempus, malè vivet in æternum. Damnabitur enim ſententiâ Dei ad Eternam pœnam, quia cœleſtibus bonis terrena præpoſuit.* Lactant. lib. de vita beata. pag. 665.

(*d*) Luke 16. 25.

Attendamus divitem purpuratum, & pauperem Lazarum illum poſt epulas flammis peremnibus tradatum; iſtum poſt ærumnas in æterna ſinûs Abrahæ quiete ſecurum. Fulgent. ad Venant. epiſt. 7. pag. mihi 574.

(*e*) *Non omnes autem qui bona præſentis vitæ habent, bona præſentis vitæ recipiunt; nec omnes qui mala hujus vitæ patiuntur, mala hujus vitæ recipiunt: Sed illi recipiunt bona in vita ſua, qui in gaudio et deliciis vitæ præſentis exultant, & in eo ſe beatos credunt, quod ſe nullâ concuti adverſitate conſpiciunt; illi autem mala recipiunt in vita ſua, qui preſſuras & tribulationes præſentis vitæ cum timore Dei tolerant, & in corde contrito & humiliato non temporalia gaudia ſed æterna ſuſpirant, nec tranſitura bona, ſed permanſura deſiderant.* Idem. ibid.

time,

time, who place the Whole of their Happineſs in the Pleaſures and Delights of this preſent World; counting themſelves to be bleſſed, becauſe they are not in trouble as other Men; and they receive their evil things in their Life-time, who ſincerely fearing the Lord, do patiently endure all the tribulations of this preſent World, breathing continually with an humble and contrite Heart, not after Temporal but Eternal Joys, not after tranſitory enjoyments, but after that better part which ſhall never be taken from them, together with thoſe Pleaſures which are at Gods right Hand for evermore. Look to it then, that though you uſe the World, yet you ſet not your Hearts upon it: And though you meet with tribulation in the World, yet ſee that you caſt not away the confidence of your Hope, but labour to make a ſanctified improvement of it. (*f*) For remember, thoſe who violating the Commandments of God, do place their whole delight in their ſecular accomodations, muſt with *Dives* be Eternally tormented in Helliſh Flames: Whilſt they who fearing the Lord do patiently undergo all preſent Afflictions, ſhall reſt with *Lazarus* for ever in the ſweet entrancing Boſom of Father *Abraham*!

(*f*) *Qui gaudiis temporalibus oblectantur, & juſſa divina contemnunt, illi æternis ignibus ſunt concremandi; illi verò, qui mala temporalia cum timore Dei patienter tolerant, æternâ quiete potituri ſunt.* Fulgent. Epiſt. ad Venant. pag. 573.

CHAP. VIII.

The Doctrine further improv'd by way of Reprehenſion; reproving all ungodly Perſons, who prefer the Pleaſures of Sin, before the Recompence of Reward; and ſhewing the Folly of that Practice; in Six Particulars.

II. SInce God allows us to ſeek Life and Eternity of Heavenly Glory for our ſelves by patient continuance in well-doing; how juſtly may this ſpeak reproof to all thoſe who have pleaſure in unrighteouſneſs, making daily Proviſion for the Fleſh to fulfill the Luſts thereof? God would have them to ſeek after Spiritual Delights, but they ſeek after nothing, ſave their carnal Pleaſures, preferring the Wages of unrighteouſneſs, before that eternal recompence of Reward, which the Lord hath prepared for thoſe that love him. They are not ſo much deſirous of the pure and unmixed Joys of Heaven, as of thoſe feculent and ſordid Delights which they find in a courſe of Sin, whilſt indulging their own bruitiſh and ſenſual Appetites. Such are all thoſe who prefer a Tavern before the Sanctuary; a Strumpets arms, before their Saviours embraces; the Bowls of *Bacchus*, before the Cup of Salvation; and carouſing Healths amongſt their ungodly Aſſociates, before thoſe Rivers of unperiſhable Pleaſures, which water the Garden of God in Paradiſe for evermore! Oh, but how is it that for the putrid and noyſome Carrion of beſtial Delights, you will thus renounce the Communion of Heavenly Joys? Is this your Wiſdom, your Prudence, to make Sin the object of your Joy, the Theatre of your Delight, the Centre of your Deſires, and the Element wherein you would con-

continually chuſe to live, when God by a Miracle of rich Grace, calls upon you to ſeek after Glory, and Honour, after Immortality and Eternal Life in the Kingdom of Heaven? Can you think to maintain the comfort of your Life by Sin, which is nothing but the fuel of Death and Miſery? Will you make that the ſole object of your Joy, which alone is the inlet to an ocean of Sorrow, and perplexing diſquietments? The truth is we have many amongſt us who wear Chriſt's Livery and are called Chriſtians, but yet they live as Perſons reſolved to chuſe *Epicurus*, that grand Senſualiſt for the Maſter of their licentious Faction, making Pleaſure with him, the *Alpha* and *Omega* of all their Happineſs. *Seneca* though an Heathen had a far more noble and heroick Spirit than ſuch, eſteeming it the greateſt Pleaſure to contemn all carnal Pleaſures, whilſt theſe reckon it for the higheſt accent of Felicity to live in them. Such voluptuous Wantons walk directly antipodes to the end of their own being, living in nothing but carnal Delights, as if God ſent them into the World to be therein like the *Leviathan* ſporting themſelves, and feaſting their Souls in an Ocean of ſenſual Pleaſures. They begin to anticipate here, that Paradiſe of ſwiniſh Delights, which *Mahomet* promiſed his own naſty Herd, at leaſtwiſe to take an earneſt of it, continually ſoaking themſelves in their own intemperance, and brutiſh luxury. They look after no other Heaven than only to go ſinging to Hell; and though you give them the greateſt variety of delightful objects, yet they cannot be Merry, unleſs they may have Treaſon againſt Heaven it ſelf for the game, and the Devil for their playfellow. But be aſhamed, oh carnal Goſpellers thus to give up the ſtrength of your Souls in the ſervice of ſenſual Pleaſures, making light in the mean time of Heaven and Glory together with thoſe unſullied Paradiſical Pleaſures which are at God's right Hand for evermore! Oh let not that be matter of Pleaſure and Delight to you, which lay ſo heavy upon the Soul of your bleſſed Redeemer! Did Chriſt bleed, and groan and die to ſave you from your Sins, and yet will you live with delight in the Pleaſures of Sin? How ever can you

have a good thought of Sin, when you look upon it as that which brought down the Son of God from Heaven, and that murthered the Lord of Life and Glory? Must the beloved Son of God undergo the curse due to your Sins, and must he also humble himself unto Death to purchase for you the reward of Life everlasting, that after all this you should undervalue his Love, and make light of so great Salvation, preferring the Pleasures of Sin, which are but for a season, before it? Will you see (I beseech you) your folly in the glass of these ensuing considerations?

(1) CONSIDER *thus to delight in carnal Pleasures, it argues your Souls to be utterly void of Grace, and dead in sin.* Where ever Grace comes with power it mortifies all vile affections, and quite alienates the Heart from all sinful delights so that whoever delights in the Pleasures of Sin, to be sure he is yet in a state of Nature, and was never brought under the Power of converting Grace. (*a*) A voluptuous Man cannot be a gracious Man: Nor is it possible for the Dove of true Piety to find any place whereon to rest the sole of her foot, in a deluge of carnal Pleasures. Our first Parents by eating of the forbidden fruit, they lost their right to the Tree of Life, and were shut out of Paradise: (*b*) By feeding with delight upon the forbidden fruit of Sin, Men forfeit their right to all saving Grace, and must need be shut out of Gods presence which is better than life it self, as that alone which can quicken, and revive a dead Soul. Tis the dead Fish only and not the living that are carried away with the stream: Thus when Men are carried away with a deluge of Sin, and swim willingly down the stream of carnal delights, its a sign they were never alive unto God, but that still they are dead in trespasses and Sins. Hence the

(*a*) *Quemadmodum impossibile est ut ignis flammam concipiat in aquâ, ita ἀδύνατον est voluptates mundi, cum pœnitentia Christiana manere.* Otho. Casman.

(*b*) Τῷ ἀνδρὶ ἥττονι διὰ τοῦ σώματος ἡδονῶν, πάμπαν οὐδεμιᾶς ἀρετῆς προσήκειν, ait Xenophon.

Widow

Widow who indulges a ſenſual appetite living in Pleaſure, (*c*) is ſaid to be dead whilſt ſhe lives. Who ever hath Pleaſure in unrighteouſneſs, delighting in that as his proper element, he hath no principle of Life and Grace abiding in him, but is ſpiritually dead, whilſt he lives in the Body. When Wickedneſs is ſweet to our taſte and we delight our ſelves in it, here is the reigning power of Sin, ſeparating betwixt us and the God of Heaven, and that indeed is not only the Death, but the Hell of every graceleſs Soul. A Life of ſenſuality ſpeaks that Man to be ſpiritually dead, who in ſuch a manner lives after the Fleſh. (*d*) For if you live after the Fleſh (ſaith St. *Paul*) ye ſhall die. When Men give their full conſent to ſinful deſires, not only committing iniquity but having Pleaſure therein; Not only eſteeming a ſinful Life to be happy, but alſo counting it their Wiſdom with profane *Eſau* to ſell their Eternal Birth-right for one meſs of ſuch pottage; why this now is to live after the Fleſh, and whoever thus lives, he is dead whilſt he lives. Doth then thy fancy run in a way of Sinful objects with delight, taking thought for the Fleſh to fulfil it in the luſts thereof? Doſt thou make thy ſelf the ſtandard, and thy ſenſual appetite the rule of all thy actions? Haſt thou an Heart carried out continually after ſinful objects if abſent, deſiring, and grieving for them; but if preſent, rejoicing, and delighting in them? How dreadful, oh brutiſh Sinner is thy preſent condition! If thus to enjoy the Pleaſures of Sin be the Life of thy Soul, its eſtranged from the Life of God, and thou art dead though thou liveſt! (*e*) There is a Death ſaith *Philo* of the Man,

(*c*) 1 Tim. 5. 6.

Ἀλλοτριώτατον δὲ τῆς θείας φύσεως ἡ φιληδονία, τὸ γὰρ τὴν ἡδονὴν νομίζειν ἀγαθὸν, ἀπειροκαλίας ἔστι τελείας. Clem. Alexand. Pædag. lib. 3. cap. 7. pag. 172.

(*d*) Rom. 8. 13.

(*e*) Δίττος ἐστὶ θάνατος, ὁ μὲν ἀνθρώπου, ὁ δὲ Ψυχῆς ἔδιος; ὁ μὲν οὖν ἀνθρώπου χώρισμος ἐστι ψυχῆς ἀπὸ τοῦ σώματος; ὁ δὲ Ψυχῆς μὲν φθορά ἐστι, κακίας δὲ ἀνάληψις. Philo. Leg. Alleg. lib.

and

and there is a Death of the Soul: The first which he calls the Death of the Man that's the separation of the Soul from the Body; the second, which he calls the Death of the Soul, that stands in the want of Grace, and the presence of Sin. Tho then thy Soul be not separated from thy Body, yet what will all this avail, so long as thou livest in Sin, which is the most dreadful Death, and wantest the Grace of God, which indeed is the Life of thy Soul? Did the Body of thy dearest Relation lie dead upon the floor, what a woful Spectacle would it be, and how bitterly wouldst thou weep over it? But O Sinner thy Immortal Soul, which should be more preciously dear in thy sight than all thy Relations in the World, that lies dead in Sin, it's estranged from God the Fountain of Life, it hath no interest in Christ the Prince of Life, it hath no Portion in the Holy Ghost the Spirit of Life; it hath neither Part nor Lot in Eternal Glory the Crown of Life; and is not this a far more sad and woful Spectacle, such as may well turn thy Head into Water, and thy Eyes into a Fountain of Tears? Oh what should fill thy Heart with Groans, thy Eyes with Tears, and thy Mouth with doleful Complaints, if not this, to see thy Soul without Life, without God and Christ, and without all hope of Eternal Glory in the World? Canst thou weep bitterly for a dead Relation, and yet canst thou not weep for thy self, hast thou no Tears to shed over a dead Soul? For a Man to be killed by Sin, and yet to live to Sin, taking pleasure therein, what a woful condition is this? If yet Sinner thou hast pleasure in unrighteousness, to be sure the Tokens of Death are upon thee, thou hast neither Life, nor yet any hope of Eternal Life abiding in thee! A Soul taking delight in the pleasures of Sin, it's a dead Soul; * and a Dead Soul, it shall never see Life, but the Wrath of God abides upon it!

* John 3. 36.

(2) CONSIDER *ſo long as you take delight in the pleaſures of ſin, you remain uncapable of, and can never enjoy communion with God.* If conformity be that which capacitates for a mutual communion, then doubtleſs an unholy ſinner that hath pleaſure in unrighteouſneſs, is altogether unfit for communion with an holy God, (†) whoſe Eyes are ſo infinitely pure that he cannot behold the leaſt iniquity. (*a*) There can be no fellowſhip, where firſt there is not ſome ſimilitude. What fellowſhip can there then be betwixt the great God who is all light, and profane ungodly ſinners delighting themſelves in the unfruitful works of darkneſs? You may ſay there is fellowſhip betwixt you, and the God of Heaven: (*b*) But then if you walk in darkneſs, making ſin your delight, you lie, (ſaith the Apoſtle) and do not the truth. 'Tis an exempt priviledge, and that which is peculiar to the pure in Heart, that they ſhall ſee God, and have communion with him. (*c*) Hence St. *Paul* puts the queſtion, intending thereby a more vehement negation, what fellowſhip hath righteouſneſs with unrighteouſneſs, and what communion hath light with darkneſs, and what concord hath Chriſt with Belial? We ſee by experience, the darkneſs cometh not till the light be gone, and when the light cometh the darkneſs vaniſheth, they cannot dwell together, it being the nature of things contrary mutually to take away each other: Thus the infinitely holy God, and a voluptuous ſordid Sinner who hath pleaſure in unrighteouſneſs, they are of ſuch contrary natures, that they can no more have fellowſhip together, than the cleareſt Light, and the thickeſt darkneſs. Amongſt all the creature, there are none that can have communion with any that live not the ſame life with themſelves; as a Plant

† Heb. 1. 13.

(*a*) *Fit noſtra ſocietas cum Deo per ſimilitudinem.* Ferrar.

(*b*) 1 John 1. 6.

(*c*) 2 Cor. 6. 14, 15.

whose life is only vegetative, can have no communion with a beast whose life is sensitive; neither can a beast have communion with Men, because they live a rational (*d*) life: Thus all sensual wicked Men, they are estranged from the life of God, they live a life of sensuality delighting in sin as their proper Element, and therefore can have no communion at all with God, whose life is a life of unchangably blessed and spotless Holiness. Oh then how miserable is the condition of all voluptuous sensualists, who render themselves uncapable through their brutish lusts of communion with an holy God! *Michael* and the Dragon, could not agree in one Heaven, nor the Ark and Dagon in one House; no more can a wicked Man, and an holy God agree to have communion together. Your carnal pleasures, they shut out from communion with God, as the Plague of leprosy shut out of the Camp, debarring a Man from all society with such as were clean. (*e*) And had you rather with the Prodigal be feeding upon Husks amongst Swine, than to feed with delight upon this bread of life in your fathers House? Will you still go on to preferr these Onyons and Garlick of *Egypt*, your carnal delights, and pleasurable vanities, before all the delicious Clusters of *Canaan*, before the hidden *Manna* of Sweet communion, and fellowship of an holy God? Poor brutish sinners, did you but know by experience, what it is to walk in the light of God's countenance, what it is to enjoy his favour, what it is to be under his smiles in the face of Christ, to receive daily the fresh communications of his love, and for ever to have the sweet influences of these heavenly *Pleiades* falling down like a Golden shower into your own bosoms, oh how quickly would you nau-

(*d*) Ephes. 4. 18.

(*e*) *In his rebus quæ inter se pugnant, ita, ut neutra ferat alterius consortium, quotiens hanc amplectimur, illam abdicavimus, quotiens unam rejicimus, alteram agnoscimus.* Cyprian. de dupl. Martyr. pag. 600.

seate

ſeate all carnal delights, how quickly would you come off with ſhame and ſelf-abhorrency from your pleaſurable vanities, making choice of Communion with God as the only Paradiſe of true delight, and Soul-ſatisfying pleaſures in all the World. (*f*) Oh therefore do but taſt and ſee how good the Lord is, and what fulneſs of joy you may have in communion with him! You have long been ſucking the Breaſt of carnal delights, and taſting how good the pleaſures of ſin are, though but for a ſeaſon! Come now in like manner, and draw the ſincere milk of comfort from the breaſts of Divine promiſes; lay your mouths to the Hony-Comb of Heavenly communion; ſit you down a little under the ſhadow of the moſt High, aſcend with God into the Mount of transfiguration, take a turn or two with him in the Galleries of love, and if you find not a day thus ſpent to be better, more laden with Fruits of Paradiſe to refreſh and make glad your Souls, than a thouſand elſe where, then turn aſide again to your carnal pleaſures, renounce this Heavenly *Canaan* as a barren Wilderneſs, and go back to the fleſh-pots of your ſenſual delights in *Egypt*, and ſpare not! But oh the fulneſs of joy, and divine ſatisfaction of a Man walking cloſe in communion with God! You may as well perſwade the moſt pompous Moharch faring deliciouſly every day to lay aſide his princely Robes, to deſert his Throne, and go feed upon huſks with the Prodigal, as a Man walking in communion with God to leave off that holy practiſe for thoſe pleaſures of ſin which are but for a ſeaſon! You that are acquainted with God, know the ſweetneſs of it, and having had a taſt, cannot but deſire more. (*g*) And I tell you Sirs, communion with God, this is none other but the Houſe of God, and this is the very gate of Heaven, to uſe *Jacob*'s words: And yet out of this for a little wanton dalliance, for a little ſenſual delights, and ſugared poyſon, do all wicked and ungodly Men ex-

(*f*) Pſal. 34. 8.
(*g*) Gen. 28. 17.

clude

clude themſelves! Whilſt we walk in communion with God, we get ſome glimpſes of his Glory; and though we cannot get up into Heaven, yet we find Heaven itſelf many times let down into our Souls: But then this is the childrens bread, which thoſe that have pleaſure in unrighteouſneſs muſt not think to feed upon; their portion is with *Nebuchadnezzar* to go a grazing amongſt the Beaſts of the field; and though they count their carnal delights, to be an Heaven upon Earth, yet indeed they are entred already within the Suburbs of Hell: For whoever is ſhut out from communion with God hath already begun his (*b*) Hell: The greateſt emphaſis of Hell and damnation mainly conſiſting in the ſinners Eternal ſeparation from the God of Heaven. Oh then if any thing will make you break off your ſins by repentance, and abandon all the pleaſures of ſin which are but for a ſeaſon, let the fear, let the miſery of loſing the happineſs of communion with God prevail with you to do it! Haſt thou ſinner, any luſt that will be inſtead of communion with an infinitely holy God to thy Soul? Or is there any ſuch pleaſure in ſin as can fully make amends for the loſs of Divine favour, and the light of God's blisful countenance to all eternity? From thy face ſhall I be hid, ſo *Cain* that firſt-born of Parricides, cried out unto God, in an agony of black deſpair: But wo and alas from the light of God's countenance, in this World ſhall I be excluded, and from Eternal communion with God in the World to come, ſo may every ungodly ſinner who hath pleaſure in unrighteouſneſs, cry out deſpairing both night and day continually! Libertines cannot walk with God and ſee his ſmiles, who have pleaſure in ſin, never fearing his frowns.

(3) CONSIDER *Men delighting in the pleaſures of ſin, they do walk directly Antipodes to the Grace of God, and*

(*b*) 2 Theſſ. 1. 9.

turn

turn it into wantonneſs. (*i*) The Grace of God, that teacheth us to deny ungodlineſs, and worldly luſts: But ſuch as have pleaſure in unrighteouſneſs, they deny the grace of God, for their worldly luſts, and carnal contentments. Their profeſſion is Chriſtianity, which obligeth them to be holy: But their practiſe is ſenſual and brutiſh, as if they were aſhamed of being ſuſpected for too much holineſs. They pretend a Freedom from the guilt and imputation of ſin: But that they abuſe for an encouragement to wallow in the Filth and pollution of ſin. They will confidently lay claim to Chriſts legal righteouſneſs without them: But they chuſe to live without his Goſpel-righteouſneſs within them. Its enough for them to be juſtified, they never ſeek to be ſanctified, but let looſe the Reins to all licentiouſneſs; as if there were not due preparation for Eternal life by inherent righteouſneſs, as well as of a Title to eternal life and ſalvation by imputed righteouſneſs. The Lord Jeſus, as they preſume is become their Redeemer; and therefore theſe profuſe riotous Sinners, they will run in God's debt, committing ſin with delight, and living in it without remorſe, becauſe Chriſt hath paid all the ſcore, He hath redeemed his people from the curſe of the law; and therefore theſe practical Antinomians, they reſolve to lead really accurſed lawleſs lives, as if an open trade in Hells commodities, were licenced, and ſealed by the Blood of Chriſt. The Grace of God in the Goſpel hath no other improvement amongſt ſuch wicked ſenſualiſts, but to make them the more ungracious: And all the uſe they make of it, is to ſtrengthen their Hands in wickedneſs, that they may ſin ſecurely. Thus Men of corrupt minds, and reprobate concerning the faith, they will therefore take liberty to ſin that Grace may abound: So that as *Zuinglius* well ſaid, if they were called Sataniſts, in ſtead of Chriſtians, there were no need of other manners. O calamity never enough to be deplo-

(*i*) Titus 2. 12.

red!

red! (*k*) We do with ſuch infamy diſgrace the noble, and truly precious name of Chriſt, as if like *Mercury*, he were the God and Patron of uſury, theft, and all licentiouſneſs. But why do you flatter yourſelves with the Chriſtian name, when this moſt ſacred name inſtead of expiating doth but aggravate your guilt? Can you think that Chriſtianity will be a Sanctuary from the wrath of God to thoſe, who by their unmortified luſts, and unchriſtian lives are daily eclipſing his Glory? (*l*) Will it profit you to be called Chriſtians, when for blaſpheming that holy name, you are like to ſink deeper in Hell than the worſt of Heathens? What tho the Goſpel be full of Grace, and peace, and all ſpiritual Cordials for Heart-broken Sinners, ſo long as you turn that Grace into wantonneſs, not accepting of terms of peace, but as carnal delighting to go on in the conſtant violation of God's holy Commandments? Can you think that the willful abuſers of Grace, will be ſuffered to hide themſelves under the Skirt of free Grace? Shall thoſe have the peace of God for their portion, who by their bruttiſh luſts make war againſt Heaven, and bid defiance to God himſelf? Will the Lord ever comfort thoſe with Goſpel Cordials, whoſe only comfort it is to lead ungoſpel lives, taking pleaſure in ſin? Be no longer deceived, neither God nor his Goſpel will be mocked by you! The Sweeteſt Wine degenerates into the ſharpeſt Vinegar: So the Grace of God in Chriſt, when abuſed for an occaſion to ſin, doth mingle the Wine of aſtoniſhment with moſt flaming ingredients for all thoſe who thus turn it into wantonneſs. For Men under Goſpel-light to have fellowſhip with the unfruitful works of darkneſs, is a God-provoking ſin. We never ſo much diſpleaſe the

(*k*) *Nobile illud, & vere precioſum Chriſti nomen tantâ cum infamiâ conſpuimus, perinde ac ſi iuſtar Mercurii, uſuræ, furti, omniſque petulantiæ Deus ac Patronus ſit.* Zuing. de intemer. Virg. pag. 349.

(*l*) Rom. 2. 24.

Lord,

Lord, as when we moſt indulge ourſelves in carnal pleaſures: Then is the Grace of God moſt egregiouſly abuſed, when Men take encouragement from it to go on in making proviſion for the fleſh, to fulfil the luſts thereof. Such croſs the great end of God's Grace, and walk diametrically oppoſite to the grand deſign of Chriſt in the Goſpel.

(*a*) The great end of God's pardoning Grace, and the grand deſign of Chriſt in the Goſpel, is the deſtroying, not the favouring of Sin; the healing, not the increaſing of the wound; a Pious and Holy, not an impious and profane Life. Sinners, believe it, Chriſt never came down from Heaven to give you a priviledging licence to walk on merrily in the way of carnal Pleaſure, which leads to Hell. (*b*) The redemption purchaſed by Chriſt, is an Eternal obligation to ſervice, not a Door opened to ſenſuality: It's a bridle to curb our laſcivious Fleſh, not a feaſt intended to feed and pleaſe it. Juſtification by the merits, and Sanctification by the Spirit of Chriſt are inſeparable Concomitants. When Chriſt had his ſide pierced with a ſpear, there iſſued forth Water and Blood: And to be ſure, he that is not ſprinkled with the Water from his impure luſts, hath neither part nor lot in the Blood of Chriſt. (*c*) The Lord Chriſt deſigned this in his Death, that his redeemed ones ſhould not live unto themſelves in the luſts of concupiſcence, but wholly unto him who died for them, and roſe again. He came into the World to deſtroy the works of the Devil; not to purchaſe Men a licence to do the Devils work. (*d*) When he died it was to purifie himſelf a peculiar People zealous of God's

(*a*) *Fit nobis venia non quæ peccata foveat, ſed quæ ad piè ſanctéque vivendi ſtudia nos revocet.* Marlorat.

(*b*) *Redemptio nos obſtrictos tenet, ac ſub obedientiæ freno cohibet carnis noſtræ laſciviam.* Cal.

(*c*) 2 Cor. 5. 15.

(*d*) Tit. 2. 14.

Works:

works: Not to patronize impure Hearts, allowing them to ſport themſelves in the works of unrighteouſneſs. In one word, the deſign of Chriſt was not only to keep Men from being Veſſels of Wrath, but alſo to make them veſſels of Honour. Conſider then what you do, when delighting in your carnal pleaſures, and how ſadly you turn the Grace of God into wantoneſs! Oh tis ſad indeed when Men grow the more wanton for Mercies; the more ſecure, becauſe of Divine Patience, and the more ſenſual, delighting in the Pleaſures of Sin, becauſe Chriſt hath purchaſed redemption for loſt Sinners! What, muſt the beloved Son of God ſo bitterly groan and bleed and die for our Sins, and ſhall we ſtill live in them with delight, as in our proper element? Was it a light matter that made Chriſt ſweat drops of clodded Blood, and for which the Lord of Glory muſt die the Death? Oh why ſhould we ſtill have Pleaſure in Sin, which mingled ſo bitter a Cup for our bleſſed Redeemer? When thus we abuſe Chriſt, we make him our Enemy: So that where-ever his Grace is deſpiſed, his wrath will take place. (*e*) Whoſoever do indulge themſelves in their carnal pleaſures under a pretence of Chriſt's patronage ſhall moſt dreadfully ſmart for their blaſphemy, under the ſevereſt ſtroke of his Eternal diſpleaſure. You muſt not always think to wantonnize it, ſtill living upon the abuſe of Goſpel Grace: But if ſtill you make light of that great ſalvation, never think but your carnal pleaſures will ere long expoſe you to a far more exceeding and Eternal weight of damnation in Hell!

(4) *Conſider, your carnal pleaſures they degrade the Soul, and make it become like the Brutes that periſh.* Where ſenſuality bears the rule, ſhe will never ſuffer reaſon to enter in at the gate, as well knowing that whoever hath the leaſt of what ſenſuality deſires, hath a great deal more than ſound reaſon alloweth. And what is there that can more brutify the Soul of a rational Man, and degrade it

(*e*) Rom. 2. 4, 5.

from

from the excellency of its own being into the likeness of a Beast, than to live in those Pleasures which the dictates of right reason do condemn? (*f*) *Tully*, tho an Heathen, yet thought him unworthy the name of a Man, who should spend one Day in carnal Pleasures. And *Marcus Aurelius*, he was wont to protest, that though the Gods would pardon him, and Men would not hate him, yet he would not allow himself in any sensual contentments for the vileness of them. When Men live by their brutish appetite, and not by reason, they do but carry a beasts Heart under the shape of a Man. (*g*) All the difference betwixt a Beast and a voluptuous Man stands mainly in the bodily shape. For wherein else doth he differ from bruit Creatures, who making light of the best things, devotes himself wholly to the Pleasures of Sin? The nature of these Pleasures is such, that they do emasculate and dispirit the Soul, taking away the use of reason, and so leaving a Man wholly to the impetuous violent impulses of an uncurbed brutish appetite. Good Men indeed have their Pleasures as well as the most sensual Epicure: But such Pleasures only as are fit for a rational Soul to feed upon, such as are pure, Spiritual and of an Heavenly extraction. (*h*) The Pleasures of a Wicked Man, which do all of them spring from some carnal and brutish fruition, are altogether unbeseeming a Christian, in whose Heart the most refined Pleasures of Heaven and Glory, do even in the Life by a sweet anticipation concentricate themselves. Nor are the Pleasures of a Swinish sensualist rolling himself in the dirt and filthiness of carnal content-

(*f*) *Nemo est dignus nomine hominis qui vel unum diem totum velit esse in voluptatibus.* Cicero lib. 2. de Finib.

(*g*) Οὐδὲν διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου. Ὅστις γὰρ τὰ μὲν κράτιστα, μὴ σκοποῖ, τὰ τὸ ἥδιστα ἐκ πάντος τρόπου ζητεῖ ποιεῖν; τί ἂν διαφέροι τῶν ἀφρονεστάτων βοσκημάτων? Socrates in Xenophon.

(*h*) Ἀλλότριον γὰρ τῆς ἀληθοῦς φιλοκαλίας καὶ τῶν ἀστείων ἡδονῶν ὁ ἡδὺς τοῦτος καὶ ἀκλεὴς τῶν πολλῶν βίος. Clem. Alex.

ments,

ments, any more to compare with the Pleaſures of a Child of God delighting himſelf in the ſweet contemplations of Heaven and Glory, than the courſeſt Bread with our fineſt Manchet, or that fulſome Water which by a naſty kind of percolation ſoars out of a filthy dunghil, with thoſe more pure clarified Streams which flow from a living Fountain. Why then will you be like the Beaſts that periſh, ſtill melting away in Pleaſures wanton Lap? Can you count it your Honour to be degraded from your own eſſence, or your Happineſs to go a grazing with *Nebuchadnezzar* amongſt the Beaſts of the Field? Have you nothing to glory in but your own ſhame, nor any thing to make you merry, but what will make you ceaſe to be Men? The very Heathen by the dim light of Nature ſaw ſo much turpitude in a Life of carnal Pleaſure, that they accounted it the Life of a Beaſt, eſteeming it as the Quinteſſence of true Pleaſure, to contemn all carnal Pleaſures, and live above them. And will you then that live in a *Goſhen* of Goſpel-light come ſhort of Heathens, taking Pleaſure in the unfruitful Works of Darkneſs, (*i*) which their Star-light condemns, as better becoming irrational Brutes than immortal Souls? What Man would not rather die, ſaith *Tully*, as cited by that Chriſtian *Citero Lactantius*, than to be turned into the form of a Beaſt, though ſtill he ſhould retain the mind of a Man? But oh how much more miſerable is it for one to be in the form of a Man, and yet of a brutiſh Mind delighting in the ſame ſenſual Pleaſures with the very Beaſts that periſh? Remember O Man how miſerable the Crown falls from thy Head, how thou turneſt thy Glory into Shame, how thou degradeſt thy ſelf into the naſtineſs of a very Bruit, and expoſeſt thy ſelf to the ſcorn of the whole creation, when wallowing in the mire of thy ſenſual Pleaſures?

(*i*) *Præclarè* M. Tullius, *Si nemo eſt inquit, quin emori malit, quam converti in aliquam figuram beſtiæ, quamvis hominis mentem ſit habiturus, quanto eſt miſerius in hominis figurâ animo eſſe efferato?* Lact. Inſtitut. lib. 5. cap. 11. pag. 489.

(4) CON-

(4) CONSIDER *Men delighting in the Pleaſures of Sin, they can never enter into the Kingdom of God, nor ever come into the place of his holy habitation.* Such as feed with delight upon theſe Onions and Fleſh-pots of *Ægypt*, they muſt never think to taſt any ripe Cluſters of *Canaan*, nor to feed upon the Tree of Life in the Paradiſe of God. The Kingdom of Heaven, it's a peculiar place prepared for a peculiar People: Not for ſuch as turn the Grace of God into wantonneſs, defiling themſelves with every impure luſt; but for thoſe who through the Grace of God are clothed with the Robes of Holineſs, endeavouring to cleanſe themſelves from all filthineſs of Fleſh and Spirit. (*k*) Heaven, my Brethren, it's a pure Manſion, it's an inheritance incorruptible, undefiled; and therefore whatſoever defileth, or is unclean, can never enter into it. Tis not enough that Heaven is prepared for us, but we alſo muſt be prepared for Heaven, would we ever enjoy it. (*m*) Thoſe only may look for the inheritance of Saints in light, who through the mortification of their vile affections, are made meet for it, having no fellowſhip with the unfruitful Works of Darkneſs. A Man having the Leproſie upon him, was ſhut out of the camp, and might not come among God's People in the Earthly Tabernacle: Thus he that hath a Leproſy of Sin upon him, polluting himſelf with carnal Pleaſures, will undoubtedly be ſhut out of the Camp of glorified Souls, and muſt never think to come within the Heavenly Tabernacle. (*n*) When once our firſt Parents had ſinned, they were driven out of Paradiſe, and kept off from the Tree of Life by the Cherubims flaming ſword; Thus Sirs, whatever Sin you take Pleaſure in, it will drive you out of Heaven, and may well be likened to the Cherubims flaming Sword, to keep you from ever feeding upon the Tree of Life! And is it nothing do

(*l*) 1 Pet 1. Revel. 21. 27.

(*m*) Coloſſ. 1. 22.

(*n*) *Conſtituit Deus Adamum in Paradiſo innocentem, exulem cum reum.* Sal. de Gub. Dei. lib. 1. pag. 20.

you think to miſs of Eternal Life, and for ever to fall ſhort of Heavens Glory? Or ſtill taking delight in the Pleaſures of Sin, will you promiſe your ſelves thoſe Pleaſures, which are at God's right hand for evermore? Can you ever imagine that Goats and Swine muſt enter into the new *Jeruſalem*? Shall corruption inherit incoruption, and thoſe that ſuffer their vile affections to run riot, counting fellowſhip with the unfruitful works of Darkneſs their chiefeſt delight, muſt they look to ſhine like bright Stars in the Firmament of heavenly Glory? (o) Know you not (ſaith the Apoſtle) that the Unrighteous ſhall not inherit the Kingdom of God? Be not deceived, for neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners ſhall inherit the Kingdom of God. Believe it Sinners, whatever good thoughts you may have of your carnal Pleaſures, yet will you find them a *Jacob* taking from you the Birth right of Heaven, and deceiving you of the Bleſſing of Eternal Glory! How dare you then live one moment longer in the Pleaſures of Sin, when you know they will rob you of your Crown, and for ever ſhut your Souls out of Heavenly Glory? Oh Sinners what prodigious folly are you guilty of, thus to ſell your Birth-right for a meſs of Pottage, and let go Heaven for a little carnal contentment! Do you know what you do, when thus you let run riot, inventing prodigious ways of ſinning to ſatisfie your bruti ſh apperite? Have you any luſt that will countervail the loſs of Heaven, or any of your carnal Pleaſures that can make amends for the loſs of Eternal Glory? What are the cups of *Bacchus*, to the Cup of Salvation whoſe ingredients are nothing but Love and Eternal ſweetneſs? What are the dainties of a *Dives*, to the Marriage-ſupper of the great King, to which the People of God ſhall all ſit down with a fulneſs of Delight? What are the ſmiles of *Venus*, to the light of God's countenance, when ſhining upon us in its noon-day bright-

(o) 1 Cor. 6. 9, 10.

neſs?

neſs? What, in a word, are all the unchaſt arms of a laſcivious *Lais*, to the delicious chaſt embraces of Chriſt our Redeemer, in the downy boſom of whoſe Love all believers ſhall reſt themſelves, and therein take up with ſatisfaction their Eternal repoſe? Who then but a Man diſtracted would deprive himſelf of Eternal heavenly Pleaſures, for the Pleaſures of Sin which are but for a ſeaſon. To ſee God as he is, to behold the King in his Glory, to be made glad with the light of his Countenance, to feed for ever upon hidden *Manna*, and to drink of the River of his Pleaſure, ſo that we ſhall never hunger any more, nor thirſt any more, nor be the leaſt moment without any fulneſs of Joy and Comfort to all Eternity, how glorious were ſuch a priviledge, and what a prodigy of madneſs would it be, to purchaſe a little carnal Pleaſure with the loſs of ſuch a far more exceeding and Eternal weight of Glory! Tis true, whilſt we are in this World, living by ſenſe, little do we know what it is to have the full enjoyment of God in Heaven, nor can we indeed ſo prize it as we ought to do: Oh but what thoughts will Men have of Heaven and Glory, when all their carnal Pleaſures leaving them, they muſt now ſtand trembling at the Bar of divine Juſtice, there to receive from God their everlaſting doom! What will all your Pleaſures and carnal contentments avail you, when God ſhall bid you depart accurſed, as everlaſtingly unfit to enjoy communion with himſelf in Glory? Though Sinner thou ſhouldſt live like an Epicure, and hadſt the univerſal confluence of all Fleſh-pleaſing vanities, yet they were no more worthy to be compared with the leaſt moments enjoyment of God in Glory, than the ſmall duſt of a ballance with all the World.

(6) *AND laſtly, conſider the pleaſures of ſin though ſweet for the preſent to an unſanctified carnal Heart, yet they will end in Eternal endleſs miſery.* (*a*) What *Solomon* ſaith concerning the Wine of drunkenneſs, it holds true of all

(*a*) Prov. 23. 31, 32.

carnal pleaſures, which like that, at the laſt will bite like a Serpent, and ſting like an Adder. Thoſe that now live in carnal pleaſures, will ſhortly paſs into a place of Torments, where their Flowers being all faded, that Fire will kindle upon them, that muſt burn for ever. (*b*) Though luſt come in with a painted face, and be ſweet in the act, yet her end is bitter as Wormwood, her feet go down to Death, and her ſteps take hold of Hell. (*c*) There is a certain Herb, the juice whereof being taken, makes a Man laugh till he dieth: Thus whoever takes pleaſure in ſin, well may he laugh and make merry a while, but to be ſure he muſt die eternally, and be damned for ever! The ſeeming pleaſure of ſin is but coloured cruelty, all being nothing, but a ſweet ſawce to make Men ſwallow down with greedineſs thoſe morſels of poyſon, the fiery venom whereof will afterwards drink up their Spirits and inflame their Souls with everlaſting burnings in Hell. The ſting of ſin will remain, when the pleaſure of ſin is gon: And though here Men make it their delight and merriment, yet in Hell it will fill them with Horrour, and Eternal torments. As *Diana* of the *Epheſians* ſeemed to ſmile on ſuch as came into her Temple, but to frown upon ſuch as went out: So ſin at firſt ſeems to ſmile upon thoſe that have pleaſure in it, but at laſt it expoſes them to the frowns of an angry God, and for ever lays them under the ſtroak of his heavy diſpleaſure. Such is the deceit of ſin, that at firſt it preſents (*d*) pleaſure and profit before us, but ſo ſoon as ever the act thereof is over, it deals with us as *Amnon* with *Thamar*, thruſting us out, and hating us; wounding our Conſciences, and deſtroying our Souls. Your carnal pleaſures, they may ſo far infatuate you a

(*b*) Prov. 5. 4. 5.

(*c*) Ὁ πίνων τῇ γλυκυτάτῃ κλαπεὶς ποιότητι, τὴν γευστικὴν αἴσθησιν ἀφυλάκτωρ τῷ θανάτῳ περιπελῇ. Ignat ad Tral. Epiſt. pag. mihi 69.

(*d*) *Læta venire Venus, triſtis abire ſolet.*

while,

while, (*e*) as to make you think you are ſteering a right courſe towards the harbour of Eternal reſt: but if ſtill you go on to delight in them, you are ſure to make ſhipwrack of your precious Souls and to be broken in pieces inevitably upon the rock of God's eternal Diſpleaſure!

Who then for a moments pleaſure, could run the hazard of eternal Vengeance? Do the damned in Hell think you find comfort in thoſe pleaſures of ſin, wherein for the preſent you ſo much delight? Is there ſo much as one drop of hony in that bitter cup of Divine Fury, whereof they are forced to drink deep to all eternity? Oh Remember Sirs, your carnal pleaſures, they turn you into veſſels of wrath, and ſo make you fit for deſtruction. (*f*) If Hell beneath hath enlarged herſelf and made her Mouth wide without Meaſure, it is that all ſuch as rejoyce in ſin may deſcend into that place of torment. Look over Sirs, the beginning, and ſee what will be the end of your ſin. The fiſh Swim down *Jordan* pleaſantly, but they fall at laſt into the dead Sea: So through a *Jordan* of carnal Delights, you will come at laſt into the boundleſs Ocean of God's Wrath, and Eternal Diſpleaſure. Here you ſport it with your carnal pleaſures, but there you muſt ſmart for them: Here they are your pleaſure, but then they will be your eternal Torment. And oh how intolerable will eternal Burnings in Hell ſeem to you, that are now for nothing elſe but your ſenſual contentments! Now your fleſh is delicate and tender, it may lie ſoft, and fare deliciouſly, and have all ſenſual proviſion made to ſatisfy it: But how will it do when caſt into a Bed of ſorrow, when it comes to dwell with eternal Burnings, when it muſt be tormented Night and Day without ceaſing for ever? Oh let the heat of Hell overcome the heat of luſt, and the bitter end of ſin, let it keep you from ever taking pleaſure therein! The Lord

(*e*) Τρυφὴ δὲ εἰς ἡδονὰς ἀλωμένη χαλεπὸν ἀνθρώποις ναυάγιον γίνεται. Clem. Alexand. Pædag. lib. 3. cap. 7. pag. 172.
(*f*) Iſa. 5. 14.

hath tied ſin and the puniſhment thereof together as with Chains of Adamant, ſo that if you break not off your ſins by repentance (*g*) 'tis impoſſible that ever you ſhould eſcape the damnation of Hell. Who then can tell the miſery, the flames, the everlaſting burnings, which at laſt like a tempeſt of Fire and Brim-ſtone will fall upon all that have pleaſure in ungodlineſs! Go to then ye Sons of *Belial*, let looſe the reins to all licentiouſneſs, pleaſe Fleſh in all ſenſuality, eat, drink, and be merry; account our words as wind, and Death and Hell as ſome poetick fictions; cloath yourſelves in Scarlet, and fare deliciouſly every day: Yet know that ere long deſtruction will overtake you as a Whirlwind, and for all theſe things God will bring you to judgment. (*h*) And is this ſuch a merry jocund life, to go from ſhort joy, to eternal ſorrow, and after you have ſurfeited a while upon your carnal delights, then to be puniſhed with everlaſting deſtruction from the preſence of God, and from the Glory of his power? Oh what *Tophet* is not a Paradiſe, what flames are not a Bed of down to ſuch a deſtruction! And yet this muſt be the Eternal portion of all the ungodly, and thus it will be done to all thoſe that have pleaſure in unrighteouſneſs. Remember this ye that are mighty to drink Wine, and that follow ſtrong drink till ye are inflamed, your Bacchus-bowls will ere long be turned into vials of wrath, and after all your pleaſant Liquors, you muſt not expect the leaſt drop of Water to cool your Tongues, when eternally tormented in helliſh flames! Remember this ye whoſe ſtrength is conſumed in chambering, and wantonneſs, you will ſhortly have enough of all your laſcivious practices, when you muſt embrace deformed Devils, lie down in a Bed of ſorrow, and have the Fire of Luſt turned into the Fire of Hell! Remember this (in a word) ye covetous rich Men that go cloathed in Scarlet and fare deliciouſly every Day, weep and howl for the miſeries that will come

(*g*) Luke 13. 5.
(*h*) Eccleſ. 11.

upon

upon you, when all your worldly treaſures ſhall be turned into treaſures of wrath, and the ruſt that now corrupteth your Silver, (*i*) ſhall devour your fleſh, and like Fire feed upon you for ever! And ſhall all our warnings be loſt that tell you of a ſtorm to drive you to the Harbour? Was *Sodom*, though pleaſantly ſituated any ſafe place to be dwelt in, eſpecially for *Lot*, when the Lord had given him notice of a cloud of Fire and Brimſtone hanging over it, and now ready to fall down in a ſtorm of ſoreſt wrath upon it? Will you never be ſerious in theſe Eternal concernments, that thoſe Eternal helliſh torments of ſin which follow after, may deterr you from the Pleaſures of ſin which are but for a ſeaſon? Oh what everlaſting furious Heart-rending reflexions will you have upon your own madneſs, when though now you fare deliciouſly, yet anon you cannot get a drop of Water; though now you are Cloathed in Scarlet, yet anon you muſt be covered with ſhame; though now you walk with delight amongſt your ungodly aſſociates, yet anon you muſt be ſhut up in everlaſting Chains under darkneſs; though now you take your full of carnal pleaſures, yet anon you muſt depart accurſed into everlaſting Fire! Oh Believe it ſinners, the time is at Hand, when as *Jonathan* did in another caſe, you will cry out of all your carnal pleaſures, I have taſted a little Hony, and now I muſt die! I have had a little taſte of the hony of ſin, and taken ſome ſenſual delight therein, but now I muſt die eternally and periſh for ever; of all my carnal pleaſures there is nothing now but Eternal Torments remains unto me! If then Sirs, you have any ſpiritual diſcerning, conſider this, and learn now to counterbalance your temptations to ſin, with thoſe Eternal eaſleſs torments that will follow after! The Lord fenced *Eden* with a flaming Sword: Thus the *Eden* of ſinful Pleaſures is fenced with the flaming Sword of God's Wrath, which doth always cut thoſe aſunder that muſt needs enter in. Oh that now

(*i*) Jam. 5. 3.

therefore you would look upon the Pleaſures of Sin, as you will then look upon them, when inſtead thereof you muſt have nothing but Eternal Pains! Oh the change that every ſenſual Sinner will then meet with; now rejoycing, but then mourning; now laughing, but then weeping and gnaſhing of Teeth for evermore! Oh what Worlds would he now give to be ſaved, when for a little wanton Dalliance, for a little ſenſual Delight, and carnal Contentment, he muſt now go to Hell, and be Damned for ever! Where then is thy Reaſon oh Man, that for a ſuperfluous Cup thou ſhouldſt adventure to drink a Cup of Wrath unmixed, and for the Pleaſures of Sin here ſhouldſt willingly run the hazard of eternal Burnings in Hell! Canſt thou be content to purchaſe thy carnal Delights with the Blood of thy own Soul, with eternal bitter Howlings, and Lamentations in Helliſh Torments? Oh little can you now imagine how dreadful will be the end of all your ungodly Practices, when as your †Pleaſures in Sin have abounded, ſo your eternal Pangs and Torments in Hell ſhall much more abound! Be no longer enchanted then if you love your Immortal Souls, with any ſenſual Contentments, but think often with your ſelves what fiery Wrath and Indignation they will ſhortly expoſe you to! Look beyond your carnal Pleaſures to that eternal Crown of Life, whereof they will deprive you, to that everlaſting unpreventable Miſery, wherein they will involve you, and then delight in them ſtill if you can! * How much bet-

† Revel. 18. 7.

* *Propter diſcretionem pœnarum, hæc ipſa impia civitas tantum recipit, quantum deliquit; ſed tamen nihil pœnarum illi deerit, & quæ temporaliter peccavit, æternis cruciabitur tormentis.* Haymo. in Loc.

Satiùs eſt hic ad modicum tempus eſſe miſerum, quam in æternum eſſe miſerum: ſatiùs eſt modicâ miſeriâ emere æternam fœlicitatem, quam modicâ fœlicitate & voluptate præſenti emere æternam miſeriam. A Lapide.

ter

ter is that Sorrow, that will end in Joy, than that Joy which will end in eternal Sorrow? And what Man that is well in his wits, doth not count it a wiſer part to go weeping to Heaven, than laughing to Hell, the Torments whereof are endleſs, and paſt all imagination?

CHAP. IX.

The Doctrine improved by way of Exhortation to God's own People, exciting them to walk in the whole courſe of their Life, as becomes a People that have Heaven and Glory ſet before them, as the ſure reward of all their Labours; wherein the Exhortation is branched out into Twelve Particulars, of grand import to every gracious Soul.

III. BY way of Exhortation, this Doctrine may be uſeful both to Saints and to Sinners, both to ſuch as have and to ſuch as have not an Intereſt in that Recompence of Reward which God ſets before us.

(1) BY way of exhortation to you that are bleſſed with an intereſt in this glorious reward; give ye diligence ſo to act and walk in the whole courſe of your life, as becomes a People that have Heaven, and Glory at all times in their Eye. The great care of every Chriſtian in this preſent World, ſhould be to walk worthy of him that hath called us to his Kingdom and Glory, endeavouring that his Chriſtian deportment may be ſomething anſwerable to his high encouragement. Though the Lord

Lord ſhould never ſweeten his holy precepts with any on promiſe to encourage to the preſent work of Duty by the propoſal of an Eternal reward, yet we were bound to obſerve every precept with the moſt religious devotion, to walk in all dutiful obedience before him; how much more when God holds forth a Crown of Life, an Heavenly Kingdom, an Eternal weight of Glory to provoke us thereunto? If a proſpect of Heavenly Glory will not make us walk circumſpect, and cauſe the face of our converſation to ſhine, it argues we are Men of a ſordid and ignoble Spirit. What ſhall God promiſe us a Crown of Life, ſhall he take us up into the Mount of transfiguration, ſhall he ſhew us all the Beauties of Heaven, and afford us a full proſpect of Eternal Glory for our encouragement to all holy ſelf-denying and upright walking before himſelf, and yet ſhall we be remiſs and negligent in a way of duty, not endeavouring to walk as becomes the Goſpel of Chriſt? Believe it Chriſtians, that reſpect which God allows in all your obedience to Heaven and Eternal Glory, is a ſtrong engagement upon you, obliging you in all things to have reſpect to that which you know to be acceptable and well-pleaſing before him. Oh then take heed that you ſpot not your ſelves as the Men of the World do, but ſee that you live as thoſe that are Burgeſſes and Citizens of the new *Jeruſalem*, ſtriving always to ſhew forth the Virtues of him that has called us out of Darkneſs into his marvellous light. You have heard what manner of Priviledge the Lord endulgeth you with, what fulneſs of Joy, what an immarceſcible Crown of Life, what an Eternal recompence of reward the Lord ſets before us; what manner of Perſons ſhould we then ſtrive to be in all Holy Converſation and Godlineſs!

TO manifeſt therefore that you have a due ſenſe of God's wonderful condeſcending Love, ſee carefully to the ordering of your converſation aright according to the purport of theſe Twelve enſuing particulars.

(1) *WALK*

(1) *W A L K thankfully, adoring the Riches of God's Grace, who allows you ſo great encouragement in Heavens Way.* When God allows you in all your obedience the liberty of having a reſpect to the recompence of the reward, what leſs can you do than with all thankfulneſs acknowledge his wonderful condeſcention, and ſtand admiring it? Can you ſee the Heavens open, and a Crown of Life prepared for you, and yet remain ungrateful under ſuch tranſcendently great and glorious diſcoveries? Doth God allow you to walk at all times with Heaven in your Eye, and will you not ſtrive to make melody to the Lord in your Hearts? Shall your heavenly Father ſhew you his back parts, and cauſe all his Glory to paſs before you, and yet can you be unthankful, not endeavouring to glorifie his great Name? The God of all Conſolation (Chriſtians!) is no niggard of his Cordials to us: And ſhall we then ſhew our ſelves niggards in our retribution of thanks to him? Shall God's Hand be opened, and ours ſhut? Is his Heart enlarged, and ſhall we be ſtraitned in our Bowels? Can we make ſo light of Heaven and Eternal Glory, as to think the Lord unworthy our Praiſes, for allowing us a full proſpect of them? If the Diſciples were in ſuch an extaſy of admiration when taken up into the Mount with Chriſt, and beholding ſome obſcure glimpſes of heavenly Glory; How much more cauſe have we to ſtand as in an extaſy, admiring the Goodneſs of God, whom he allows to live every Day upon the mount of transfiguration, ſhewing us all the Beauty, and cauſing us to anticipate the Pleaſures, Glory and Happineſs of the World to come? God might have left us under a neceſſity of obedience without any hope of an Eternal reward in Heaven, and yet even in that caſe all thankful acknowledgments had been done to him: How much more when our Work is ſweetned with the aſſured Hope of an Eternal reward, ſo that now going on in the way, we may look at Heaven and Glory as that which will be the end of every Duty? Oh let us all with enlarged and raviſhed affections, with the utmoſt vigour and activity of enflamed Hearts, recount the wonderful condeſcention, and ſtu-

ſtupendious love of God in vouchſafing us for our encouragement a proſpect of the Land of Promiſe in the Way thither! To admire the Riches of free Grace, and to warble out the Praiſes of God, will be a great part of our Work when we come to Heaven; (*a*) let us now therefore begin the employment of Heaven whilſt we live on Earth, adoring the Lord's remunerative Goodneſs, whereby we have ſo great encouragement, no leſs than a Crown of Glory, to all Holy, Self-denying, and upright walking before him! When God ſhews us Heaven and Glory as in a mirrour, that by the bright reflections of it, our Hearts may be rejoiced, 'tis but equal that we ſhould ſtrive to become the Monument of his Praiſe, at all times bleſſing the Lord in our Hearts, and with our Mouths ſpeaking good of his Name. The Glory of Heaven is ſo tranſcendently great, that we may ſooner loſe our ſelves in the admiration of it, than ever return thanks to God proportionate to the leaſt glimpſe that proceeds from it. Oh be not any longer unwilling to be much in thanksgiving and praiſe to him, who ſo willingly allows you the encouragement of ſo tranſcendently bleſſed and glorious a reward in all your obedience! What, can you bleſs God for giving you a Crum, and not for ſhewing you a Crown of Life, as the certain reward of all holy performances? If liberty to uſe the good things of this World be matter of thankfulneſs to God, how much more ſhall we thank the Lord, admiring his Goodneſs, for the Liberty which in all our obedience he allows us, to have reſpect to all the Good things of Heaven and Glory, and the World to come? If enjoying the Meat that periſheth, we are bound to bleſs the Lord and ſpeak good of his Name for ſuch a temporal fruition, how much more ſhould we adore the Lord whilſt eying the Meat that will endure to Life everlaſting, though but yet in expectation? The

(*a*) *Artem nunc aliquam laudandi Dominum addiſcamus, quam oporteat aliquando, infinitis ſeculis exercere.* Arrow. Tact. Sacr. lib. 3. Sect. 15. pag. 361.

Queen

Queen of *Sheba* having obtained a ſight of *Solomon*'s Glory was ſo ſtrangely tranſported, that ſhe had almoſt loſt her Soul in an extaſy of admiration: In what an extaſy of admiration ſhould it then put us, cauſing us with all thankfulneſs to adore the divine remunerative Goodneſs, when the Lord gives us a ſight of his own Glory every Day, making us to behold in our proſpect here on Earth all the Royalties, Immunities, and Soul-entrancing delights of the heavenly *Jeruſalem*? Had God, Chriſtians, given you the Kingdoms of the World, with all the Glory of them, they had not been worth ſo much as the leaſt glimpſe of that Glory to which the Lord allows you to have an Eye in all your endeavours: Be therefore no longer unthankful to God, but admire him rather. (*b*) Becauſe thy loving kindneſs, ſaith the Pſalmiſt, is better than Life, my lips ſhall praiſe thee: So my Brethren, becauſe the Lord allows you that reſpect to the recompence of reward, that ſight of Heaven, that proſpect of Eternal Glory which is better than Life it ſelf, why therefore let your Lips, yea, and your Lives too praiſe him. The ſight of Heavenly Glory puts Life into the Soul and ſo makes it go on with delight in ways of obedience: Oh therefore let that God who thus makes your Hearts chearful, be ſure to find them thankful, and your Mouths running over with his Praiſes in every condition! For remember it, he that is not truly thankful to God for Glory in expectation, ſhall never have Heaven and eternal Glory in their full fruition. You muſt now admire the goodneſs of God in the hope of Eternal Life, or you can never taſte how good the Lord is in the beſtowance of Eternal Life upon you.

(2) *Walk uprightly, doing all that you do in the Ways of God, not for vain-glory, nor from any ambitious deſire of popular applauſe, but purely from a principle of love to that God who in all your obedience hath allowed you the ſtrong and everlaſting encouragement of having an Eye to the recompence of the reward.* You need not Chriſtians, to look aſquint in your obedi-

(*b*) Pſal. 63. 3.

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ence, nor do any thing that you do to be ſeen of Men, ſo long as the Lord ſets before you the reward of Eternal Glory, allowing you to look on that, as a Feaſt wherewith to refreſh you, as Robes of Righteouſneſs wherewith to adorn you, as a conſort of Celeſtial Muſick wherewith to delight you, and as a Royal Diadem wherewith to crown you after all your labours, when once you come to Heaven! (*c*) Let not therefore vain-glory, nor any ſuch low and ſordid principles act you in the Ways of God, but let the Love of God, who allows you, by way of encouragement, a reſpect to the recompence of Eternal Life, be the ſpring of all holy motions in your Souls. Look you may at the recompence of the reward, but ſhall never receive it, if in all your obedience you have not God, and Eternal Glory, but the praiſe of Man, and vain-glory for your end. Be the Tree of your Chriſtian profeſſion never ſo ſtately and flouriſhing, yet vain-glory is a Worm that will ſmite it, and ſo quickly make it wither away that you muſt never expect to gather any cluſters of *Canaan*, any ripe fruits of Paradiſe, any gleanings of true Happineſs from it. The *Phariſees* they faſted, and prayed, and gave Alms; but becauſe they did it all to be ſeen of Men, this took the Crown from off their Heads, and robb'd them of all future Happineſs, (*d*) Verily I ſay unto you (ſaith Chriſt) reproving their Hypocriſy, they have received their reward. They ſought in all their religious performances the praiſe of Man, not the Glory of God; and therefore their Sin, it becomes their puniſhment: The praiſe of Man they ſhall have, but the Glory which comes from God only, they ſhall never have. And yet tho vain-glory be thus like the Curſe of Chriſt to the barren Fig-tree, cauſing all our Plants ſo to wither that the ripe fruit of Eternal Glory will never grow upon them: Yet how apt

(*c*) Μὴ ζητῶν τιμὴν, ἢ ἔπαινον, ἢ δόξαν ἀνθρώπων παρὰ τίνος; ἀλλὰ μόνον ἀεὶ τὸ κύριον πρὸ ὀφθαλμῶν ἔχων, καὶ τὰς ἐντολὰς αὐτοῦ, αὐτῷ βουλόμενος ἀρέσκειν. Macar. Hom. 19.
(*d*) Matth. 6. 2.

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are the very beſt to let all their performances be ſowred with this Leaven, and to ſuffer this Worm to corrupt their Choiceſt Fruits, and Flowers! Oh how rare a thing is it to ſee Men acted, not by any carnal reſpect or vain-glorious motive in what they do, but by ſpiritual motives and Heavenly conſiderations, ſuch as are the Love of God, a deſire of Communion with him, and the hope of an Eternal reward from him! (*a*) Eſteem of Men, popular Applauſe, and worldly Glory, theſe make many Perſons take ſome little tincture of Religions, who otherwiſe would never have had ſo much as a ſhew of it. Many thouſand there are who count godlineſs not gain, unleſs they can make a gain of godlineſs; nor will they at all lay forth themſelves in the ſervice of Chriſt, unleſs thereby they can raiſe up to their own name a Monument of worldly Glory. But oh how unworthy and ſordid is the practice of ſuch ſelf-deſigners in religion, who do thus ſubordinate the Glory of God, the credit of Religion, and the joys of Heaven, to their own carnal ends, and make them all ſubſervient to the luſt of their own hypocritical, vain-glorious, and ambitious Hearts! Is there not beauty enough in God to attract our love, and Glory enough in Heaven to recompence all our labours, unleſs we may have, and ambitiouſly deſign for ourſelves the praiſe of Men? To follow God in religious performances to be ſeen of Men, to make a profeſſion of Chriſtianity meerly that our names may be famous and admired in the World, what is this but to be a *Judas* ſelling Chriſt for Mony, or *Eſau*, ſelling our Birthright for a Meſs of Pottage? Beware then that you never enter into this temptation, which that you may not do, pray hard for an upright frame of Spirit, and conſider often as a motive to all holy duties, the Glory, Happineſs and Eternal joy which God hath ſet before you. As *Aaron*'s Rod devoured the Rods of the Magici-

(*a*) *Molendinum non circumagitur, nec facit farinam niſi excitetur vento: ſic multi non faciunt farinam bonarum operum niſi flante vento vanitatis.* Stella de Cont. Mundi vanit. lib. 1. cap. 11.

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ans: So that Crown of Life and Eternal Glory which ſhall ſhortly be put upon us, ſhould utterly devour, conſume and eat up all deſires after vain-glory. If ſtately and ſumptuous Buildings allure you, think often what Cottages theſe are in compariſon of thoſe Heavenly Manſions which Chriſt is preparing for us. If gorgeous and fantaſtical Apparel bewitch you, think ſeriouſly what wages theſe are in compariſon of thoſe white Robes wherewith all the people of God ſhall be cloathed in the Kingdom of their Father. If any worldly ſplendour and Glory have an influence upon you, oh think what a Bubble it is in compariſon of that far more exceeding and eternal weight of Glory which lies before us in all the ways of obedience! Let a Man but often revolve in his thoughts, and always keep in his Eye the Reward of Eternal life, and he will not need to look abroad in the World for any motives to all upright, ſelf-denying, and holy walking before the Lord. Oh how little ſhould a Chriſtian be affected with all Earthly Glory, and how upright ſhould it make him, when God allows him in all the ways of obedience a Tree of Life to feed upon, cauſing him by faith to ſee the Glory, and to anticipate the pleaſures of the Heavenly *Jeruſalem*! What, is it not enough that there is Heaven at the end, unleſs you may have the praiſe of Men in the way of obedience? Will not the Glory which comes from God alone ſatisfy you, unleſs vain Men like yourſelves admire you? Is it nothing to be walking on towards a Crown of life, unleſs others ſee, and count every ſtep that you take in Heavens way? Can you think you have cleanſed your Hearts in vain, and count all your labour loſt in the ſervice of God who will ſhortly reward you with an Eternal reward, if you have not the praiſe of Men given you into the bargain? Oh dreadful hypocriſy, and never to be bewailed but with tears of Blood? If thus you be acted by vain-glory and ſiniſter ends in the ſervice of God, in vain ſhall you expect a Manſion of Eternal Glory in God's Heavenly Kingdom. Our firſt Parents by eating of the Tree of Knowledge, they loſt their right

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to the Tree of life: Thus if you will seek the praise of Man, and live upon the Wind of popular applause in the service of God, you cannot but forfeit your right to Eternal Glory! (*b*) For as *Austin* well observes, 'tis not the greatest doers but the sincerest Livers, not Men of a glorious profession and many performances, but Men of holy motives and pure intentions whom God will reward with Eternal life. So much better it is not to seem and be, than not to be, and yet seem a true Christian! Beware therefore lest being wholly acted by Vain-glory and other sinister ends in the service of God, there be found under the name of a Christian nothing else, but the Heart of an Infidel.

(3) *Walk contentedly, not murmuring against Heaven, but sitting down as well satisfied with your present condition be it what it will.* 'Twas hard enough with old *Jacob* when there was a Famine in the Land of *Canaan*; but having received the glad tidings of his Sons welfare, he is now at ease, and as one fully satisfied he cries out, it is enough, *Joseph* is yet alive: So whatever hardships attend you, and whatever Troubles you stand involved in; yet Christians methinks the glad Tidings of Eternal Life prepared for you, and of that everlastingly glorious Reward which God sets before you, should make you sit down well satisfied, and cry out as in an extasy of admiration, it is enough, we have Heaven in our eye, and a Crown of Life lies before us! What though you have but little in hand, yet so long as you have Heaven in hope, and a clear prospect of Eternal Glory in your eye, why should you not be content and sit down satisfied? Whatever Christians, your conditions be in this

(*b*) *Non virtus sed causa virtutis apud Deum mercedem habet.* August. de Temp. Serm. 59.

Ἄμεινόν ἐστι σιωπᾶν καὶ εἶναι, ἢ λαλοῦντα μὴ εἶναι. Ignat. ad Ephes.

Βλέπε μὴ πιστοῦ μὲν ἡ προσηγορία, ἀπίστου δὲ προαίρεσις. Cyril. Hier. Præfat.

present Life, yet you may say with holy *David*, considering that glorious recompence of Reward which God allows you to have an eye to in Heaven's way, the lines are fallen to me in pleasant places, yea I have a goodly Inheritance! If, as *Solomon* saith, it be such a pleasant thing for the eyes to behold the Sun, and that which would give them content, if with any thing they could be satisfied; how much more should you count it pleasant to behold by the Eye of Faith the Sun of Righteousness, to behold an eternal Reward of Glory, giving diligence to sit down satisfied with so blessed a sight? The poor weather-beaten Sea-man, how well satisfied is he, though yet tossed with Storms, and impetuous Tempests, when once he discovers Land, and comes within ken of the Harbour? And will not you Christians labour to be content, when whatever Troubles abide you, whatever pelting Storms you are tossed with upon the boysterous Sea of this ungrateful World, yet still you may discover the Land of Promise, and are always within ken of Heaven, that wished Harbour of eternally blessed and glorious Rest? That which learned St. *Paul* the great mystery of contentation, enabling him to sit down as well satisfied in every condition, was his stedfast fixed beholding of eternal Glory. *Paul* though sadly troubled, and perplexed, and always delivered unto Death for Jesus sake, yet he murmures not, but is well content with all this, as having fixed the Eye of his Faith, not upon Earth but Heaven, * not upon things that are seen, but upon an eternal weight of unseen Glory. And why is it that we having the same Reward set before us, and the same Crown of eternal Glory to fix our eyes upon, cannot learn of that blessed Man in every condition therewith to be content? Oh take heed Christians that you murmure no longer against Heaven, but strive that having stedfastly fixed your eye upon heavenly Glory, you may well be satisfied in every condition; not only when God gives, but also when he tak-

* 2 Cor. 4. 17.

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eth; not only when we receive good from the Hand of the Lord, but alſo when we receive evil; not only when you abound with Bleſſings, but with Croſſes too; not only when you enjoy all things, but when you are ſtript of all! Oh Chriſtians how welcome ſhould every thing be where nothing is deſerved! If we look at our own deſerts, we may wonder rather at what we have, than repine againſt God for what we want. If we want ſomething 'tis a Mercy that we want not all. If we lie in a Priſon, 'tis a favour that we are not ſhut up in Hell amongſt damned Spirits. If we have not ſo much in hand as many, yet here is a miracle of Mercy to ſatisfie us, that we have as much in hope as heart can wiſh. This conſideration then Chriſtians, like *Hagar's* Well may make us refrain our weeping, and ſit down content when our Bottles are empty. Though here we ſhould be ſtript naked, yet hereafter we ſhall be cloathed with the Garments of Salvation. Though here we ſhould wander up and down in hunger ſeeking our Bread from deſolate Places, yet hereafter we ſhall feed with delight upon the Tree of Life in the Paradiſe of God. Though here we ſit in Darkneſs and have no Light, yet this ſhould make us content in every ſuch diſconſolate condition, that hereafter we ſhall partake of the Inheritance of Saints in Light, where we ſhall have a bright Sun-ſhine of eternal Glory!

(4) *Walk humbly, acknowledging your own unworthineſs that ever God ſhould give you the encouragement of ſo glorious a reward.* When the Lord for your better encouragement to all holy, Self-denying, and upright walking before himſelf, allows you to look up to Heaven; you have then cauſe (if ever) to walk humbly, and be abaſed as low as Earth. Where the guilt is great, and the receiver, as in this caſe, altogether unworthy, the moſt ſutable return that can be is Humility, and ſelf-abaſement. God's People ſhould never lie lower in Humility than when he raiſeth them higheſt in their Hopes, and full aſſurance of Eternal

Glory. (*a*) Thus holy *David*, when God had spoken of establishing his Throne and Kingdom for ever, he now as admiring the wonderful condescention of God in his preferment, confesseth his own unworthiness, saying, who am I oh Lord God, and what is my House that thou hast brought me hitherto? Well! The Lord hath spoken to us of an everlasting Kingdom, assuring us of that in the end, as the reward of all our labours, and shall not this teach us all humility, causing every one to acknowledg his own unworthiness of so great Mercy? (*b*) The Moon doth never shine less than in her nearest approaches to the Sun, from whom she borrows her light: Thus Christians, we should never think our selves to shine less than when God causeth us to approach nearest to himself in the tenders of Heaven and Glory, which his Goodness affords us. They that know not these Treasures of Love and Sweetness, may admire themselves, and have big-swelling thoughts of their own Worthiness: But let those amongst you that are come to have a prospect of Heavenly Glory, fixing their Eye upon an object of the first magnitude, be vile in their own apprehensions, losing themselves in the fulness of God's free Grace and remunerative Goodness! There is nothing that should more humble us than to think how highly the great God is about to exalt us: Nor any thing that should more debase us than to consider how Glorious the Lord promises at length to make us We should see our own Poverty in the Riches of God's Bounty to us: And be ashamed of our own drop, when he makes us thus lanch forth in the fathomless Ocean of his own remunerative Goodness. The Stars vanish when the Sun appears; and so the small Candle of our own worth should presently disappear, and be put out under an everlasting extinguisher, when once the Glory of Heaven

(*a*) 2 Sam. 7. 18.

(*b*) Τὴν σελήνην, ὅταν ἀποστῇ τοῦ ἡλίου, περιφανῆ, καὶ λαμπρὰν ὁρῶμεν; ἀφανίζεται καὶ κρύπτεται πλησίον γινομένη. Plut. Præcept. Coning.

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ariſeth in our thoughts. (*c*) *Elijah* wrapt his face in a Mantle, when the Glory of the Lord paſſed before him: Thus when God gives us a proſpect of Heaven, cauſing all his Glory, for our better encouragement in a way of Duty, to paſs before us, 'tis time that we ſhould now wrap our ſelves in the Mantle of true Humility. The greatneſs of God's Mercy in giving us a ſight of Heavenly Glory, ſhould make us (if any thing can) to be little in our own Eyes. 'Tis then moſt eaſy to ſee our own pollution and vileneſs, when God takes us up into the Mount of Transfiguration, and cauſeth the light of the Glory of Heaven to ſhine round about us. The Sun indeed having dazled our Eyes we ſee nothing well: But yet we diſcern our ſelves, and ſee our own unworthineſs beſt of all, when our Eyes are moſt dazl'd with the brightneſs of that Glory which God ſets before us. As therefore with one Eye we behold the good that is done by us, ſo to keep us humble, let us ſtedfaſtly look with the other, upon the good that is laid up in Heaven for us. What is all our Work, to ſo glorious a reward? What is the Wilderneſs of our barren obedience, to that fruitful *Canaan*, a Land that flows with Milk and Hony? What (in a word) are all our weary Weeks of Labour and Travail, to that Eternal Sabbath of Reſt that will follow after? Do but conſider Chriſtians the tranſcendent worth and excellency of that reward which God ſets before us, and then be proud if you can, of your own worth, and religious performances, how excellent ſoever! (*d*) That far more exceeding and Eternal Weight of Glory may well keep you humble, and cauſe whatever you can do, or ſuffer for it, to ſeem lighter than vanity it ſelf. We that did not deſerve the leaſt glimpſe of heavenly Glory, what doth the Lord afford us a full Sun-ſhine? We that could not expect the ſmalleſt taſt of his Goodneſs, what doth he give us a whole Cluſter of *Canaan*? We that have deſerved nothing but to be fil-

(*c*) 1 King 19. 13.
(*d*) 2 Cor. 4. 17.

led with the fear of Wrath, the foretasts of Hell, the dreadful preoccupations of Eternal Burnings, doth the Lord allow us, for our encouragement, the hope of Glory the first fruits of Heaven, and the joyful prelibations of an Eternal recompence of reward there? Oh then let us all fall down and adore his matchless Goodness, endeavouring to be as low in Humility, as the Lord hath made us to be high in our priviledges! We that have risen thus in God's thoughts, should fall in our own, striving most to humble our selves, when most assured of a Blessed Exaltation to Life and Eternal Glory. (*e*) Remember Sirs, you must stoop low in Humility, would you ever enter in thro' the strait Gate, into the Kingdom of God. Man by Nature is full with the emptiness of Self-admiration and till this be removed out of the Way, he can never be filled as a vessel of Honour, with the new Wine of eternal Consolation. We lay up the richest Wine in the lowest Cellars: So doth God the Riches of heavenly Glory in the humble and lowly Hearts. (*f*) Whom ever God intends to exalt he first humbles them: Giving none the blessing of Eternal Life, till first he have brought them upon their knees. (*g*) Be little therefore in your own Eyes that you may be great in God's heavenly Kingdom: And if ever you would sit high in Glory, be sure to live low in self-abasement. Men that neither desire Glory, nor consider the worth of it, may well be proud standing much upon their own worth: But you that would come to Glory at last, as having seen the excellency of it, must count it your greatest worth to be sensible of your own unworthiness, resolving to creep to Heaven upon the

(*e*) *Non potes intrare per portam aliquam angustam nisi te humilies; nisi te humiliaveris, non intrabis in regnum Dei.* Stella de contemnendis Mundi vanitatibus lib. 2.

(*f*) Prov. 18. 12.

(*g*) *Anna esse parvus & humilis, ut mereatur à Deo exaltari in alto throno, & gloria.* Stella de Cont. Mundi vanitat. ubi suprà.

bended

bended knees of true humility. And truly there is nothing that will lay Men so low in themselves, as to think seriously how high for their encouragement God raiseth them in promising, and how much higher God will raise them in bestowing Eternal Life upon them. If any thing can empty us of Self-admiring thoughts, and can keep us humble, 'tis duly to consider, how richly God will fill us erelong with Eternal Soul-ravishing Comforts. Then if ever will the Soul lie at the feet of God, when her Eye is stedfastly fixed upon those entrancing Pleasures which are at God's right Hand for evermore. He that thinks to rise in Glory cannot choose but be humble, lying down in his own shame.

(5) *Walk resolvedly going on in the way of your Duty, with what difficulties soever it may be attended.* Most Men are apt to measure duty by their own safety, are unwilling to engage in the wayes of Christ, till all difficulties are removed by a secular arm; and if once the Times frown upon any religious exercise, their faces are no longer towards that Duty, as formerly, nor can you possibly prevail with them to lanch forth any further for Christ, than if at any time a storm should arise, they may get safe to the Shore again! But judge in your selves, is it seemly for those to make shy of Duty, because of seeming dangers attending it, to whom God allows the hope of an Eternal reward for their encouragement the way of Duty? Shall they leave themselves at a loose indifferency, performing or omitting Duty at their own choice to evade the Cross, who shall erelong have their Heads incircled with an immarcessible Crown of Glory? Did *Noah* thus? Did *Abraham* thus? Did the three *Jewish* Worthies thus, though threatned with the scorchings of an hot fiery Furnace? Did *Daniel* thus, who notwithstanding the Royal Edict to the contrary upon pain of being made a Prey to the ravine of furious Lyons, was yet frequent in the invocation of holy Prayer, calling upon God, and giving thanks to him as he did afore-time? (*b*) Oh methinks Christians,

(*b*) Dan. 6. 10.

it should shame us to decline Duty not persevering in the faithful and constant performance thereof, how dangerous and difficult soever, having allowed us for our encouragement a prospect of Heaven, as a bright glimpse of future Glory, and in all our religious undertakings, a respect unto the recompence of reward! Do you not observe Christians, how the Merchant-venturer puts to Sea, running many a desperate hazzard amidst Storms, and Tempests in hope of a gainful return? And with what undaunted courage doth the valiant Souldier take his Life in his hand, encountring the fiercest adversary upon the hope of an uncertain victory? Why then should we decline our Duty for fear of any Storm, who are always within ken of the Harbour, where once being landed we are sure to enjoy an everlasting calm? * Why should not we valiantly fight the Lord's Battels, who fight not as uncertain, but are sure of the Day before we enter the Field, and may sound a triumph before the Victory, as knowing that through Christ we shall be more than Conquerors? Oh why should we be afraid to grapple with any *Goliah*-afflictions, to encounter a whole host of crosses, or to suffer any fiery tryal in a way of duty, being encouraged thereunto, by that Eternal recompence of reward which the Lord hath set before us! The Lord allowing us a respect in our obedience to the recompence of the reward, will expect that we should always have an open ear, and an obedient willing frame of Heart to fall in with every work that he calls us to, not pleading the greatest difficulty against the faithful preformance of any duty. Discouragements against the Commandments of Christ,

* Καθάπερ ὁ ἔμπορος οὐκ αἰσθάνεται τῆς κατὰ τὴν ναυτηλίαν ταλαιπωρίας τῇ τῶν φορτίων ἐλπίδι κουφιζόμενος; καὶ ὁ πυκτεύων γενναίως φέρει τὰ τραύματα τῆς κεφαλῆς πρὸς τὸν στέφανον ἀποβλέπων; οὕτω καὶ ἡμεῖς πρὸς τὸν οὐρανὸν καὶ τὰ ἐν οὐρανοῖς ἀτενίζοντες ἀγαθὰ ὅσα ἂν ἐπιφέρηται δεῖνα, πάντα γενναίως οἴσωμεν τῇ χρηστῇ τῶν μελλόντων ἐλπίδι νευρούμενοι. Chrysost. hom. 16. ad pop. Antioch. Rom. 8. 37.

and

and difficulties apprehended againſt our duty to him, muſt never be pleaded: But whatever oppoſitions, whatever flames, hardſhips, and fiery tryals ſtand betwixt us and Chriſt, we muſt break through them all to come unto Chriſt, in a way of dutiful obedience to his righteous Will. And let me tell you, in vain ſhall any Man ſeek his own ſafety out of a way of duty, or think to be freed from that which is evil, by neglecting the doing of that which is good. The Worlds greateſt politicians, they think to diſſemble conſcience, to comply with every prevailing faction, and to turn their backs upon the moſt neceſſary Duty, if the times will not bear it, is the way to live ſecure and be at reſt: But Believe it, to hold faſt our integrity is the ſureſt way to ſafety, and if ever we would keep out of harm's way, we muſt be ſure to keep in the way of God's commandments. *Jonah* might at firſt play the fugitive, but having payd for his learning, he found by his own experience, that *Nineveh* was his ſafeſt way. (*a*) In a way of duty we have the promiſe of the faithful God for our ſecurity: But out of that we lie open every moment to all the hoſtile incurſions of Men and Devils. *Lot* kept his integrity in *Sodom*, and vexed his righteous Soul in ſeeing their obſcene converſation: (*b*) The righteous God therefore kept *Lot* from *Sodom*'s Miſery, and made *Zoar* a Sanctuary to him againſt their deſtruction. Let therefore the ſafety, and everlaſting encouragement which may always be found in a way of duty, make us all ſtudy Heart-integrity, endeavouring to run the way of Chriſts commandments, with what dangers and difficulties ſoever they may be attended. If out of a way of duty, you have the like promiſe of ſafety, protection, and an Eternal reward of Glory, to what the faithful God hath made you whilſt walking in all dutiful obedience before him, then diſſemble con-

(*a*) Pſal. 91. 11.
(*b*) Gen. 19. 21, 22.

ſcience,

ſcience, and conſult your duty no longer, but turn your back upon the ways of Chriſt and ſpare not! But if Chriſtians, you have only the promiſe of ſafety from God, and a Crown of life ſet before you, whilſt walking in the way of your duty, then take heed leſt neglecting duty upon any pretence, you put yourſelves from under Heavens protection, and another take your Crown! Oh we think Sirs, that Crown of life, that Heavenly Kingdom, that far more exceeding, and eternal Weight of Glory which the Lord hath allowed us to take incouragement from in all our obedience, ſhould make us reſolve to hold faſt our integrity, to obey Chriſt in the face of all dangers, and to go on in the faithful performance of every duty, whatever it coſt us! Though Chriſtians, our Province be difficult, yet our recompence is ſure: And tho our diſcouragments in a way of duty be many, yet our encouragments are infinitely more. What though there be hardſhips attending the commandments of Chriſt, yet doth not obedience thereto pave the way to Glory, and is not this the gate of Heaven, through which thou ſhalt enter at length into the Kingdom of God? What though Men frown upon thee, forbidding thee to follow the Lord in the way of his judgments, yet is it not better to obey God than Man, and will not his Eternal ſmiles make amends for the Worlds frowns? What though (in a word) thy obedience to Chriſts commandments ſhould expoſe thee to reproach, perſecution, and foreſt calamities in the world, yet having Heaven and Eternal Glory always in thy Eye, look not thy upon any duty, but hold on in the way of obedience, not doubting, but the Lord who allows thee ſo great encouragement in the way of duty, will be ſure to Crown thee in the end after all thy afflictions, with a far more exceeding and Eternal weight of Glory!

(6) *WALK Zealouſly, as willing to ſpend, and be ſpent in the ſervice of God.* You may well put your hands to God's Plough, and give diligence to abound in the work of the Lord, ſo long as he allows you for your better en-

encouragement, to have Heaven and Eternal Glory always in your Eye. (c) The *Iſraelites* removing their Tents, they went from *Mithcah* to *Haſhmonah*; from ſweetneſs to ſwiftneſs; as thoſe names, if paraphraſed upon according to their true notation, ſignify: Thus Chriſtians, they ſhould go from the ſweetneſs of God's favour manifeſted in giving them a proſpect of their future Glory, to ſwiftneſs in running the way of his commandments. The end of God's bounty is Man's duty; ſo that the goodneſs of God diſcovering the Kingdom of Heaven, and ſetting that before you; (d) your own duty ſhould make you offer violence to it, endeavouring to take it by force. The induſtrious Husbandman, he refuſes no labour, but doth willingly ſpend and exhauſt his ſtrength in tilling the ground, for the hope that he hath of a plentiful Harveſt, wherein he ſhall reap the benefit of all his endeavours. And ſhould not Chriſtians much more lay forth themſelves in the ſervice of God with all diligence, having no leſs for their encouragement, than a Crown of Glory, an Heavenly Kingdom, than the recompence of Eternal life ſet before them? We live, I confeſs in declining times; and becauſe iniquity doth abound amongſt us, the love of many begins to wax cold: But yet we muſt ſtill remember that the People of God are to live not by example, but by rule, which requires that we ſhould always ſtrive to be beſt in the worſt of times, that when others are outſided and formal, we ſhould be fervent in Spirit ſerving the Lord, (e) giving diligence to have our Zeal for God and his Glory by an holy *Antiperiſtaſis*, kindled from the coldneſs of others. And truly there is that in the recompence of reward, which if carefully eyed, would make us burn in Heavenly Zeal for God, and cauſe us to run with all diligence and holy contention, the Race which he hath ſet before us. Let Men of a formal

(c) Numb. 33. 29.
(d) Mat. 11. 12.
(e) Rom. 12. 11.

Spirit

Spirit reproach thee, count all thy zeal for God an holy frenſy, and thy diligence in his ways no better than a ſymptom of a religious dotage, yet keep thy Eye ſtedfaſtly fixed upon the recompence of the reward, and thou needſt not ſlack thy pace in Heavens way, but mayſt well continue † ſtedfaſt, unmoveable, always abounding in the work of the Lord. For what ſhould more ſtrengthen our Hearts and Hands to all diligence in the ways of God, than to have Heaven with all the Glory, and royalties thereof continually in our Eye before us? Can any Man having fixed his Eyes upon, and expecting an Eternal reward of Glory in Heaven, indulge himſelf in the dead and powerleſs performance of holy duties, not labouring to be carried on in the Work of the Lord, with a mighty violence, and holy activity of Spirit? That Man is certainly unworthy the Glory of Heaven, who thinks it not well worth his utmoſt diligence, and labour of Love on Earth. (*a*) The Kingdom of Heaven is prepared not for loyterers, but for labourers: Not for thoſe that ſtand idle all the Day in Gods Vineyard, but for thoſe that make haſt to run the Way of his Commandments. This Kingdom, though not meritable by the endeavours of any mortal, but the free gift of God, yet is never to be taken but by an holy Storm: Nor muſt any Man ever think to come there, that is not willing to gain it in the ſweat of his brows. How then ſhould this fill our Hearts with great thoughts, and our Hands with all opportunities, ſending us forth to meet all advantages, and engaging us to uſe all poſſible diligence in Heavens way? And can you be content to loſe Heaven rather than Labour for it? To be ſhut our

† 1 Cor. 15. 58.

(*a*) *Non enim dormientibus provenit regnum cælorum, ſed in Dei mandatis laborantibus.* Leo Serm. 2. de Epiphan. pag. 25.

Χρὴ δὲ τ ἀναζαίνειν βιαζόμενον εἰς τὰς ἐπαγγελίας; καὶ (ἰδρῶντα) τῆς ἀληθοῦς ἀναπαύσεως μεταλαμβάνειν. Clem. Alex.

of

of the Paradiſe of God for ever, rather than force your ſelves into it, by an holy violence through the ſtrait Gate? Can you do too much for a Crown of Glory, or expend more ſtrength in the ſervice of God, than what the recompence of reward will make amends for? Oh believe it Chriſtians, you can never put your time, your ſtrength, your diligence to better uſury, than by laying forth all in the ſervice of God! There is not a prayer, not a ſigh, not a tear, not the leaſt ſtruggle of the Spirit againſt the Fleſh herein, that ſhall ever be loſt: (*b*) But as your diligence for Chriſt doth abound in the work of the Lord, ſo the reward of Eternal Life by Chriſt ſhall much more abound unto you. Your weak endeavours ſhall be crowned with ſtrong conſolation. For your temporal obedience on earth, you ſhall receive the recompence of Eternal Glory in Heaven: And for your labour of love here, you ſhall reſt for ever hereafter in the ſweet and delicious embraces of your beſt beloved, the dear Lord Jeſus, whom to ſee without end will be endleſs happineſs! Oh then what diligence in the ſervice of God, what labour in the work of the Lord, what exactneſs in all our Duties, can be ſufficient for that God, who hath prepared ſuch tranſcendently glorious and Soul-raping felicity, for thoſe, that faithfully ſerve him! Haſt thou Chriſtian, ſuch a Crown, and yet run no faſter? Haſt thou ſuch an eternal Triumph, and yet fight the Battels of the Lord with no more courage and activity? Haſt thou ſuch a bleſſed and tranſcendently glorious Reward, and yet no more diligent, zealous and abounding in the Work of the Lord? Oh take a proſpect by the Eye of Faith of the Land of Promiſe, view the Glory, obſerve the royalties, take notice of the many choyce immunities of that Heavenly *Canaan*; let the recompence of Eternal Life be always in your Eye, and then forbear to be fervent in ſpirit, when ſer-

(*b*) Ὅτι πλείων κόπος, πολὺ κέρδος. Ignat. Epiſt ad Polyc.

ving

ving the Lord, if you can! Their labour, their Zeal, their diligence for God should never be small, to whom he vouchsafes a prospect of so transcendently great and glorious a Reward. The endeavours of a Christian for God, should always bear some proportion with what encouragements he receives from God. Having therefore so clear a sight of what God hath layd up for us with himself in Heaven, we should never think we can do enough for God on earth. So long as God holds out a Crown of Glory, we should never withhold our labour, our pains, our diligence in a way of duty. Thou art unworthy Christian, the least glympse of Heavens happiness, if such a sight do not presently transform thee into an incarnate Seraphim, making thee burn with Heavenly Zeal in the service of God like Coles of Juniper, as willing to undergo the greatest labour, for so glorious a recompence! Let us therefore with all intention of mind, with all vigour of Soul, with all due preparation of Heart run the way of God's Commandments, remembring it is all for the life of our own Souls, and that the recompence of Eternal Glory is still before us, as the reward of all our Christian endeavours.

(7) *WALK Heavenly-mindedly, not loving the World nor the things of the World, but wholy setting your Hearts upon things above.* In this case if any where your Eye should affect your Hearts so, that the sight which God affords you of an eternal Reward in Heaven, may attract and draw up your affections thither; wholly divorcing them from the Love of all Creature-enjoyments. The Lapwing is made an Emblem of infelicity by some because having a little Coronet upon her head, she yet feeds upon the worst of excrements: Well you that have a Crown of Glory, though not already upon your head, yet in your Eye, take heed that you be not such Enemies to your own Happiness as to feed with delight upon the sordid enjoyments of this present World. *Themistocles* that gallant *Athenian* Captain, bid his Friend take up those Bracelets which he espied on the ground, for saith he thou art not

not, †*Themistocles*, implying, that it was below a Person of his Place and Renown, to be affected with such Vanities: So Christians let the Worlds Friends stoop down and embrace her Profits, Honours, and outward Accomodations, it's below you that have Heaven in your Eye to be taken with them. 'Tis a thing unbecoming all you, whose Reward is laid up in the highest Heavens, to stoop so far below your selves as to lay out your affections upon Earth and earthly enjoyments. If *Alexander* would not exercise at the Olympicks, as thinking such Pedantick recreations too far below him, (*i*) how much more should a Christian scorn having Heaven and Glory in his Eye, to be found, like one of the base Fellows, eagerly pursuing the lying Vanities of a dunghil World? 'Tis storied of one *Tigranes*, that coming to redeem his Father, and Friends with his Wife, who were all taken Prisoners by *Cyrus*, he was asked in particular what ransom he would give for his Wife? To which he readily answered, that he would purchase her Liberty with his own Life: But prevailing upon easier terms, as they returned, every one commended *Cyrus* for a goodly Person, and *Tigranes* would needs know of his Wife, what she thought of him; truly said she, I cannot tell, for I did not so much as look on him; whom then (said he wondring) did you then look upon? On whom should I, replied she, but on him that would have redeemed my Life with his own Liberty? Thus Christians, you should so much be taken up with Love to Christ, and the delightful contemplation of that Happiness, and glorious Liberty, which he by his own precious Blood hath purchased for you, as not to think the whole World with all the Glory thereof worth the looking after, much less to spend your Thoughts, your Time, your Affections, your Strength upon it. The Re-

† Ἀνελοῦ σαυτῷ, σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς. Plut. Themist.

(*i*) *Nos contemnere malumus, quàm continere opes; innocentiam magis cupimus, magis patientiam flagitamus; malumus nos bonos esse, quàm prodigos.* Min. Fœl. Oct. 118.

ward

ward which God sets before you, it's an heavenly Reward, and therefore do not like Men under the curse of the Serpent, lie crawling upon the Ground, and licking the dust of the Earth; but let all your Thoughts, your Desires, your insatiate breathings of Soul, be continually running Heaven-ward. 'Tis enough for Heathens who know not God, never had any glimpse of his Glory, nor any tenders of an eternal Reward made to them, to consult of their own Profit, Pleasure and Honour in the World, suffering all their affections to run out that way: But for you that have seen the Back-part of Jehovah, that have been upon the Mount with Christ, that have Heaven with all its Royalties and Glory lying before you, as the reward of all your obedience, for you to be Earthly-minded, seeking great things in the World for your selves, is the most dreadful miscarriage that can be! What is Earth to Heaven? What are the Riches of the World, to the Riches of Glory? What is the Mammon of Unrighteousness, to that immarcessible Crown of Righteousness, which the Lord sets before you, for your better encouragement to all holy Self-denying and upright walking before him? (c) Oh methinks Christians you should even blush and be ashamed, to let the World get possession of your Hearts, having no less than an Eternity of Life and heavenly Glory in your Eye! 'Tis said of the Loadstone that it cannot draw Iron, so long as the Diamond is in presence: And shall earthly Vanities draw out your affections after them, when a Crown of Life, all set with sparkling Diamonds of Glory is in presence? Are you cloathed with the Sun, as with a garment, and cannot you now trample the Moon with all the Sublunaries under your Feet? Have you Heaven in hope, and will not that content you, unless you may have the Earth

(c) *Confundere igitur quod ita abutaris desideriis tuis adhærendo fœtidis mundi stercoribus cum possis recreari odoriferis rosis cælestibus*: Stella de contemnendis mundi vanitatibus. lib. 1. cap. 31.

with

with the fulneſs thereof in your Hand? Do you not know what * Enemy the World is to the progreſs in Heavens way, denying Men, if once they go about to court it, a quiet paſſage through its Territories, as the King of *Edom* did the *Iſraelites*, to the promiſed *Canaan*! *Eſau* by hunting too long after Veniſon, he loſt his Fathers Bleſſing: Thus whilſt hunting after Honours, Riches and Promotions in the World, you will loſe without a ſpeedy return, the Bleſſing of an Eternal Life. A Man with a Mote in his Eye cannot ſee clearly, nor with any delight behold the Sun: Thus if you ſuffer your Eyes to be filled with the duſt of the World, you can never clearly ſee, much leſs look upon with delight, that glorious Reward which God ſets before you. (*e*) The Riches, Honours, Glory and all the accomodations of this World, are but ſugared Poyſons, that will then moſt certainly deſtroy us, when we delight to be feeding upon them. Impoſſible it is for Men inordinately affecting the World not to be mortally infected by it. Whilſt *Martha* was much cumbred about many things ſhe forgot to look after the one thing neceſſary. And ſo whilſt Men are troubled in the World purſuing with eagerneſs the enjoyments thereof, they do eaſily forget to look after the Reward of Eternal Glory: 'Tis a rare thing for Men not to loſe in Spirituals when they gain much in Temporals; not to be impoveriſhed in Grace, by their Riches; not to ſtarve their Souls, when their Bodies proſper, and not to fall in their deſires after God, and Heaven, and Glory, when raiſed a few ſteps higher in this preſent World. *Crates Thebanus* was a huge deſpiſer of all worldly enjoyments, as judging them prejudicial to the ſerious ſtudy of Philoſophy: and ſhall we then drown our ſelves in

* *Fortuna malè creditur; & magno viatico brevis vitæ iter, non inſtruitur ſed oneratur.* Minut. Fœl. Oct. 122.

(*e*) *Dulces ſunt ad vitiæ amantibus, ſed mors in illa: cum etenim reddant hominem inſolentem & ſuperbum trahunt ſecum ad mortem æternam.* Idem lib. 1. cap. 18.

Luke 10. 41.

worldly cares, who pretend to be ſtudying Heaven and Eternal Glory? (*f*) Believe it Chriſtians the more you love the World, the leſs Liberty you enjoy for Heaven: Neither can you ſo eaſily meditate Eternal Glory, and lift up your Hearts to God, when burdened with the cares of this preſent Life. How many wither in Spirit whilſt they flouriſh in the Fleſh, growing the more cold in their devotion, the more warm they find themſelves in their worldly poſſeſſions? The better ſome feather their Neſts, the more unfit they are to ſoar aloft, and fly to God upon the wing of Divine Meditation. And to tell you the truth, (what an holy Divine of our own once thought) many might have gotten well to Heaven, had not the World gon ſo well on their ſide, as to make them believe there was no better Heaven to be found! Conſult then, if you love your Souls, their Eternal Welfare, and do not go about to undo your ſelves for ever, by your Earthly-mindedneſs. Where the Carcaſe is there let the Eagles be gathered together: Your Reward, your Treaſure, your Happineſs, they are all laid up in Heaven, let therefore your Heart and your Affections be there alſo. 'Tis not for ſuch Eagles as you to ſtoop at Flies; for thoſe whoſe Eye ſhould be fixed upon an Eternally glorious Reward in Heaven, to be always moving towards the Earth as their proper Center! Doth God take you up into the Mount, giving you a proſpect thence of Heavenly Glory, and cannot you think it good to be there, but you muſt be going down in Worldly-mindedneſs to your earthly Comforts? Will you ſtill like the Prodigal be

(*f*) *Igitur ut qui viam terit eò felicior, quo levior incedit: ita beatior in hoc intinere vivendi, qui paupertate ſe ſublevat, quanùm ſub divitiarum onere ſuſpirat.* Minut. Fœl. Oct. 118.

Qui plus habet minori gaudet libertate, nec tam facilè eor ſuum attollere poteſt ad Dominum. Idem. lib. 1. cap. 22.

Non potes vel per terram iter facere ferens onus, & adhuc ſperas te iturum ad cælum cum ſis onuſtus. Idem ibidem.

feeding

feeding upon Husks, when there is Bread enough to ſpare in your Fathers Houſe? Will you ſtill be building Tabernacles for your ſelves on Earth, when the Lord ſhews you ſuch Manſions of Glory prepared in Heaven? Fooliſh Children! When ſuch an eternally glorious Reward is held out to you, by the Hand of your heavenly Father, how can you with any patience behold the World, or think it worthy that you ſhould ſpend ſo much as one thought upon it! You ſhould live Chriſtians, in the higheſt Region of an heavenly Converſation, leaving thoſe to ſcramble for the World, that have nothing elſe to live upon. (*g*) That of *Lactantius* was a brave heroick Spirit, which if throughly imbibed would make you all ſay with him, let the Kings of the Earth have their Kindoms, let the Rich Men have their Riches, and the Prudent of this World, let them have their Prudence to themſelves, ſo that they will only leave us the folly of ſeeking by patient continuance in well-doing Glory, and Honour, and Immortality, and Eternal Life! Get your Hearts fixed upon your Treaſure in Heaven, and I dare ſay it will never grudge you to ſee the Lord filling the Bellies of the Wicked with his hidden Treaſure on Earth. It matters not much what they have in hand, ſo long as God allows you to have always an immarceſſible Crown of Glory in your Eye. Oh this is the Happineſs of Gods People even in this preſent World, that having gotten their Hearts once weaned from earthly Comforts, they live in the ſuburbs of the heavenly *Jeruſalem*! When once they leave off to feed with delight upon the Garlick and Onions of *Egypt*, they ſhall then ſit down under the ſhadow of Gods deareſt Love in *Canaan*, and there find his Fruit ſweet to their taſt! When once they turn away their Eyes from beholding worldly Vanities, they may behold with delight the promiſed reward, and have their Eyes continually feaſted with the bright, entrancing beams of Heaven-

(*g*) *Sua ſibi habeant regna reges; ſuas divitias divites; ſuam verò prudentiam prudentes; relinquant nobis ſtultitiam noſtram.* Lact. de Juſt. lib. 5. cap. 12. pag. 493.

ly Glory! (*b*) Who then for the desire of such a Life would not despise this present World? Who for the delight of that abundance, would not even fear the Riches of gliding time! Who for the Love of that glorious Kingdom would not contemn as things of no value, all earthly Kingdoms? Oh believe it Christians, you will have Meat to eat which the World knows not of living Heavenly-minded! The World can never feast her greatest Favourites with those redundancies of Joy and Comfort, which you may expect, getting weaned affections to things below, and living above. Let therefore the Price of earthly Commodities fall, and the price of heavenly Commodities rise in your thoughts: And tho you be absent from your Treasure in Body, yet see that you be always present therewith in Spirit. In vain doth God afford you a prospect of Glory on Earth, if it prove not a spiritual Load-stone to attract and draw up your Hearts as high as Heaven!

(8) *WALK patiently, as well satisfied to suffer and bear the worst of Afflictions, that at length you may come to Heaven, the best of Rewards.* Their Hearts may well be established with divine Patience in every condition, whose Eyes God allows to be fixed in every Duty upon heavenly Glory. And truly the condition of God's People in this present World, doth evince the great necessity of Divine Patience to all that will live Godly in Christ Jesus. *Luther* makes it the very definition of a Christian to be a *Crucian*, who denying himself must take up his Cross and follow Christ. The Lord Jesus hath two Crowns, the one of Thorns, the other of Glory: They that would enjoy the latter and be crowned with Glory, they

(*b*) *Quis non illius vitæ desiderio, præsentem vitam despiciat? Quis non illius abundantiæ delectamento, divitias temporis labentis exhorreat? Quis non illius regni dilectione, omnia terrena Regna contemnat?* Fulgent. ad Theodor. epist. 6. pag. 551.

must

muſt firſt undergo the former, and be crowned with Thorns. What the Holy Ghoſt ſaid of Chriſt, that it behoved him to ſuffer, and ſo to enter into his Glory, the very ſame holds true of all his People. (*i*) who through many afflictions muſt enter into the Kingdom of God. The ſtones in *Solomon*'s Temple were firſt hewen and poliſhed, and then ſet up into a ſtately Building: So God's People, firſt they muſt be hewen and carved by ſufferings, before they can be fit to build the Temple of God in the heavenly *Jeruſalem*. To all the People of God this World is a Wilderneſs, not a *Canaan*; an *Egypt*, not a Paradiſe; a troubleſome Sea, not an Harbour of Reſt! The day that is without clouds; the light that is without Darkneſs; the Joy that hath no ſorrow, is reſerved for Heaven. So then the miſery of our preſent condition, may well let us ſee the neceſſity of Chriſtian Patience to ſuffer and wait upon God in it. Without Patience every burden will ſeem too heavy, every Cup that our Heavenly Father puts into our Hand too bitter, and every affliction too long: But get Patience, and that will lighten every burden; have Patience, and that will ſweeten the bitterest potion; lengthen Patience, and that will make the time of all your afflictions ſeem ſhort. There is a paſſive obedience required of all Chriſtians, that they may quietly ſuffer, and 'tis patience muſt help them: If we bring evil upon our ſelves, then we ſhould afflict our Souls with Godly Sorrow; but if the Lord bring evil upon us, then we muſt exerciſe Patience, both quietly hoping, (*k*) and waiting for his ſalvation. Chriſtian Patience, is not only a comely Grace, making miſery it ſelf, by a pious deportment under it, ſeem amiable; but 'tis alſo a neceſſary Grace, making the very worſt of Miſeries ſeem tolerable, by framing a Mans mind to his preſent condition, when his condition is not to his mind. There are many Men profeſſing

(*i*) Acts. 14. 22.
(*k*) Lam. 3. 26.

the Christian Faith, who if deliverance come not at their own Time, they presently grow impatient of waiting God's time, resolving to trade for it in their own way: But were their Hearts established with divine Patience they would never thus precipitate their Mercies, nor think that deliverance worth the having, which only springs up out of the ruines of Faith, and a good Conscience. 'Tis the nature of Christian Patience to make a Man tenacious of his integrity, working in him a strong resolution not to purchase the greatest good, with the commission of any the least evil. This makes a Man the same in Prison, as at Liberty; the same in Poverty, as when abounding with Riches; the same when under reproach, persecution and forest calamities in the World, as when the Sun of outward prosperity shone bright upon him. Let what Storms will bluster abroad in the World, he enjoys his mind at home; by Patience he holds possession of himself (*l*) of his Wisdom, of his Faith, of his Integrity, Meekness, Humility, and every other Grace; and of these all the Power, and Policy of Hell it self can never dispossess him. Such is the force of Christian Patience, that it derives a kind of invincibility into the Soul, giving every Man that hath it, the strongest security against all dangers. Impoverish him you may, but can never undo him. Persecute him you may, but can never ruin him. (*m*) Kill him you may, but can never conquer him, nor take his Crown from him. For as Patience keeps us in present possession of our selves, and all saving Graces: So it will infallibly put us in full possession of Life, Happiness, and all future Glory. Be patient therefore, and stablish your Hearts in a quiet de-

(*l*) Luke. 21. 19.

Possessio imperat quietum dominium, & ideo per patientiam dititur homo suam animam possidere, in quantum radicitus evellit passiones adversitatum, quibus anima inquietatur. Aquinas. 22. p. 36. 23.

(*m*) Ἀποκτεῖναι μὲν δύναται βλάψαι δ' οὐ δύναται. Socrat.

pen-

pendance upon God under all your ſufferings, not doubting but after a ſorrowful night will come a morning of Joy, after a wet ſeed-time will come a plentiful harveſt, after a weary Week will come an Eternal Sabbath of reſt in the heavenly *Canaan*! (*n*) The Viſion is for an appointed time, but at the end it will ſpeak and not lie: Though it tarry, wait for it, for it will ſurely come and will not tarry. We are apt to antedate the Viſions of God, and to make them ſpeak deliverance before their appointed time; but we muſt learn by Faith and Patience to wait upon God for their ſeaſonable accompliſhment, aſſuring our ſelves that though they may tarry beyond our Time, yet they will never tarry beyond God's time. When we are prepared for a Mercy, and that Mercy ripened for us, then the Viſion of Mercy, of Comfort, of deliverance will be ſure to come, and will not tarry. The Lord uſually makes the preſſures of his People, the prefaces of his Mercy to them, taking occaſion from their low condition, to compaſs them about with Songs of deliverance. When the Morning is at the darkeſt, then comes the gladſome Day: So when the condition of God's People is moſt dark, and ſad, and gloomy, then the Day of deliverance will dawn upon them. When the Sea is at the loweſt ebb, then in comes the tide: So when God's People are in the loweſt condition, then a tide of all ſutable Mercies will come flowing in upon them. When (in a Word) the Wine at the Marriage ſolemnized at *Cana* in *Galilee*, was all ſpent and the Water-pots filled up to the brim with Water, then did our Bleſſed Lord turn that Water into Wine: So when the proviſions of God's People are all ſpent, and their Souls filled up to the brim with the bitter Waters of *Marah*, then will the Lord turn thoſe Waters into the Wine of Eternal Conſolation. Be patient therefore Brethren, holding faſt your integrity, and let no Reproach, no Perſecution, no evil entertainment that

(*n*) Habbak. 2. 3.

you meet from the World, (o) make any of you grow disloyal and antimagistratical: But remember with divine *Lactantius*, your Religion must be defended not by killing, but by dying, not by inhuman cruelty, but by Christian Patience, not by the perpetration of any Wickedness, but by holding fast the mistery of Faith in a pure conscience. 'Tis the most unseemly thing that can be, for a Christian having assurance that the Rod of the Wicked shall not always rest upon his lot, to put out his hand through impatience to any iniquity. We dishonour the God of Heaven when we act so far below our selves, our engagements, our hopes on Earth. What, should not the hope of a joyful Harvest make you patiently endure the sorrow of a wet Seed-time? Should not the expectation of an Eternal Reward, make you patiently endure all present sufferings? And a prospect of Heavenly Glory, should not that make you with all Patience endure whatever Reproaches, whatever Afflictions, whatever Bonds, Persecutions, and Imprisonments, you shall meet with on Earth? Oh remember it Christians, therefore doth the Lord allow you to have regard in all your obedience to Heaven and Glory, that so you might not regard any suffering, Persecution or fiery Tryal that may possibly attend you in a way of obedience, but with Patience undergo them all. The Lord hath fixed Heaven at the end of Duty, that we may learn with more Patience to break through the difficulties of the Way. And that we may not give over our diligence for God, nor grow impatient through our present Miseries, he gives us leave in all that we do, and suffer, to have an Eye

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upon

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(9) *WALK fiducially, endeavouring that at all times your hearts may be eſtabliſhed with a well grounded aſſurance of your intereſt in that glorious reward which the Lord hath ſet before you.* Let it not ſuffice, that you have Heaven in your Eye, but labour alſo to have the aſſurance thereof in your own Hearts. 'Tis good to have a ſight of Glory, but it is much better to know that we have a right to Glory. To have an Intereſt in eternal Life is the ſtrongeſt ground of Comfort; but till there be ſome Aſſurance and Knowledg of our Intereſt, we uſually have ſmall ſenſe of Comfort. For the fear of coming ſhort of Heaven, makes the Soul to live continually in a temporal Hell, depriving it of all that Comfort which an Intereſt in heavenly Glory, if known and improved, would otherwiſe have filled it with. *Hagar's* (*a*) Well did not comfort her,

† Heb. 10. 36.
(*a*) Gen. 21. 19.

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† Heb. 10. 36.
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though cloſe by her, till the Lord opened her Eyes to ſee it; nor could *Mary Magdalen* refrain her weeping by Chriſt's (*b*) Sepulchre, becauſe though Chriſt was preſent with her, yet ſhe did not know him: So though the Well of Life Everlaſting be before us, and Chriſt having the Reward of eternal Glory in his Hand be preſent with us to Crown us, yet if we know not all this, we may well be filled with Sorrow, and go weeping as Men without Hope from day to day. For it is not ſo much Heaven, as the Aſſurance of Heaven, nor ſo much an Intereſt in eternal Life, as the Knowledg of our Intereſt in that glorious reward, that can wipe away all Tears from our Eyes, and make our Hearts rejoyce with Joy unſpeakable and full of Glory. The Safety of your Souls depends indeed upon your Intereſt in the Recompence of eternal Glory; that gives them the ſtrongeſt Security againſt an everlaſting Shipwrack; ſo that let what Storms and Tempeſts will be abroad in the World, yet having an Intereſt in heavenly Glory, they ſhall never miſcarry, but be landed ſafe upon the wiſhed Shoar of eternal Reſt: But yet the Comfort of your Souls, and Hearts, and Lives doth mainly depend upon the Knowledg and Aſſurance of that bleſſed Intereſt. You may be ſafe with a bare Intereſt in Heaven, but you can never be Comfortable, nor free from Heart-perplexing Thoughts all the day long, without knowing your Intereſt, without ſome Aſſurance of Heaven as your eternal Inheritance! The Sun when hid in a Cloud, doth not yield thoſe comfortable Irradiations and guilded Beams of Brightneſs to refreſh us, as at other times, when ſhining forth in its Noon-day Splendour: So neither muſt you expect the like Comfort from Heaven and eternal Glory to ſolace your Hearts, your Intereſt therein being hid from your Eyes, as otherwiſe they would afford, did you but know Heaven to be your home,

(*b*) John 20. 14, 15.

and eternal Glory to be entailed upon you as your Portion in another World. You then that would live Comfortable, and die Triumphing, give diligence to know what Right you have to the Recompence of Reward. 'Twill afford you little Comfort to have Heaven in your Eye, ſo long as you want the Aſſurance of Heaven in your Hearts, not knowing but you may eternally fall ſhort of it. A proſpect of eternal Glory, without a known Intereſt in eternal Glory, will prove but a dull Cordial. Be thy Right to eternal Life never ſo good, yet thou loſeſt the Comfort thereof, ſo long as thy Evidences for eternal Life are not cleared up. And had you rather dwell in the Tents of *Kedar* invelop'd in thick Darkneſs, than to live and die aſſured of the heavenly *Jeruſalem* as your own Inheritance? Had you rather walk under the Fears of Death, and be filled every day with the dreadful Apprehenſions of eternal Burnings, than to know that your Names are written in the Book of Life? Had you rather be wandring in the Wilderneſs, not knowing whether ever you ſhall come to *Canaan*, than to be upon ſure ground for that holy Land? Had you rather be ſhut up in a black Cloud, than ſolace your Souls in the bright Sunſhine of God's Love and Favour? Had you rather be under continual Toſſings at Sea, and live at the Mercy of every enraged Wave, than to come with full Sails into the peaceful Harbour of a divine Plerophory? Had you rather be upon Uncertainties for an heavenly Manſion, than to know that if your earthly Houſe of this Tabernacle were diſſolved, you have a Building of God, an Houſe not made with Hands, eternal in the Heavens? In one word, had you rather barely look upon heavenly Glory, than to behold it with an Eye of Faith, as that which ſhall infallibly be the Reward of all your Obedience, to Crown you with? What (alas!) are all the Royalties of Heaven and Glory to me, if I may not know them to be mine? Were all the Beams of hea-

heavenly Glory collected and gathered together in one Sun, yet what were all this to me, if ſtill I be left to ſit in Darkneſs, not ſeeing any ground of Claim to one beam of that Glory? Let all the Cluſters of *Canaan*, let all the Grapes of that Holy Land, be preſſed and ſtrained into one Cup, yet what Comfort can my Soul have thence when ſeeing them, I know not but I may want them for ever? God allows us in all our Obedience to look at Heaven, and Glory, and eternal Happineſs, but wherewith ſhall I clear up my Heart, and make glad my Soul, if I cannot look upon Heaven as my Heaven, upon Glory as my Glory, upon eternal Happineſs as my own Happineſs, and exceeding great Reward? What ſweetneſs can a Chriſtian draw from the Promiſe of eternal Life, if he know not himſelf to have an Intereſt in it, and be not ſure to live eternally by it? Loſe not therefore the Comfort of your Souls in an heap of Uncertainties; do not caſt away through your Unbelief, thoſe Cordials which God hath provided for you; oh! ſit not down ſatisfied any longer without the aſſurance of Heaven, if you would not live and die without the Joys of Heaven! Many there are, (I confeſs) that cry down Aſſurance under the reproachful Nick-names of carnal Confidence, Preſumption and Security, as if this heavenly Manna like that in the Wilderneſs were ſubject to Corruption, and would breed Worms, making Men turn Libertines, grow careleſs, and ceaſe to work out their own Salvation with Fear and Trembling. But the truth is, there are none that ever walk ſo chearful, ſo upright, ſo circumſpect in Heavens way, as thoſe that know they ſhall infallibly come there. Amongſt all Men in the World, thoſe are always moſt ſtedfaſt, moſt immoveable, moſt abounding in the Work of the Lord, that know their Labour ſhall never be in vain, but be Crowned at length with eternal Reſt. Whoever expects to receive much from God, and hath the Hope of eternal Life abiding in him, ſuch

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an one will moſt willingly ſpend; and be ſpent in the Service of God, giving diligence above all others to purify himſelf as (*c*) he is pure. As well you may ſay that the Fire will make a Man freeze with cold, as that the Aſſurance of eternal Life will make God's People grow ſecure, ſloathful, and negligent in their Chriſtian Courſe, taking boldneſs to live as they liſt. What doth the Aſſurance of future Glory, diſpoſe thoſe that have it, to turn the Grace of God into Wantonneſs? Shall a known Intereſt in the Reward of eternal Life, be thought to make Men love the Wages of Unrighteouſneſs? Muſt the knowing that we have an Inheritance amongſt the Saints in Light, incline us to have the more Fellowſhip with the unfruitful Works of Darkneſs? Can you think that the Souls Evidences for Heaven, ſhould encourage it to walk the way which leads to Hell? Men that are yet unacquainted with the Spirit of Adoption, not knowing what it is to have the hope of eternal Life abiding in them, may tell you ſo, and with a great deal of Confidence, they may ſpeak out ſuch fine Repugnances, as if the ſparklings of the white Stone, would beget a Stone in the Heart of God's Children, and the reading of their new Name written therein, would make them act contrary to their new Nature.: But get a well-grounded aſſurance of heavenly Glory, labour to have the hope of eternal Life abiding within your ſelves, and you ſhall eaſily find by your own Experience what a ſtrong Engagement this will be to all Holy, Upright, and Circumſpect, walking before the Lord, making you a thouſand times more willing, than ever to ſpend and be ſpent in his Service. Dwell therefore no longer in Generals; loſe not your Comforts in a heap of meer Conjectures, and Uncertainties: But give dili-

(*c*) 1 John 3. 3.

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gence now to bottom your Souls upon a sure Foundation, labour to read your own Names (*d*) written in the Book of life Eternal; and let it not suffice you to have a Prospect of Heaven and Glory, but be sure to get good Evidence for them. Is it not better to lie safe at Anchor, than to be left every moment to the Pleasure of a Wave? Oh let Faith no longer be put to silence, when endeavouring to speak in its own proper Dialect: But let your Right be made so clear to the Kingdom of God, to Heaven, and eternal Glory, that you may say, this Heaven is my Heaven, and this Glory is my Glory, and this Kingdom is prepared of God for me, as the place of my eternal Abode! Oh this will be the strongest Cordial when you come to die, to know that your Names are written in the Book of Life, and shall never be blotted out! Oh how comfortably may you leave the Wilderness of this World, when you know you are now going to take Possession of the heavenly *Canaan*! Oh 'tis good having an Eye to the Recompence of eternal Life, when we know we shall shortly be Crowned with that glorious Reward! A well-grounded Assurance of Heaven, this is the Suburbs of the new *Jerusalem*; and oh with what comfort may we live there a while, when we know that the Gates thereof shall never be shut against us, but we shall have an abundant entrance into that everlasting Kingdom!

(10) *WALK comfortably, not desponding under any affliction, but rejoycing in the assured hope and expectation of that reward which is set before you.* They should never allow themselves to go without Joy in their Hearts, whom the Lord allows to walk continually with Heaven in their Eye. though sorest Afflictions should wait upon you, though

(*d*) Τὸν ἀῤῥαβῶνα τοῦ Πνεύματος τοῦ ἁνίου κτήσασθε διὰ τῆς πίστεως. ὅπως δυνηθῆτε δεχθῆναι εἰς τὰς αἰωνίους μονὰς. Caryl. Hier. Catechef. 1. pag. 2.

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ſharpeſt Perſecutions ſhould overtake you; whether the days of your Pilgrimage be cloudy or clear, ſhining with Proſperity, or lowring with Adverſity; yet ſo long as you have before you an immarceſcible Crown of Life that can never wither, why ſhould you ſuffer your Comforts to wither and fade, and die within you? What, ſhall every Northern Blaſt nip Glory in the Bud? Shall the Wilderneſs of worldly Afflictions, which is not ſo thick ſet with any Difficulties, but by Faith you may ſee through them all, make you hang down your Heads like a Bull-ruſh, and go diſconſolate, when all the good of the heavenly *Canaan* lies before you? Muſt the Recompence of eternal Life loſe its Power to Comfort, when ever the World gets a Power to Afflict you? Cannot Heaven it ſelf Miniſter Sweetneſs, if at any time your earthly Enjoyments ſhould be imbittered to you? How is it that you are not aſhamed to let the Malice of a few envious Philiſtines ſtop up all thoſe freſh Springs of Comfort which God hath opened in Heaven to refreſh and make glad your Souls? The Sun once appearing in our Hemiſphere, the Clouds are preſently ſcattered, and all the dark Shadows of the Night, they fly away: Thus when the Lord gives us a ſight of Heaven, and makes the Reward of eternal Life in all its Royalties and Glory to appear before us, all Clouds of Diſconſolatenes ſhould then be ſcattered, and all the dark Shadows of worldly Sorrow, they ſhould for ever take Wings and fly away. (*e*) So we find it, I am ſure with good *Habakkuk*, who having fixed his Eye upon God, as one that would Crown him at length with eternal Salvation, he reſolves, come what will come, to Feaſt his Soul continually with the Joy of the Lord, he purpoſes to live and die with his Mouth, or rather with his Heart full of hidden Manna; he gets him up into the Mount of Transfiguration, reſolving that whatever Storms are abroad in the World, he will never be driven thence! And what is it, I would fain know, that makes you who have the ſame Encou-

(*e*) Habakkuk 3. 17, 18.

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ragement with this holy Prophet, to eat all your Comforts with bitter Herbs? Why is it that your Hearts are filled with Bitterness, and your Mouths running over continually with the Gall of sad Complaints? How comes it to pass, Christians, if one may know, that you walk all the day long in the Valley of Tears, never labouring to get your selves up into the Mount with God, nor to solace your dejected (*g*) Souls by taking a Prospect of the heavenly *Canaan*? Though such may well hence out of heart as are still without Hope in the World: Yet certainly its below the Hopes of God's own People, to be daily swallowed up of those worldly (*h*) Sorrows, which will shortly be turned into Joy unspeakable, and full of Glory. Understand then ye blessed of the Father, where your Comfort lies, and see that fixing your Eye upon the Recompence of eternal Life, you live continually (*i*) rejoycing in hope of the Glory of God! The Wicked they go rejoycing all the day long, though their Portion be only in this present Life: And will not you much more walk comfortably, to whom belongs the Reversion of eternal Life, and whose Reward shall be so great in Heaven? The (*k*) Eyes of ungodly Men are continually beholding Vanity, and yet even hence you may find them taking a great deal of sensual Joy, and carnal Contentment: And is there no Joy to be found in beholding the Glory of Heaven, no Comfort flowing in upon your Souls from a prospect of eternal Happiness? What, are the Waters of *Abana* and *Parphar*, so much better than the Waters of *Jordan*? Shall a small glance of worldly Felicity, afford more Matter of Joy and Gladness, than an Eye beholding with open view the Kingdom of Heaven, with all its Royalties and surpassing Glory? Oh who should walk comfortable, and rejoyce

(*g*) *Tristetur et defleat, si sibi male sit in seculo, cui non potest bene esse post seculum.* Cypr. contra. Demetriam.
(*h*) John 16. 20.
(*i*) Rom. 5. 2.
(*k*) Mat. 5. 12.

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on Earth, if not the People of God, whose Eyes are continually feasted with bright Visions of Happiness, and eternal Glory from Heaven! Awake then oh sluggish Christian, and go forth chearfully to the Work of the Lord: There is no such Lyon in the way as thou dreamest of; or if there be, why yet in that very Lyon thou mayst find Hony! The way to Heaven is not so dark and gloomy, as most imagine; though indeed it be strait and tedious to Flesh and Blood, yet there stands a bright Crown of eternal Glory at the end, which makes it comfortable. Be ashamed then, having such encouragement to walk disconsolate in Heavens way. There are not so many Thorns to prick you, as Roses to refresh you: Nor half so much cause of Sorrow, as there is of Comfort, and rejoycing of Spirit. Christians walking in Heaven's Way, they may meet (I confess) with a fiery Tryal, but then there is some Light for their Comfort, as well as Heat to Torment them. *And let me tell you, the more your Hearts are melted and softned in such a Flame, the deeper will be the Impression of divine Love, Consolation and Sweetness upon them.* A sight of Glory from Heaven, is then most Cordial, when we can see nothing but Bonds and Imprisonments, and sorest Afflictions to abide us on Earth. (*a*) How sweetly did *Stephen*, that blessed Proto-martyr, fall asleep under a Shower of Stones, as if he had gone to Heaven in a Bed of Down? The Reason of all was this, he saw Heaven open and Jesus standing at the right Hand of God, ready to turn every Stone that was thrown at him into an orient Pearl, and to Crown him so soon as ever he had passed the Straits of Death, with eternal Life. This made him forget his Sorrow, and walk on with Comfort through the Valley of Death, that at length he might come to that Glory in Heaven, which he found such a Cordial to his Soul, when ready to leave her earthly Tabernacle. And why is it that we having the same Recompence of Reward set before us, cannot endure the

(*a*) Acts 7. 55.

like Hardships with the same Comfort? Must there be so much ado to make us live upon those Cordials, which Heaven it self hath provided for us? Are the Consolations of God grown small with us, that we resolve thus to walk with sorrowful Hearts, whilst he shews us Heaven as in a Glass, and sets Glory in our Eye? Shall every light Affliction eat out the Heart of our Comfort, when we see there lies before us a far more exceeding and eternal Weight of Glory? Either Christian let thy Heart feel more, or thy Eye see less of Heaven: And do not go to bring up an ill Report upon the celestial *Canaan*, by walking disconsolate in the way thither! For you that have Heaven before you, to come weeping after; for you that have Glory in your Eye, to be filled with Sorrow; for you that may hope to live with God for ever in the Mount, to go mourning from day to day like Doves of the Valley; how unseemly were this? If the World be bitter, yet sweet is Paradise. If the Earth cast you out, yet Heaven will receive you. If here you be tossed with Storms like a Ship at Sea, yet arriving at the wished Shoar of Eternity, you will find rest. If in this (*b*) World Men Revile you, and Persecute you, saying all manner of Evil of you falsly for Christ's sake, yet still you should walk rejoycing, and be exceeding glad, because great is your Reward in Heaven. And what so great Matters are all our Afflictions on Earth, that they should be able to imbitter Heaven? Pray you, (*c*) what is Affliction to Glory? What is light Affliction to a weight of Glory? What is a short momentary Affliction, that like a little Cloud, will soon be blown over, to (Καθ' ὑπερβολὴν εἰς ὑπερβολὴν βάρος δόξης) a far more exceeding, and eternal Weight of Glory beyond all possible Hyperbole, that will never be over? That Man (sure) never looked by Faith so far as Heaven,

(*b*) Mat.
(*c*) 2 Cor. 4. 16.

whom

whom any Affliction on earth can make to go weeping like *Rachel*, refuſing to be Comforted.

(11) *WALK purely, endeavouring to cleanſe your ſelves from all filthineſs of Fleſh and Spirit, and to mortifie every Luſt that would ſpoyl you of your Reward.* It becomes not thoſe that have the Recompence of eternal Life before them, to love the Wages of Unrighteouſneſs: Nor thoſe that have Glory in their Eye, to make themſelves by the Pollutions that are in the World through Luſt, like one of the baſe Fellows. The Inheritance of the Saints in Light, is a pure, and an undefiled Inheritance: And therefore beholding it, we muſt labour to be changed into the ſame undefiled Purity, and Holineſs with it, would we ever come to the full Enjoyment of it. The Lord allows us a ſight of Heaven in all our Obedience, that beholding from day to day, we might at length receive a Tincture of Purity, and unſpotted Holineſs from it. He gives us a proſpect of our future Happineſs, that be-(*d*) holding with open face the Glory of the Lord, we might be changed into the ſame Image, from Glory to Glory. The difference betwixt Grace and Glory is not (as ſome obſerve from theſe words) ſpecifical, but gradual: They differ not in Kind, but only in Degree. Grace is Glory inchoate, and Glory is Grace conſummate. Grace is Glory Militant, and Glory is Grace Triumphant. Grace is Glory dawning, and Glory is Grace ſhining forth in its noon-day brightneſs. And I know no better way to ripen Grace into Glory, than for Grace to behold, and continually ſun it ſelf in the warm Beams of eternal Glory. The Hope of future Happineſs, is the ſtrongeſt Inducement to preſent Holineſs. Every Man (*e*) that hath this Hope in him, purifieth himſelf, as he is pure. Hope to be like Chriſt hereafter, Glorious as he is Glorious, and Bleſſed as he is Bleſſed, will work in us a deſire to be as like him as we can here, Pure as he is Pure, and Holy as he is Holy. He that hath moſt hope

(*d*) 2 Cor. 3. 18.
(*e*) 1 John 3. 3.

of being saved, will give most diligence of all others to be sanctified. We never cleanse our Hands so much, as when we have Glory in Hope: Nor do we ever Purify our Hearts so throughly, as when we have Heaven in our Eye. When *Moses* had been with God upon the Mount, he came down with his Face shining: Thus if at any time God calls us up into the Mount with himself, giving us a sight of that Glory, which shall shortly be revealed in us, we should be sure to come down, having not only our Faces, but our Hearts likewise shining with unspotted Purity. It were the most unbecoming thing in the World, for those to Defile themselves with any Unrighteousness, who have their Eye continually fixed upon an undefiled Inheritance, expecting as the full Reward of all their Labours, a Crown of Righteousness. What, shall not Heaven's Brightness expel the Darkness of Hell? Shall not the Hope of eternal Happiness, promote in our Hearts and Lives the Work of Holiness? Is there a Crown of Glory at the end of our Christian Course, and shall not that make us walk Pure and Undefiled in the way thither? With what Face, Christian, canst thou look upon the Recompence of eternal Life, and yet study to gratify thy own brutish Appetite, defiling thy self every day with the Pollutions, superstitious Observances, ungodly Practices, and sinful Compliances of a wicked World? Believe it (Sirs!) the very Mire in the Streets shall sooner be transubstantiated into massy Gold, than a Man thus weltring in the Filth, and Mire, and Vomit of his Sins, shall ever be suffered to enter into the Kingdom of God. Sin blocks up the way to Heaven; nor must any Man ever think he shall come to Glory there, if he enter not in through the Suburbs of Grace. (*f*) The Prophet *David* hath resolved the Case long ago, telling us, that he who is of clean Hands, (g) and of a

(*f*) Psal. 24. 4.

(g) בר לבב *Cor mundum, scelerisque purum, politum, omnique immunditiâ vacuum, & prorsus defæcatum, hæc denotat phraseologia.*

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choice, pure, polisht Heart (as the original imports) shall ascend into the Hill of the Lord, and shall stand in his holy Place. Without Holiness we cannot serve the Lord in a way of Duty; ¶ much less are we fit without Holiness to enjoy the Lord in a State of Glory.

A Man living in fleshly Lusts, hath the very Plaguesores of Hell running upon him: And shall such an one ever think to stand before an holy God in Heavenly Places? To be sure the inheritance of Saints in light, it was never prepared for those that have any fellowship with Works of Darkness. And do you love your Lusts better than your lives, or will those Pleasures of Sin which are but for a season, countervail the loss of Heaven, and Eternal Glory? Oh foolish and unwise Sinners, who for a draught of Wine, for a brutish lust, for a moment of carnal Pleasure, will let go whatever Joy, whatever Happiness the Lord hath provided in Heaven for those that fear him! (a) Why is it that you see not the danger of Sin, how sadly it provokes the Lord against you, how it emasculates and disinews your Souls, how it blocks up your way to Heaven, how it robs you of your present Comfort, how it forfeits your future Crown and Happiness, exposing you in the World to come to Eternal unpreventable misery! And will you still be defiling your selves with this mortal pollution: And that when Heaven and Glory lie before you as a bait to all Purity, Uprightness, and holy walking before God, will you thus provoke the Lord with *Manna* in your Mouths? Shall not the ripe Fruits of *Canaan* make you nauseat these wild Grapes, and for ever to disrelish these clusters of *Sodom*? When the Glory of Heaven is in your Eye, will you have upon your

¶ Jos. 24 19. Heb. 12. 14.

(a) Δεινὸν ἡ ἁμαρτία, καὶ νόσος χαλεπωτάτη ψυχῆς ἡ παρανομία, ὑποτέμνουσα μὲν αὐτοῦς τὰ νεῦρα, καὶ πυρὸς τοῦ αἰωνίου γιγνομένη παραίτιος. Cyril Hieros. Catechef. 2. pag. 5.

Hands the pitch, and in your Hearts the very plague of Hell itself? Oh why is it that you will thus render your selves uncapable of Heavens Glory, by your own sinful, Soul-defiling and unrighteous conversation? Is not the recompence of Eternal Life which God sets before you attractive enough to draw you out of the mire of all your fleshly Lusts, and ungodly Practices? You have stronger engagements to purity of Life and holiness of conversation than others upon you: You may daily see the Beauties, antedate the Pleasures, behold the Glory of the Heavenly *Jerusalem*, and yet will you strive to be no more holy, no more pure, no more undefiled than others? 'Tis your duty to be every whit as good, as others are bad; every whit as holy as others are profane; every whit as pure, as others are polluted; and whilst others are running into all excess of riot, you must labour the more to cleanse your selves from all filthiness of Flesh and Spirit, (*b*) endeavouring to perfect Holiness in the fear of God. What if others profane the Sabbath? (*c*) You must sanctify it. What if others drink till they be drunk? (*d*) You must study to be sober. What if others defile themselves with the pollutions that are in the World through lust? You must labour to keep your selves unspotted of the World. What if others cast in their lot, and strike hands with the workers of iniquity? (*e*) You must have no fellowship with the unfruitful works of Darkness. ¶ 'Tis only the Self-purifying Soul, that is capable of Heaven; such an one and none else, is a vessel of Honour fit, as for the Masters use here, so to be filled with the new Wine of

(*b*) 2 Cor. 7. 1.
(*c*) Jer. 17. 22.
(*d*) Ephes. 5. 18.
(*e*) Ephes. 5. 11.
¶ 2 Tim. 21.
Ἡ ψυχὴ καθαρθεῖσα τῶν ἁμαρτημάτων, ἔχει τὴν σωτηρίαν. Cyril. Hieros. Præfat.

Eternal

Eternal Conſolation hereafter. Oh therefore do not go to exclude your ſelves out of Heaven by your ſinful compliances: nor to make your ſelves unfit for the Kingdom of God, by your ſelf-pollutions! What in all the World will encourage to Purity and Holineſs, if not to live daily upon the mount of Transfiguration, thence taking a proſpect of Heaven, and Eternal Glory? God allows you to have a reſpect to the recompence of the Reward, ſetting Heaven continually before you; and let that make you to walk before him in all holy converſation, and Godlineſs! You never deſerve to ſee the leaſt glimpſe of Heavenly Glory any more, if having ſuch a pure undefiled reward in your Eye, you keep not your Hearts pure, and your lives undefiled in the World.

(12) *AND laſtly, walk perſeveringly, never growing weary of well-doing, but labouring to be faithful to the death, that then you may receive that Crown of Life, that tranſcendently glorious reward which God now ſets before you.* (*f*) Chriſtians muſt not think it is enough to ſet out for God at the firſt, but they muſt know 'tis their Duty alſo to hold on in their obedience, with God to the laſt. They that have begun to do the Work of God in the Morning of their youth, they muſt continue working in God's Vineyard till the evening of Death, would they ever receive their penny of Eternal Glory. Be thou faithful unto death, (*g*) and I will give thee (ſaith Chriſt ſpeaking to thoſe of the Church in *Smyrna*) a Crown of Life. The Lord Jeſus will never yield that thoſe ſhall be crowned after Death, who have not been faithful and conſtant in obedience to him all their Life. We muſt continue ſtedfaſt in well-doing to the end, would we ever be bleſſed of God with Eternal Salvation

(*f*) *Non quæruntur in Chriſtianis initia, ſed finis: Paulus male cæpit, ſed bene finivit; Juda laudantur exordia, ſed finit proditione damnatur.* Hier. epiſt. 16. ad Furiam.

(*g*) Rev. 2. 10.

in the end. (*b*) Amongst all those that are hired to work in Gods Vineyard, not he that begins first, but he that holds on to the last, and he alone shall receive the Reward of Eternal Life. (*i*) As God condemneth no Man before through final impenitency persisting in Sin, he hath made himself a vessel of Wrath fitted for destruction: So neither will he crown any Man, before through patient continuance in well-doing, he hath made himself meet to be a partaker of the inheritance of Saints in light. We must first conquer before we can triumph, first win the Garland, before we can wear it; first seek by Patient continuance in Well-doing, Glory, Honour, and Immortality, before ever God will crown us with Life Eternal. How injurious then are all such to their own Souls, that like *Orpah* take their leave of Christ to decline afflictions, forsaking the favour of God for the love of this present World, exchanging the Ark for *Dagon*, the Doctrin of Christ for the Traditions of Antichrist, the Worship of God in its native Beauty for the pomp and varnish of sordid superstition, thus miserably ending in the Flesh, though sometimes they seemed to have begun in the Spirit? Are there not some amongst us, (*k*) with whom it is thus, and of whom we may say, as sometime *Paul* to the *Galatians*, ye did run well, who did hinder you, that you should not obey the truth? At your first setting out in the ways of God, you did run to purpose, then you were very resolved, and sensible, and seemed very serious: But, wo and alas, such fatal effascination hath now bewitched you, that like *Sampson* having lost your strength, you move not at all in the *Zodiack* of true Godliness, unless with *Hezekiah*'s Sun by way of retrogradation; Time was, that *Jehu*-like you seemed to drive on with

(*b*) Mat. 24. 13.
(*i*) Rom. 9. 22.
(*k*) Gal. 5. 7.

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an holy fury for God in the work of reformation: But now alas the Chariot-wheels of your Zeal are taken off, and if you build not up Calves with *Jeroboam* at *Dan* and *Bethel*, yet you can well ſit down in a lukewarm indifferency under them. Time was that you could not let a Day paſs you without the performance of ſome Duty, nor any duty without ſome experience of Gods Grace, and Love and Goodneſs to you: But now alaſs you can ſpend whole Days and Weeks, if not ſome Months, and yet never give the Lord a viſit, at leaſt in ſuch a formal manner, that as God hath no Glory, ſo your Souls have no comfort, no incomes of Grace from Heaven, no ſpiritual advantage thereby! Time was that you ſpent much time in clearing up your evidences for Eternal Life, giving all diligence to make your calling and election ſure: But now alaſs you can put Eternity it ſelf to venture, you have left off working for Heaven; a ſad ſign that your motion was artificial, not natural proceeding from a principle of Life within! Time was that you counted it your delight to conſecrate the Sabbath as holy unto God, waited with joy for the riſing of the Sun of Righteouſneſs on that Day, and were filled with many vehement pantings, anhelations, and breathings after God in his Ordinances: But now (alaſs!) there is ſuch an unſavourineſs upon your Spirits, that you count it a wearineſs to ſerve the Lord, and are ſo far from eſteeming one Day in God's Courts better than a thouſand elſewhere, that you think that to be the longeſt Day in all the week, crying when will the Sabbath be over? In one word, time was that you ſeemed to have eſcaped the pollutions that are in the World through Luſt, to be convinced of the evil of Sin, to reſolve againſt all Unrighteouſneſs, to bewail bitterly your Drunkeneſs, your Pride, your Uncleaneſs, your improvident miſpence of Time, your horrid Oaths and bloody execrations, together with all your Ungodly Practiſes: But wo and alaſs do you not now turn from the holy Commandment delivered to you, and inſtead of going on to reform your lives do you not return to your

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former vomit, breaking forth into more obſcene, prodigious, and abominable impieties than ever? Oh let me (my dear Friends!) out of that tender Love which I bear to your immortal Souls, beſpeak you in the language of God to his own People! (*l*) What iniquity have your Fathers found in me that they are gone far from me? So what iniquity did you ever find in God, and the ways of God, that you are thus gone away from them, and ſo ſoon grown weary of them? What iniquity have you ever found in the invocation of holy fervent prayer, that the wings thereof are now clipt, your devotion grown cold, and you come like ſlothful Suitors to God, (*m*) as if you would teach the Lord to give you the repulſe? What Iniquity have you found in God's holy Sabbaths that you are grown weary to bear them, and count it no great privilege thereon to wait upon God, and have ſweet communion with him in the Beauties of Holineſs? What Iniquity have you found in Heavenly meditation that you cannot now ſoar aloft as formerly, but like *Siſera* whoſe Head was nailed to the Earth, have your hearts nailed and faſt riveted to Earthly projects? In ſhort, what iniquity did you ever find in the reformation of your lives, abſtaining from the many groſs infamous and horrid pollutions that are in the World through luſt? Is there not as much evil in your Drunkeneſs, ſwearing, and the like abominable impieties, now as ever? Are they not as highly diſpleaſing to the holy Spirit of God, as greatly prejudicial to the welfare of your precious Souls, as truly meritorious of Eternal Burnings in Hell, as ever? and is not that God who cut off *Herod* in his Robes, *Belſhazzar* in his Cups, *Babylon* in its Pride, *Jezabel* in her paint and whoredoms, as able now to cut off you ſinning after the ſame enſample, and to puniſh you with everlaſting deſtruction from his Preſence, and from the Glory of his Power? Oh then if you love your Immortal

(*l*) Jer. 2. 5.
(*m*) *Qui frigidè rogat docet negare.*

Souls

Souls beware of recidivation. take heed of relapſing again into any of thoſe ſinful courſes, which you formerly had eſcaped, and be ſure that you walk perſeveringly endeavouring that you may never turn aſide from the holy Commandment delivered to you! Remember *Lot's* Wife, nay, remember *Judas* that Son of Perdition, and take heed that you never look back in your Chriſtian courſe! If having ſet your hand to the Plough of an holy Profeſſion, you ſhould afterward look back; if having begun in the Spirit, you ſhould afterward end in the Fleſh; if having eſcaped the Pollutions that are in the World through luſt, you ſhould again be intangled therein and overcome thereby, your latter end will be worſe, more dreadful and damnable than your firſt beginning! Your hopes have been raiſed high by your Chriſtian Profeſſion, and therefore ſhould you now miſcarry, you muſt needs ſink the deeper in Hell, and eternal Damnation! And oh what Millions of Worlds would you not now give to change places in Hell with a Turk or an Infidel, and to have no greater puniſhment there than an ordinary Damnation! * Every evil after the expectation of its oppoſite good, becomes the greater evil. What then will be the Hell, the Miſery, the eternal Heart-rending Reflexions of all Apoſtates, who notwithſtanding all their groundleſs hopes, are now like to be ſwallowed up of black Deſpair. They thought themſelves once in an happy condition, but now diſtreſs and anguiſh takes hold upon them! They promiſed themſelves to drink for ever of the River of God's Pleaſures, but now whole Vollies of Brimſtone, and all the Vials of God's Wrath, come thundering down upon them. They expected to ſit down with *Abraham*, and *Iſaac*, and *Jacob* and all the Prophets in the Kingdom

† *Aſcendens ad montem, Loth retrò reliquit Sodomitana fugitia: quæ autem reflexit retrò, non potuit ad ſuperiora evadere.* Ambroſ. Epiſt. 11. ad Irenæum.

¶ 2 Pet. 2. 21.

* Τὸ κακὸν μᾶλλον τοῦ ἀγαθοῦ ἐλπίδα, κακόν.

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of God, but now they are shut up irrecoverably amongst damned Spirits in everlasting Chains under Darkness! They presumed themselves to be in the ready way to Heaven, but now they are inevitably dropping into Hell, the rageful Flames of which Infernal Lake, are now ready to seize upon them and burn them without quenching for ever! And can there possibly be a greater emphasis of Misery, than such ever lasting dreadful disappointment? Look to it then all you that have taken up the practise of Piety, and take heed that you never draw back to your own destruction! O labour to hold fast your Integrity, be not weary of well-doing, but look well to your selves, † that you lose not the things which you have wrought, that you lose not your Prayers, your religious performances, and all your sufferings, but that you may receive a full Reward! You have not only Hells horrour behind you to keep you from drawing back; but you have also Heaven's Glory before you to keep you stedfast and unmovable always persevering in the work of the Lord. (a) And why will you ever have thoughts to leave that way, which leads to Glory, or grow weary of that Work, which will shortly be crowned with an Eternal Reward? If *Jacob* thought not his fourteen years hard service tedious, having *Rachel*, a beautiful indeed, but yet a fading Flower, in his Eye: Why then should you look upon the service of God, as tedious or ever grow weary of it, having Heaven itself in your Eye, where you may gather not only Beautiful, but unfadable Flowers of Happiness, and Joy, and Glory for ever? What greater reproach can you bring upon your selves, than to fall from your own stedfastness, making shipwrack of Faith, and a good conscience, when the Glory of Hea-

† 2 John 8.

(a) *Non tædeat incipere magna, nec fastidiat tenere inchoata, scientes quod perseverantia remunerat currentem, coronat pugnantem, ducit ad brabium, conducit evectos ad portum.* Aug. Serm. 8. ad fratres in eremo.

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ven lies before you, as an encouragement to all patient continuance in well-doing? *Columbus* having ſailed long without making any diſcovery, his company at laſt began to grow weary of the Voyage, till at length they eſpied Land, and then they went on chearfully; Thus though you be all weather-beaten and toſſed as with Storms upon the troubleſome Sea of this World, yet having the Land of Promiſe, the Heavenly *Canaan* in your Eye, you ſhould never grow weary in well-doing, but hold on chearfully. It's but a while Chriſtians, and in caſe we hold faſt our integrity we ſhall have done wreſtling, and weeping, and praying, and then reap the fruit of all our labours. Its but a while and holding Faith and a good Conſcience, we ſhall have done ſuffering and bleeding and dying for the cauſe of Chriſt, and ſo be crowned with Life Everlaſting. It's but a while, and continuing patient in well-doing, we ſhall come amongſt all the redeemed of Chriſt to *Sion* with * Songs, and everlaſting Joy upon our Heads; we ſhall obtain Joy and Gladneſs, and ſorrow and ſighing ſhall fly away! Let not therefore your hearts grow faint, nor your hands be weakned through any Afflictions, Tryals, or Difficulties that you meet with in *Heavens* way, but having ſuch everlaſting conſolation and good hope through Chriſt, let all your Righteouſneſs be like the Morning-light, never declining, but ſtill ſhining more and more to the perfect day. They ſhould never backſlide, nor grow weary of ſerving God on Earth, whom the Lord allows for their encouragement to all holy ſelf-denying, and upright walking before him a clear proſpect of *Heavens* Glory! In vain doth God ſhew us the reward of Eternal Life, if the ſight of it makes us not faithful unto the Death!

* Iſa. 35. 10.

CHAP.

CHAP. X.

The Doctrine improved by way of Exhortation to poor ungodly Sinners, adviſing them to give all diligence for an Intereſt in this glorious reward, and preſſing the neceſſity thereof upon them by Five weighty Conſiderations.

(II) BY way of exhortation to you that have no intereſt in this glorious Reward which God ſets before us, give all diligence that it may be yours. What will Heaven, and Glory, and Eternal Life avail you, if you can not look upon Heaven as your Heaven, upon Glory as your Glory, and upon the recompence of Life Eternal, as that which ſhall be your portion for ever? Wealth in the Mine doth no good at all, till actually ſevered and ſet apart for perſons, and uſes; Water in the Fountain is of no ſervice to a Man, till conveyed thence into his own ciſtern: So though the recompence of Reward, be as a Mine full of excellent and unſearchable Riches, as a Fountain overflowing with living Waters, yet till it be actually made our own, that we come to dig in this Mine, and to draw Water with Comfort, out of this Fountain of Life, we remain as Poor and Miſerable as if this recompence of Eternal Life had never been ſet before us. 'Tis not a proſpect of Heaven, but an intereſt in Heaven; not the tender of Eternal Life, but the having of Eternal Life, that will make us Happy. *Moſes* himſelf had a ſight of *Canaan*, and yet died in the Wilderneſs: Thus God may give you a ſight of Heavenly Glory in the tenders of the Goſpel, yet not embracing it by Faith, you may die in your Sins, fall

fall ſhort of the celeſtial *Canaan*, and be damned for ever. Sit not down therefore ſatisfied in hearing of this Eternally Glorious Reward, but give diligence now to get an intereſt in it, and to make it your own. Oh loſe not your precious Souls, loſe not Heaven and Eternal Glory, for want of looking after them.

(1) CONSIDER, *if you get not an Intereſt in the Recompence of the Reward which God ſets before us, you are like to have all your Portion in this preſent Life.* You may poſſibly promiſe your ſelves great things hereafter, becauſe your Barns are full, and your Cup overflows here: But in vain ſhall you look for Glory when you come to die, if you ſeek it not by patient continuance in well-doing all your Life. 'Tis no good Argument that your Hearts are filled with ſaving Grace, becauſe your Bags and Coffers are ſtored with Gold. Becauſe the World dandles you upon her Lap, 'tis no ſure ſign that you ſhall reſt for ever in *Abraham*'s boſom. You may not think to be Heirs of Heaven; becauſe you are the Poſſeſſours of the Earth. For not getting an Intereſt in the Recompence of the Reward now, you are ſure to go without it to all Eternity. The good things of this preſent World you may love, but the good things of Heaven and Glory, you ſhall never have. You may have a large Portion of earthly Enjoyments: But ſhall never enjoy the Inheritance of Saints in Light. † 'Tis no new thing for God to fill their Bellies with his hidden Treaſures, with the choiceſt of all earthly Comforts, who never take any care to lay up for themſelves a Treaſure in Heaven. But what (alas!) will it profit you to have Earth in Hand, if you have not Heaven in hope? What though Riches and Honour are the Lot of your Inheritance amongſt thoſe whoſe Lot is Happineſs and eternal Glory? What reliſh think you hath *Dives* now left him of all his Delicacies, or *Eſau* of his dear-bought Pottage? What pleaſure hath the Rich Fool of his full Barns, or that young Man of his large

† Pſal. 17. 14.

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Possessions? What delight hath *Jezabel* in her Paint, or *Ahab* in *Naboth's* Vineyard? What comfort can a Man have in the choicest Quintessence of any, or in the greatest Confluence of all earthly Enjoyments, who must receive them as his Portion, and can never expect any other Happiness, any other Portion, or Reward in God's heavenly Kingdom? It may be for the present thy Mony is thy Idol, and thou art held in Thraldom under thy own Possessions, but what will remain of thy Silver and Gold to carry thy Soul through the Storm of Death, save only the (*b*) rust thereof to joyn in Judgment against thee, and torment thee, eating thy Flesh like Fire for ever? It may be thou art acted now by vain Glory and Desires of popular Applause, but what will it then avail thee, to be admired by thy fellow Prisoners, and condemned by thy Judge? It may be thou serveſt thy own Lust, and another's Beauty, but what Pleasure will there be in all this, when the Fire of Lust shall be turned into the Fire of Hell? It may be thy worldly Comforts and Accommodations are now looked upon by thee as thy greatest Happiness, but what miserable Comforters will these be, when peeping out of thy Grave, thou shalt see Heaven and Earth all on a fire, and Christ coming in the Flames thereof to take Vengeance upon thee? There is a blessed God that could comfort in such an hour, but thou must never see him! There is a Crown of Glory that fadeth not away; there is a Kingdom that cannot be moved; there is all fulness of Joy, and Soul-satisfying Pleasure; but having thy Portion in this present World thou shalt never have these to comfort thee in the World to come! Make the best of your Portion here, of your Riches, Honours, and Pleasures on Earth; for you must never receive any Portion hereafter, you must never look to be Crowned with Life, and Eternity of Glory in Heaven! Oh then how unhappy are all those who neglect to get an Interest in the Recompence of the Reward, have no Heaven but Earth, no Glory but what will end in everlast-

(*b*) Jam. 5. 3.

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ſting Shame, and perpetual Contempt, no Pleaſures but what muſt ſhortly be changed into Helliſh, Intolerable, and remedileſs Torments! If you love your immortal Souls, come away from all worldly Vanities, and be ſure to get an Intereſt in this glorious Reward, that your Lives, and your Happineſs, your Rejoycing, and all your Comfort, may not end together! The greateſt Portion in this Life will afford you but ſmall Comfort, if upon good Grounds you cannot look for a better Portion after Death!

(2) *CONSIDER the Recompence of the Reward which God ſets before us, it's a thing feaſable, and that which you may obtain if you will but ſeek it.* The Riches, Kingdom and Glory of this World may be ſought, and yet never found: But whoever by patient continuance in well-doing ſhall ſeek for Glory and Honour, * and bleſſed Immortality, God will certainly Crown them with Life everlaſting. The Lord is willing to beſtow Heaven, the beſt of Rewards upon the worſt of Sinners, will they but embrace it. This eternal Recompence of Reward, 'tis a thing indeed difficult to be obtained, that none may deſpiſe it: But yet it's poſſible to be obtained, that ſo none may ſit down diſcouraged, as deſpairing of it. This Exhortation would be out of ſeaſon to the Damned in Hell, betwixt whom and eternal Glory, there is a great Gulf fixed, ſo that they are now no longer within the Poſſibilities of Life and Salvation: But for you, there is ſtill Balm in *Gilaad* to heal all your Wounds; there is an all-ſufficiency of Merit in Chriſt to expiate your Sins; and there is ſtill a moſt merciful Propenſity of Will in God, to Crown all thoſe that diligently ſeek him, with a glorious Reward. And why then ſince Life is before you, will you die the Death? Why will you chooſe to be miſerable, under Tenders of Glory and eternal Happineſs? Why will you expoſe your ſelves to helliſh Tor-

* Rom. 2. 7.

ments, when the Lord himſelf doth ſo earneſtly invite you to accept of Heaven? Shall God be willing to give, and yet you ſo unwilling to receive the Reward of eternal Life? Oh why will you be ſuch Enemies to your own Happineſs, making light of that great Salvation, which though difficult, is yet poſſible to be obtained? Can you be content to fall ſhort of eternal Glory, and for ever to (c) be ſhut out of Heaven, where is fulneſs of Joy? Shall God hold out the Golden Scepter of his Grace, and will you not ſo much as touch it to ſave your own Lives? Muſt he follow you with daily Importunities of Love, intreating you to accept of this glorious Reward to make you happy, and will you ſtill with Diſdain turn your backs upon him, as if the Favour of God in Chriſt, as if Heaven and eternal Glory were not worth the having? (d) The Lord is Bountiful, and willing to give: But yet he expects that you ſhould be ſo dutiful, as to receive with all thankfulneſs what he gives. The beſtowance of this glorious Reward, doth indeed belong to God, as his part: But then the ſeeking and acceptance thereof doth belong to every one of you as your neceſſary indiſpenſable Duty. Give diligence then, ſince God ſo freely offers, with all thankfulneſs to embrace the Reward of eternal Life. Were the Matter of this Exhortation an Impoſſibility, exciting you to ſeek for what you could never find, and to labour for what you could never obtain, you might well in ſuch caſe make light of it: But when thus you have a Crown, a Kingdom, an eternal Weight of Glory ſet before you,

(c) Εἰ γὰρ οὐκ ἄπιστον, ὦ φίλοι, τὸ μὴ θεὸν ἀεὶ προτρέπειν ἡμᾶς ἐπ' ἀρετῇ· ἡμᾶς δὲ ἀναδύεσθαι τὴν σχέσιν, καὶ ἀναβάλλεσθαι τὴν σωτηρίαν? Clem. Alexand. Admonit. ad Gentes. pag mihi 6. a.

(d) Οὐδὲ γὰρ θεῷ δαψιλὴς ἔστιν εἰς εὐεργεσίαν, πειμένει δὲ γάρ πῶ γνησίαν προαίρεσιν· Cyril. Hier. Præf Catechet. pag. 1. Θεοῦ τὸ χαρίσασθαι σὺν δὲ τὸ λαβεῖν, καὶ διατηρῆσαι. Idem Catechet. 1. pag. 3.

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together with this Encouragement, that in ſeeking you ſhall be ſure to find them, how inexcuſable muſt you needs be, if ſtill you ſhould go on in the careleſs neglect of them? Becauſe the Recompence of eternal Life is poſſible to be obtained, therefore impoſſible will it be for thoſe that ſeek it not, that ever they ſhould eſcape the Vengeance of eternal Death.

(3) CONSIDER *how unable all your Creature-enjoyments will be to afford you any ſolid Comfort at Death and Judgment, not having an Intereſt in the Recompence of eternal Life.* What the Holy Ghoſt ſaith of Riches, may truly be affirmed of all Creature-enjoyments, and worldly Accommodations, they profit not in a Day of Wrath. The Night approaching, we loſe the benefit of the Sun for a time, and can no longer we enjoy the Light of his beauteous Beams: So the darkſom Night of Death and Judgment approaching, you can now no longer enjoy the Comfort of Riches, Honours, and the like worldly Accommodations, but muſt loſe them for ever. You may cry Brethren, to your Riches, and cry to your Honours, and cry to your Friends, and cry bitterly to your deareſt Relations, but not having an Intereſt in the Recompence of Reward, all theſe will then anſwer you as the King of *Iſrael* (*e*) ſometime anſwered the poor Woman of *Samaria*, if God do not help you, whence ſhall we help you? The good things of this Life, they are only calculated for the Meridian of Time, and do only ſhine with a borrowed light: So that when Death ſhall ſeize upon you, and Judgment overtake you, they will then be gone, and like a Shadow diſappear for ever. And will you not labour, all this conſidered, that you may not be comfortleſs when all your Creature-comforts fail you; not without good ground of rejoycing, when all your Enjoyments will avail you nothing? Oh that you were but wiſe to conſider this, that you would but remember

(*e*) Kings 6. 26. 27.

your latter end! Will your Health, and your Strength, and your Life endure for ever, or have you any thing in this preſent World that can deliver you from Death, and the Jaws of Hell? Boaſt you may for a while of your worldly Enjoyments without an Intereſt in heavenly Glory, but when you come Sirs to look pale Death in the Face, and muſt hold up thy Hand to be judged at the Bar of Chriſt the Righteous Judge of all the World, though now you had the very Quinteſſence and moſt refined Spirits of all Creatures mingled in one Cup for your Comfort, yet aſſuredly you would find them but a cold Cordial. Though Sirs you were Cloathed in Scarlet, faring deliciouſly every day; though you were all beſpangled with the Pearls of Heaven, enjoying the whole Empire of the World as your own: Yet what (alas!) were all this againſt the fatal Stroak of impartial Death, or againſt the Judgment of the great God now Sentencing your Soul and Body to the Vengeance of eternal Fire? Never think that your Riches, Honours and the like earthly Comforts will avail you any thing againſt the Thunder and Fire of Heaven in ſuch a day! An Intereſt in heavenly Glory, this indeed will be able to comfort you: But have all the Riches, Honours, and Pleaſures that the World can afford, and yet without this, your condition is equally helpleſs with the Damned in Hell! And ſhall not all this conſtrain you to ſeek the Kingdom of God, endeavouring to get an Intereſt in eternal Glory? Since Earth cannot relieve you, why will you not reſolve to look after Heaven?

(4) CONSIDER *how ſmall the number is of ſuch as ſhall ever obtain the reward of Eternal Life, and let that make you labour the more for an intereſt in it.* The Lord hath indeed prepared a Kingdom, yet not for the reception of all promiſcuouſly whatever good or bad: (*a*) But only for the houſing of that twice little diminutive Flock, for whoſe ſake the good Shepherd hath

(*a*) Luke 12. 31. Μικρὸν πόιμνιον.

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laid down his Life. This glorious recompence of the reward will be given but to very few, becauſe ſo many refuſe to work in God's Vineyard for it. Of thoſe many that are called, (*b*) there are but few that are choſen to obtain Salvation by Jeſus Chriſt: And yet how few are all thoſe that are called, in compariſon of ſuch as never yet had any call from Chriſt in the Goſpel? If the learned *Brerewood* compute right, who divideth the whole World into thirty parts, aſſigning nineteen of thoſe thirty to idolatrous *Pagans*, ſix to *Mahumetans*, and but five to Chriſtians, within how narrow a compaſs will ſalvation be confined? Salvation to be ſure is no plant of *India*, nor is it any commodity to be found in *Turkey*: Such Goats and Swine as inhabit there whether Idolaters worſhipping falſe Gods, or Infidels worſhipping the true God out of Chriſt, they muſt never think to enter into Paradiſe, nor to gather fruit from the Tree of Life. So that if any where Salvation may be found, 'tis only amongſt thoſe that are Chriſtians: And yet even here ſuch is the number of ſeduced erroneous *Papiſts* on the one hand, and of profane formal *Proteſtants* on the other, that undoubtedly there are not many of them, that ſhall ever be ſaved. (*c*) Of the four ſorts of grounds that we read of in the Parable of the Sower, there is not three good and one only bad; nor two good and two bad: but only one good, and all the reſt bad; to teach us how ſmall the number is of ſincere Chriſtians who receive the bleſſing of Eternal Life, in compariſon of thoſe impenitent, fruitleſs and ungodly Chriſtians who are nigh unto curſing, (*d*) and whoſe end is to be burned. Amongſt all the inhabitants of the Earth, there are but few to be found, that will ever find the right way to Heaven and Glory. (*e*) For ſtrait

(*b*) Matth. 20. 16.
(*c*) Luke 8.
(*d*) Heb. 6. 8.
(*e*) Matth. 7. 14.

is the gate (ſaith Chriſt) and narrow is the way which leadeth unto Life, and few there be that find it. Though all Men deſire, and many ſeek, yet few they be that find the Way to true Bleſſedneſs. This is the mark that all Men aim at, but ſo many take their aim amiſs that but few hit it. This is that wiſhed Harbour for which all Men are bound, but ſo many ſail by a falſe Compaſs, that ſmall is the number of thoſe who ſteer a right courſe thither. There are multitudes of Men and Women, that periſh in the Broad Way which leadeth to Deſtruction: But few that walk in the narrow Way which leadeth unto Happineſs, and bleſſed immortality in the Kingdom of God. And what will make you caſt off Preſumption, and offer violence to the Kingdom of Heaven, if not this conſideration that there is but a very few who have either part or lot in that Glorious Inheritance? Were there but few damned and many ſaved, yet in that caſe it would much concern us to look to our ſelves, leſt we ſhould be ſome of thoſe few that muſt go to Hell: How much more ſhould we look to our ſelves, laying hold upon Eternal Life, when ſo few ſhall be ſaved, and go to Heaven; when ſo many walk on in the Way of Deſtruction, and muſt go to Hell? Oh deceive not your own Souls, expecting to go to Heaven in a croud, but give diligence to be found of that little Flock, upon whom it is the Fathers good Pleaſure to beſtow a Kingdom! Whilſt multitudes of Men and Women go crouding into Hell, ſtrive you to walk in that narrow Way which will bring you to Glory. Be not diſcouraged by the paucity of thoſe that ſhall be ſaved, but becauſe they are ſo few reſolve to be found in that bleſſed Number, that they may be the more. Remembring this ſtill for your encouragement, that though there be but few, yet ſome there are, who ſhall receive the reward of Eternal Life, and you as ſoon as any, if by patient continuance in well-doing you will but ſeek it! Be they never ſo few that ſhall find the Way which leads to Glory, yet no Man can ever loſe the Way thither, but through his own negligence!

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(5) CONSIDER *you have yet an opportunity wherein to ſeek the recompence of Eternal Life, and let that make you to give all poſſible diligence in labouring for it.* When God affords us an opportunity of Grace, he then expects that by patient continuance in Well-doing we ſhould ſeek for Glory: When he holds open the Gate of Mercy, then if ever he calls us to enter in. When (in a word) he makes reports of Life and Salvation to us in an acceptable time, then, oh then above all things in the World, it concerneth us to work out our own Salvation with fear and trembling! Well, yet the fair-day of God's Grace is not over, and therefore deal wiſely in your Heavenly Merchandiſe, now buying of him Gold tried in the Fire that you may be rich, and purchaſing for your ſelves, that one Pearl of great price. Yet your ſeed-time is not paſt, be ſure therefore to ſow in tears that hereafter ye may reap in Joy; now ſow to the Spirit that of the Spirit ye may reap Life Everlaſting! Yet Chriſtians the ſix Days of the Week are not all of them gone, ſee therefore that you gather *Manna*, now labouring to make proviſion for an everlaſting Sabbath of Reſt in God's Heavenly Kingdom! Though the damned in Hell be ſhut up in an Everlaſting Night under Darkneſs, yet ſtill it is Day with you: Work therefore while you have the Day, becauſe the Night cometh wherein you cannot work. If ever you would be able to go through with the work of your Salvation, you muſt be ſure to ſet about it in the Day of Salvation: And if you ever would find the Reward of Eternal Life, you muſt be ſure to ſeek it, before the glaſs of your Life be run out, and your ſtrength exhauſted. Pray therefore to Day; repent to Day; ſeek Heaven to Day; thou art not ſure of to morrow: And he that is not fit to Day, will be leſs fit to ſeek after Heaven when to morrow comes! How vainly then do Men talk of working for Heaven, when they are juſt going to the place of Reward: and of doing the greateſt Work, to repent, believe, and ſeek the Kingdom of God, when their

ſtrength is at the loweſt ebb? (*f*) But believe it Sinners, you will find it too much for one to look after a ſick Soul, and a ſick Body together; too much to get a lively faith, when he lieth a dying; too much to mount up as on Eagles wings to Heaven, when his feet are going down to the Grave, and his ſteps take hold of Hell! If ever you would have your works in the full and Eternal Reward of them to follow you when dead, you muſt be ſure to follow your work cloſe while you live, now ſeeking by patient continuance in well-doing for Glory, Honour, Immortality, and Eternal Life. Now therefore delay not the doing of that, which muſt be once done, or your Souls are undone for ever. What do you not yet know the certainty of an approaching Death, together with the Vanity and ſhortneſs of your own Life, which according to the juſt eſtimate of Truth, is no more than a ſpan which is ſoon meaſured, a Vapour that quickly vaniſheth, a Flower that preſently fadeth, or a little ſpot of time betwixt too vaſt Eternities? Do you not know that upon this ſhort moment of time dependeth your Eternal condition, of Happineſs, if improved well, but of Miſery if ill-improved. (*g*) Do you not know that the longer you delay to ſeek after this Eternal Reward,

(*f*) *Pœnitentia quæ ab infirmo petitur, infirma eſt: & pœnitentia quæ à moriente tantum petitur, timeo ne ipſa moriatur.* Auguſt. Serm. 57. de temp.

(*g*) *Quippe ex voluntate perverſa, facta eſt libido; & dum ſervitur libidini, facta eſt conſuetudo; & dum conſuetudini non reſiſtitur, facta eſt neceſſitas.* Aug. Confeſ. lib. 8. cap 5. Τὸ ἔθος οἱς φύσιν κατέσχηκεν. Areſt. Eth. lib. 2. cap. 6. *Natura & conſuetudo robuſtiſſimam faciunt & invicticiſſimam cupiditatem.* Aug. ad Simpl. lib. 1. q. 1. *Non pudet te reliquias vitæ tibi reſervare, & id ſolum tempus bonæ menti deſtinare quod in nullam rem conferri poſſit?* Sen. de brevit. vit. cap. 4. *Juventutem tuam in peccatis traducis, ubi verò labore fracta fuerint inſtrumenta, tunc ipſa ad Deum adducis, cum jam illorum nullus ſit uſus.* Baſil. Orat. 4.

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the more unfit you will be for it, and the leſs able to go through with ſo difficult a province, it being impoſſible, that your Hearts thro' procraſtination ſhould not grow harder, your corruptions ſtronger, whilſt cuſtom converted into a ſecond Nature, produceth without a miracle of Mercy, an irrecoverableneſs in a courſe of Sin? Do you not know it's a point of the greateſt diſingenuity that can be, to exhauſt the Spirits of your ſtrength in the ſervice of Sin, conſecrating the firſt fruits of your Time to ſuch a cruel *Ægyptian* Taskmaſter, and to reſerve no better for the ſervice of the great God, than the very ruins of your ſtrength, nor any other than the dregs of your time, wherein to ſeek the Kingdom of Heaven? (*h*) Do you not know how faſt your lives unravel, being not of a permanent, but tranſient nature continually waſting, like the Oyl in the lamp, whether you work or ſtand idle in God's Vineyard, whether you will ſeek for a Crown of Life or not ſeek it? Do you not know that be the time of your lives never ſo ſhort, yet the term allotted for us of God wherein to ſeek after Heaven and Glory is never extended beyond it, (*i*) as the *Iſraelites* might gather *Manna* on any of the ſix days in the Week, but not on the ſeventh? Do you not know, but if you neglect the preſent opportunity, refuſing now to ſeek after the reward of Eternal Life, God may ſeal you up in your impenitency for ever, denying you all further advantages for your Souls, as not having promiſed a Day of Repentance to any, though he have promiſed to all that are

(*h*) *Sicut dormiens in navi vehitur ad portum: ita tu dormis, ſed tempus tuum ambulat.* Ambr. in Pſal. 1.

(*i*) Exod. 16. 26.

Qui promiſit pœnitenti veniam non promiſit pœnitendi horam; qui pœnitenti miſericordiam promiſit, peccanti craſtinum non promiſit. Aug. de verb. Dom. Serm. 59.

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truly penitent a Crown of Glory? (*k*) Oh then to Day if you will hear his Voice harden not your Hearts, neglecting the reward of Eternal Life till to morrow, when the present time is the only Day of Salvation! If the Day of Salvation be neglected, your hope of Salvation will for ever be frustrated. If now you let slip the Day of Grace, you cannot chuse but fall short hereafter of the Crown of Glory. Time and opportunity in this case do vastly differ. Time is the continuation of Hours, Days and Years successively coming after each other: But opportunity is the universal concurrence of all other helps and advantages to give birth by their auspicious Midwifery to your wished ends. So that you may have time, and yet lose your opportunity. You may have in the Glass of your time many sands, when there is not a sand left in the Glass of your opportunity. You may have the Moon-light of time, when the Sun of opportunity is gon down in an everlasting Night of Darkness upon you. And to be sure Sirs, if you lose the Sun-light of opportunity, you will never be able by the Moon-light of time to find out, and walk in that narrow Way which leads to Glory. (*l*) The five foolish Virgins came too late, and for that cause were everlastingly shut out from the marriage Supper. (*m*) *Jerusalem* had the things belonging to her peace hid from her Eyes, because in the Day of her visitation she would not know them. And *Esau* having lost through delays his Fathers Bles-

(*k*) Cor. 6. 2.

Σὺ δὲ τῆς ἄνειον οὐκ ὢν κύριος ἀναβάλλῃ τὸν καιρόν; Epic. Stob. cap. 16.

(*l*) Matth. 25. 10, 11, 12.

(*m*) Luke 19. 42.

Si eo ipso die resipuisset quo Christus urbem ingressus est, hæc sententia lata non fuisset: quod quia neglexit, in posterum nullus misericordiæ locus; ex quo liquet quantum interest resipiscentiam, non dico in annum, sed in diem differre. Cart. in loc. Heb.

sing,

ſing, he found no place of Repentance, nor opportunity to recover it, though he ſought it with Tears. So that you ſee the leaſt of opportunity to get Heaven once fallen, never ſpringeth again. The Market-day of Grace once over, we muſt never expect a ſecond, wherein to purchaſe for our ſelves that one Pearl of great price. The ſwift tide of God's mercy in the ſtrivings of his Spirit once returned, we muſt never look to ſee it high water again, nor think by the reflowings thereof, to have our Souls landed ſafe upon the wiſhed ſhore of Eternal Reſt. And this dear Friends I tell you, not to plunge you in deſpair, but to beget in you deſires after the lively hope of Eternal Life: not to ſhut you up under a ſentence of wrath and unpreventable Miſery in Hell, but to haſten you in your purſuit of Heaven and Eternal Glory. Though you have formerly made light of Salvation, yet if now you will prize it, though you have heretofore turned your backs upon Heaven, yet will you but now ſeek after it; though hitherto you have undervalued all thoſe ineſtimable tenders of Life and Eternal Glory which God hath made you, yet if now you will cloſe with them ſeeking diligently by patient continuance in well-doing for Glory Honour and Immortality, you need not doubt but Salvation ſhall be your Crown, Heaven ſhall be your home and the full enjoyment of God in Glory, that ſhall be your portion and your exceeding great reward. Yet the Golden Scepter of God's Grace is ſtretched out, now therefore be ſure to lay hold upon it. Yet there is a door of Mercy ſtands open, be ſure now to enter in thereat. Yet you are not ſealed up under an irreverſible Sentence of Wrath in Hell, give diligence therefore this day, this hour, this preſent moment, to lay up for your ſelves a Treaſure in Heaven. Now, oh now my beloved is your Term-time, wherein to plead with God for the lives of your Immortal Souls, ſhortly comes an everlaſting Vacation of Happineſs or Miſery, where you cannot be heard pleading for your ſelves though with Tears of Blood!

Blood! ¶ As in War ſo in this caſe, we are not permitted to err twice; now Heaven and Eternal Glory lie before you; either ſpeedily get an intereſt in them, or together with your preſent opportunity you will loſe them for ever. When Death begins to make his arreſt upon thee, its not then a time to ſow, but to reap the fruit of our doings; not to labour for Eternal Reſt, but to reſt from our labours; not by works of Righteouſneſs to ſeek a Crown, but to receive a Crown of Righteouſneſs; not to lay up for our ſelves a Treaſure in Heaven, but to go to Heaven, where our Comfort, our Treaſure, our Happineſs are all laid up! That Seed of Grace muſt be ſown in ſeaſon, from which we would ever reap a crop of Eternal Glory. Now therefore while the Lord waits to be gracious, while his Spirit ſtrives, and calls you to break off your Sins by Repentance, be ſure to work out your own Salvation with fear and trembling, providing for your ſelves everlaſting Heavenly Manſions, againſt the Time that your Earthly Tabernacles will be diſſolved! Oh remember, if while God affords you the auſpicious gales of his own Spirit, you ſhall not now hoyſt up your Sails ſetting forward in your Voyage for the holy land, you muſt never expect to arrive ſafe at the ſhore of bleſſed Eternity.

¶ *In morte, heu, nec vel ſemel quidem peccare licet: nam hoc tale peccatum eſt irrevocabile. Semel mortuus es, ſemper mortuus es: ſemel male mortuus es, ſemper damnatus es. Hanc mortem corrigere, hanc damnationem excutere, per omnem æternitatem non poteris.*

CHAP.

CHAP. XI.

A Sixth Consideration added to move Sinners to seek an Interest in Heaven and Glory, taken from that everlasting Misery that will otherwise befall them, where also the Horror of that Hellish Misery is set out in Six Particulars.

(6) AND *lastly consider if you get not an interest in Heavenly Glory, the reward of Eternal Misery must be your portion.* It hath by some been fiction'd that what every Man affected in this Life, with that he should be solaced in the *Elisian* fields: The Moral carrieth in it a certain truth, that look what Men set their Hearts most upon here, such shall be their Eternal condition in another World, whether it be upon Sin unto Death, or upon Righteousness unto life everlasting. Whatever the Church of *Rome* may dogmatize of their *Limbus Infantum*, a Receptacle for the Souls of Infants dying without Baptism, or of a Purgatory for such as die in venial Sins whose guilt was not fully expiated; * Yet as the ways of Men in this life are but two, either Holy or Unholy, so the Divine Oracle acknowledgeth no more than two Final and Everlasting estates for Men in the Life to come, the one of Happiness, the other of Misery, the one of all fulness of Joy in God's presence, and the other

* *Omnis homo aut est cum Christo regnaturus, aut cum Diabolo cruciandus.* Aug. Ser. 85. de Temp.

Aut Cæsar, aut nullus, οὐδὲν γὰρ μέσον δουλείας καὶ δεσποτείας. Gregor. Naz. in Pentecost. Rom. 2. 7, 8, 9.

of

of everlaſting Deſtruction from his Preſence, and from the Glory of his Power. Hence it is ſaid of God, that to thoſe who by patient continuance in well-doing, ſeek for Glory, and Honour, and Immortality, he will render eternal Life: But to every Soul that hath Pleaſure in Unrighteouſneſs, not obeying the Goſpel, Indignation and Wrath, Tribulation and Anguiſh. (*) And Chriſt himſelf declaring the Proceſs of that great Day, as he only takes Cognizance of two ſorts of Men, the one Righteous, the other Wicked, the one as Sheep on his right Hand, the other as Goats on his left: So he only makes mention of a twofold Sentence, the one of Abſolution, the other of Condemnation, each aſſigning to its proper Objects, their everlaſting Condition; ſo that the Wicked, in the Execution of this Sentence, muſt go away into everlaſting Puniſhment, and the Righteous into life Eternal. They that have not the Happineſs to ſtand amongſt the Sheep of Chriſt on the right Hand, they muſt ſtand amongſt the Goats on his left. They that are not pronounced Bleſſed, are pronounced Accurſed. And whoever is not called to inherit the Kingdom of God, to be ſure he muſt have his Portion with Hypocrites in the Lake that burneth with Fire and Brimſtone for ever. Every Man's Works when he once comes to be matriculated amongſt the Dead, will † be ſure to follow him, either for his Comfort, if they have been Righteous, or for his eternal Confuſion, if Unrighteous. Never think then (my Brethren) falling ſhort of Heaven, and Glory, to eſcape the Damnation of Hell. For as when the Light is departed, a gloomy Darkneſs immediately thereupon ſucceedeth, and taketh place: So whoever are not counted Meet to be partakers of the Inheritance (*b*) of the

(*) Mat. 25. 31. 46.

(*a*) Col. 1. 12.

(†) *Opera ſequuntur bonos, perſequuntur malos: illi ſecundum opera coronâ juſtitiæ donantur, hi propter opera injuſtitiæ quæ injuſti perpetrârunt, æternâ plectuntur miſeriâ.*

Saints

Saints in Light, for them is reſerved the (*c*) Blackneſs of Darkneſs for ever. And who to avoid Miſery, would not chooſe Happineſs? Who to eſcape everlaſting Shame and perpetual Contempt in the World to come, would not now make Glory his Option? Who to prevent the heavieſt Stroak of God's eternal Diſpleaſure, the furious gnawings of that Worm which never dies, and the moſt exquiſite Torments of everlaſting Burnings in Hell, would not now give diligence to lay up for himſelf a Treaſure in Heaven? Believe it Sinner, thou that art a *Dimas*, embracing this preſent World, thou that art a *Judas* betraying thy Lord and Maſter for thirty pieces of Silver, thou that art an ungodly *Achan*, hugging thy ſelf in any accurſed thing, which God hath devoted, thou (in a word) that art a prophane *Eſau*, ſelling thy Birth-right for a Meſs of Pottage, I have received a Commiſſion from God to write bitter things againſt thee, and out of love to thy poor Soul, let me tell thee, that if thus thou go on to make light of Heaven and Glory, there remaineth nothing but a fearful looking for of Judgment, (*d*) and fiery Indignation from the Lord to devour, to torment, and to burn thee for ever! Oh then conſider this, all ye that forget God, leſt he tear you in pieces, and there be none to deliver you! What is there in all the Profits, Honours, and pleaſurable Vanities of this World, that for them you ſhould run the hazard of everlaſting helliſh Torments? What, is not Life to be preferred before Death, Happineſs before an Eternity of Miſery, and the Joys of Heaven, before the everlaſting Pains, Tortures, and Burnings of Hell? Oh remember it Sinner, there is that in Hell, which, though thy Fleſh were of Iron, and thy Bones of Braſs, might make thee tremble, and thy Knees to ſmite one againſt another! And yet in caſe thou be a Drunkard, a Swearer, a Covetous, or an unclean Perſon, making light of Heaven to enjoy thy Luſt, this is the place whither ſhortly thou

(*b*) Jude 13.
(*c*) Heb. 10. 27.

muſt

must go, and wherein thou must erelong receive for thy Portion, the Vengeance of eternal Fire. For the Mouth of Truth hath spoken it, and will make it good, (*d*) that the Wicked shall be turned into Hell, with all the Nations that forget God. But that what I have said, may effectually influence your Souls to look after Heaven, give me leave to Epitomize Hell, and to shew you in some few Particulars, the Horrors wherewith this place of Torment is filled up to the brim.

(1) CONSIDER *the Purity of Hell Torments, which are a Cup of the Wine of God's fiercest Wrath unmixed, wherein there is not to be found any one Ingredient of his Love, or Mercy.* Here the worst of Men do enjoy some Good: But in Hell, even they whose Condition is the best, they have nothing but Evil. There is not any Grant of the least Comfort to the greatest Torment; not one drop of Hony in all the Gall which is given them to drink of; nor so much as the least glimpse of heavenly Light in all that *Cimmerian* Darkness: But (*e*) Sorrow without Joy; Death without (*f*) Life; and Judgment without Mercy, must for ever be their Portion. 'Tis I know the Opinion of the Schoolmen, that the very Reprobates in Hell are punished *citra condignum*: Whence some would infer, that there is no place wherein there is not some Impression of God's Mercy, nor any Creature which doth not taste of his Goodness. But however God should mitigate some part of that Torment, which the Sinner justly deserved, and which in the Rigour of his Justice he might rightly have inflicted: Yet as for any positive Effect of God's Mercy and Goodness in Hell, the Damned are altogether unacquainted with it. 'Tis true, both the Devils and Reprobates in Hell, they have a Physical Being, which

(*d*) Psal. 9. 17.
(*e*) Jam. 2. 13.
(*f*) *Potest dici quod etiam in eis* (*damnatis scil.*) *misericordia locum habet, in quantum citra condignum puniuntur.* Aq. Sup. 3. part. q. 99. art. 2. 1.

in

in it self is good: But yet to them it is nothing so, as being only continued to render them capable of everlasting Destruction from the Presence of God, and from the Glory of his Power. They have a being, but it's only to fit them for an eternal Misery; they have a Life, but such that they would (*h*) give ten thousand Worlds to be eased of that heavy Burden, as being made thereby obnoxious to the stroak of eternal Death. So that whatever be the Goodness of a Physical Being which the Damned have, yet sure it doth not preponderate the Vengeance of eternal Fire conjunct with it. But still you may look upon Hell, would you conceive aright thereof, as a place of Torment wherein they shall never have the least ease; as a place of Sorrow, wherein they must never expect the least Joy; as a place of Destruction from the blisful Presence of God, wherein they may never tast the smallest of his Mercies, nor expect one comfortable Smile from his Face to all Eternity. And oh what *Tophet* is not a Paradise, what Flames are not a Bed of Down to the loss of all our Comforts, but especially to the loss of the God of our Comforts! That which is privative, taking away from the Sinner all Good, is worse (*i*) than that which is Positive in Damnation, though hereby be brought in an universal Deluge of all Evil, a whole Iliad of Miseries at once. The Pain of Loss doth infinitely preponderate the Pain of Sense: So that (*k*) the Reflexion of a Sinner upon the loss of God, and Christ, and eternal Glory will be the Sting of all his Sorrows, the Head of that envenomed Arrow, which will drink up his Spirits like Poyson for ever, and this

(*h*) *Vellet damnatus potiùs non esse quàm talis esse qui miseriâ intensissimâ eâque æternò duraturâ urgerentur.* Barl. Exercit. 1. conclus. 3. pag. 7.

(*i*) *Omnia verò Gehennæ supplicia superabit Deum non videre, & bonis carere quæ in potestate habuisset obtinere. Bern de inter. Dom. cap.* 38.

(*k*) Θεοῦ ἀλλοτρίωσις καὶ ἀποστροφὴ, ἀφορητότερον ἐστι, καὶ βαρύτερον τῷ παθόντι. Basil. de Ascenc. cap. 2.

is that Worm of Conscience which never dies, the furious gnawings whereof will be far more dreadful and intollerable, than the Vengeance of eternal Fire it self! If the departure of God from his own People, though Partial, and only for a Time, be so dreadful, that they usually cry out as Men undone, thinking no Rhetorick sufficient to express it in, but Sighs, no Tongue, but Shreeks and Groans, no Ink, but mournful Tears, no Paper, but that of a wounded and broken Heart; oh then how unsufferable will the loss of God be to all the Damned in Hell, who must be Punished with a full and everlasting Destruction from God, and from the Glory of his Power? Do they mourn so bitterly when for a small moment he forsakes them, though with great Mercy he gathers them; when in a little Wrath he hides his Face from them, though with everlasting Kindness he will have Mercy upon them? Oh then how bitterly wilt thou Mourn, and with what heart-rending furious Reflexions wilt thou look back upon thy own prodigeous Folly, when the Lord shall forsake thy Soul to all Eternity, when he shall hide his Face from thee for ever, commanding thee to depart from his Presence Accursed into eternal Fire! Should you imagine ten thousand Hells, (*l*) yet all this were not so much as to lose the beatifical Presence of God in Glory. The full Enjoyment of God, that is the Crown and the Glory of Heaven: And so, the total loss of God, that is the greatest Emphasis of Hell, and eternal Damnation. Oh that is the Sting which enters into the Bowels; that is the Worm of hellish Horror which will feed upon them for ever; that is the heavy Millstone of God's sorest Wrath which will inevitably sink and drown them in eternal

(*l*) *Si mille aliquis ponat Gehennas, nihil tale dicturus est quale à beatæ illius gloriæ repelli honore. Summa mors animæ est alienatio à Dei vita in æternitate supplicii.* Aug. de Civit. Dei. lib. 6.

Per-

Perdition! A Man who enjoyeth God can never want Comfort: But whoever loseth God, he loseth all his Comforts together with him. How woful is then the Condition of all the Damned in Hell, who must neither enjoy God, nor the least Mercy from God to all Eternity? Here possibly you have Riches, and Honours, many Friends, and carnal Pleasures: But losing God thou must leave them all behind thee, nor shall any of them be able to bring thee Tidings of Comfort, when shut up in Hell! You (*m*) know how it fares with Rich *Dives*; he denied the Crums to poor *Lazarus*, and in Hell, though he seek it with Tears of Blood; yet the Comfort of one drop of Water to cool his Tongue, when tormented with infernal Flames, will not be granted him. For that's a Place of Judgment without Mercy; there the Eye sees no Comfort, the Tongue tasteth no Comfort, the Ear heareth no Comfort: But Punishment without Pity; Sorrow without Succour, Torment without Ease; and the loss of God over all Blessed for ever, is the Portion of all the Damned! And what Sinner, hast thou any Lust, any Sin, any *Dalilah*, whose Love will be able to compensate the loss of God, of his Kingdom and Glory for ever? Can'st thou dwell Sinner in Misery without Mercy, in continual Mourning without Mirth, in Heart-killing-sorrow, without any Solace, in the Valley of the shadow of Death without the Favour and loving Kindness of God, which is better than Life? Why, what reason hast thou poor Self-destroying-soul, by thy careless neglect of Heaven and eternal Glory, thus to run the hazard of being Punished for ever from the Presence of God, of his Grace, of his Mercy and Goodness in hellish Flames, where are all things to fill with Terrour, but nothing to excite Desire, or to Minister the least Comfort? Oh this, this is the grand Aggravation of the Damned's Misery, and that which makes it saddest of all, that in Hell they must not only lose their Riches, Honours, and Relations which were all in themselves

(*m*) Luke 16. 24.

Good, but the Preſence of God himſelf, who is beſt of all!

(2) CONSIDER *the Society you are like to have in Hell-torments, which is none other than that of Devils, and that of damned Spirits, whoſe Names were not Written in the Book of Life.* As in Heaven there are none but Saints and glorious Angels. So in Hell there are none but Sinners, and ſnaky Devils; and theſe are they that for ever muſt be your curſed Aſſociates in Wrath and Miſery. The Tares, and the Wheat in this Life, they grow both together: But when Chriſt, who is our Life ſhall appear, having gathered home the Wheat into his own Garner, he will bind up the Tares in Bundles and burn them together. Here the (*n*) Sheep, and the Goats, the Fooliſh, and the wiſe Virgins are promiſcuouſly mingled together, being oftentimes, not only of the ſame Nation, but of the ſame Cognation and Family too: But there is a great day of Separation coming, when being ſorted, and ſet one upon God's right Hand, and the other upon his left, the Wicked with the Devil and his Angels, ſhall be hurried away together, as ſo many Swine and Goats from the Preſence of God, into the Vengeance of eternal Fire. And oh what a dreadful Aggravation of your Torments in Hell will this be, when the Devil who inſtigated you through his Subtilty to commit Sin, and thoſe that were your Companions in the Contrivances, Pleaſures, and Profits thereof, muſt for ever become your Aſſociates in that Wrath, that Miſery, that endleſs unpreventable Deſtruction that will follow after! Many Fool-hardy Sinners there are, who think it will be ſome Allay to their Miſery in Hell, that they ſhall not go thither alone: But to be ſure the more Veſſels of Wrath, the more Vials of God's Wrath will be poured out upon them; (*o*) and if the concurrent Judgment of *Expoſitours* upon the Parable

(*n*) Mat. 25. 4, 32.
(*o*) Luke 16. 27, 28.

of

of *Dives* and *Lazarus* (*p*) that which made the rich Man ſo paſſionately deſirous to have his five Brethren premoniſhed by the Herald from the Dead, was not any Compaſſion which he bore to them, but a certain fearful looking for of an Aggravation of his own Miſery, by the Aſſociation of them with himſelf in thoſe Helliſh Torments. Howl and tremble then all ye that neglect Glory, ſtriking Hands with the Works of Iniquity, for the Miſery that will ſhortly come upon you, when Chained up by the Almighty Hand of God amongſt Devils and damned Spirits in the dark *Chaos* of eternal Confuſion! In this World the Wicked love not to Aſſociate themſelves with God's People, but ſhun their religious Society, abhor their devout Exerciſes, exclaiming of them as the only Troublers of the State, Subverters of good Order, (*q*) Enemies to *Cæſar*, the very Peſts of the (*r*) Country where they live, (*s*) and Men that turn the World upſide down: But oh what everlaſting horrid Confuſion, what Trembling, what fearful Aſtoniſhment, what furious Heart-rending Reflexions will this fill them with, to ſee the Righteous called up into eternal Soul-entrancing Communion with God in Glory, and themſelves carried headlong with griſly Devils, and damned Spirits into helliſh Torments! If *David* complains ſo bitterly of the (*t*) Society of contentious Neighbours, ſaying, Woe is me (*u*) that I dwellin *Meſech*, and that I

(*p*) *Damnatus iſta petivit, non ex charitate quam nec in morte, nec poſtea habuit; ſed ex ſervili timore, ne ſui ipſius damnatio augeretur ex fratrum ſuorum damnatione, cum quibus conſors fuit in vitiis, & quibus vitioſæ vitæ reliquit exempla.* Carthuſ. in loc.

(*q*) Luke 22. 2.

(*r*) Acts 17. 6, 7.

(*s*) Acts 24. 5.

(*t*) Pſal. 120. 5.

(*u*) *Apud inferos ſingulariſſimum erit tormentum, perpetim audire tot centenorum millium horribiliſſimos rugitus, planctus, rugitus, perinde ſi mille boves aſſentur vivi.*

sojourn in the Tents *Kedar*: What cause then of sad complaint will all the damned have in Hell, where they shall by their bitter out-cries, horrid execrations, and doleful shrietchings mutually aggravate each others Torments, and never envy any other Company than that of enraged Devils insulting over them with hellish spite, ¶ and torturing them as the Instruments of God's eternal Vengeance, with variety of exquisite Torments for ever! Should a poor damned Soul break out of Hell with the Flames and Wrath of God upon him, and attended with Legions of furious Devils shew himself in our Streets, filling the Air with his doleful Out-cries and hideous Roarings, how dreadful would it be to all Beholders! How would Mens Hair stand an end, and their Knees smite one against another! Think then with your selves, and let it make you serious in seeking Heaven: How dreadful it will be to have your Portion with the Damned in Hell, to dwell with Millions of snaky Devils, and to be filled for ever with the hideous Out-cries and doleful Lamentations of such everlastingly tortured, and torturing Caitifs!

(3) CONSIDER *the universality of Hell torments, which will so diffuse themselves, through the whole Man, that not any faculty of Soul, nor any member of Body shall be free from anguish.* Here Diseases have their particular place of residence assigned them in the Body, so that some parts are free, while others are full of Pain; Or if any Distemper exercise such an universal Tyranny over the whole Body as to afflict and torture it in every Part and Member, yet the Spirit of a Man doth often escape the malignity of his affliction sustaining him under it. But in Hell the whole Man must undergo an

¶ *Diabolus super eos ministerium accipiet justæ damnationis, qui sponte se tradiderunt pravæ actioni.* Haymo in Dom. 7. post Pent. pag. 308.

uni-

universal Misery: (*a*) So that every Vein and Artery in the Body, every Power and Faculty of Soul, shall be filled up to the brim with the invenomed bitter Water of Gods enraged jealousie to torture and perplex them for ever. Here the Body is tortured in all parts, not a Vein, nor an Artery, not a Muscle goes free: And in every Sense it is terrified, and beset with some prodigy of Horrour, and dreadful astonishment. There shall be Tears in the Eyes, for there is weeping and wailing; Horrour in the Ears, proceeding from those hideous outcries, doleful complaints, and horrid execrations which the damned will breath forth for ever in Hellish Torments; (*b*) the smell which was here so choice in singling out its fragrances shall there be everlastingly offended with the noysom fume of Brimstone, and with those poysonous savours that proceed from damned Reprobates, which if breathed into the Air were enough to infect the whole World with a mortal Plague; the curious Palate which here must be entertained with variety of delicious Fare, not well knowing through niceness which dish at a Feast to feed upon, shall there taste nothing but the Poyson Asps and the Wine of Everlasting astonishment; the Touch which here must be gratified with all softness and effeminacy as impatient through the delicacy of it to endure so much as the injury of one cold blast, shall there be everlastingly afflicted with most exquisite Tortures, lying under the fierce Storm of Gods Wrath, which like a Tempest of Fire and Brimstone shall excruciate and beat upon it for ever. And as all the Senses, so every Member of the Body shall have its peculiar pain to wrack and torment

(*a*) *Pœnæ damnatis secundum corpus & secundum animam infligentur. Corpus pœnis variis quoad omnes sensus afficietur: Anima secundum omnes suas potentias cruciabitur.* Gerson.

(*b*) *Si damnatus vel exiguo tempore versaretur in terra, fœtido suo ore ita aerem inficeret, ut induceret magnam pestem & contagionem in universum mundum.* Stella de Cont. Mundi lib. 3. cap. 30. pag. mihi 358.

it for ever. The Head that was here swoln like an impostume with all wicked Plots, and treasonable designs against Heaven, shall in Hell feel the ach of Gods heavy Displeasure, and break into an Eternal Agony of unsufferable Pain. The Face that was here the deadly Bait of Bestial desire, exercising a lustful Tyranny over, and commanding a secret adoration from the amorous Lover, shall have no such sweetness now, as to move any pity, no such attractive Beauty now, as to captivate any Eye, nor any such silent Rhetorick, as to draw a Sigh, a Tear, a Groan from any beholder, but must now gather blackness for ever, and instead of the garish paint of comely Features, which will all melt away under the hot scorching Beams of Gods sore displeasure, be filled with the confounding blushes of Eternal Flames. (*c*) The Heart that was here the Minthouse of all inordinate affections shall now meditate Terror for ever, be shot through with ten Thousand invenomed Arrows of the Almighty and now every Sin, every Lust it hath harboured shall be turned into so many Scorpions and Furies to sting and torment, and rend it for ever. Thus if like a skilful Anatomist I should go through the Whole Body of Man, criticize upon every part, I might shew you how their Eyes will start out for very anguish, their Tongues be scorched with thirst, their Lips quiver, their Flesh tremble, their Sinews be dreadfully wracked, their Bones are all shatter'd in pieces, their Moisture and Marrow dried up, their Bowels shudder for Horrour, (*d*) their Hands and Feet bound fast in fiery Chains of Eternal Wrath, the Joints of

(*c*) Gen. 6. 5.
יצר *Plus est dicere figmentum cogitationum quam cogitationes simpliciter.* Jetzer *ipsas etiam incompletas cogitationes videtur includere, & quicquid homo in animo concipit, formet, & fingit.* Amama Antibar. Bibl. lib. 2. pag. 395. Luke 16. 24.
(*d*) Matth. 22. 13.

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their Loyns looſed, (*e*) and their Knees like *Belſhazzars* ſmite one againſt another for that Eternal Wrath and Miſery which muſt come upon them. But waving the ſeveral Parts of the Body, as capable of no more than the Body and mere outſide of Helliſh Torments, I muſt tell you that all the faculties and Powers of the Soul ſhall have their ſhare in all the unſufferable endleſs Torments of Hell, which indeed will be the Soul, the Emphaſis, the ſting of thoſe Helliſh Torments. Here the Underſtanding ſhall be dreadfully perplexed, when the Soul ſhall ſee how for a little ſugared Poyſon, a little ſenſual delight, and wanton dalliance, it hath loſt a Crown of Life, loſt the enjoyment of the ever Bleſſed God, and Eternal Glory, and plunged it ſelf irrecoverably in everlaſting unpreventable Miſery. (*f*) Here the Will ſhall alſo be filled with all the ingredients of Wrath and Miſery, obſtirmed in Wickedneſs, captivated for ever in the Labyrinth of Horrour and Heart-rending deſpair without any thread of eſcape, deſiring nothing more than for ever to be ſwallowed up, and lie hid in the moſt abhorred eſtate of annihilation, from the Wrath to come. Here the various affections of the Soul (which however diſtant, if not contrary in the circumference of their differing objects, did yet all of them accord to meet, and concenter themſelves in this Life upon nothing but Luſt and Sin, and Creature-Vanities) will wage an everlaſting inteſtine War, begetting ſuch tumultuary Jars, (*g*) pernicious Schiſms, unquiet agitations, Heart-rending conflicts, and Boyling eſtuations within, that now the damned in Hell will be like the troubled Sea indeed, having no reſt Night nor Day for ever. Here in a word the Memory that faithful remembrancer of all opportunities loſt, all Mercies ſlighted, all Sins committed, and of all favours abuſed, ſhall

(*e*) Dan. 5. 6.
(*f*) Revel. 6. 15, 16, 17.
(*g*) Iſa. 57. 20.

now

now be an everlasting Fury, bringing all those things to mind, (*b*) and reflecting them continually to the Conscience, which awakned through the scorching heat of Gods heavy displeasure, shall now become not only a Thousand Witnesses but a thousand rageful Devils, to throw the Soul into an Everlasting Agony, to excruciate, sting, and torment it, as with Scorpions for ever. And if this must be the Lot of the damned in Hell, so that no Member of Body, no Faculty of Soul shall be free from such exquisite unsufferable Torments, what a prodigy of madness is it then for Men by neglecting Heaven and Eternal Glory to expose themselves Body and Soul to all this Wrath, and Horrour, and universal unpreventable Misery! Think of it seriously, and consider, if now you cannot endure the ach of our Member, how ever you will be able to suffer, when all of them must be most dreadfully tortured together in one common destruction? What will you do when all the Senses of your Body, which here you have studied so much to gratify, shall have all their pleasing objects turned into matter of Horrour, and Everlasting anguish? Nay, what will you do, in what abyss will you hide your selves from your selves, from your Sins, from the Wrath of God, when your poor Souls that were chief in sinning shall now be chief in suffering, and shall be turned into so many living Hells, full of nothing but the Wine of astonishment, together with the Fury, and indignation of the Lord for ever?

(4) CONSIDER *the immutability of Hell Torments, which makes the condition of all those remediless upon whom forever they have once taken hold.* Every condition in this Life is a Compound of mutability, *vicissitudes*, and various changes; Health and Sickness, Ease and Pain, Joy and Sorrow mutually succeeding one another: Nor is there any Man so miserable through Sin, and the Hand of God upon him for Sin, but breaking off

(*b*) Mark 9. 48.

his

his Sins by Repentance he may find Mercy, (*i*) the Lord being always ready in this Life to crown with Glory all those that by patient continuance in well-doing seek after him, as willing to touch by Faith the Golden Scepter of his Grace. But Wo and alass if letting slip the Day of Grace, you be once condemned at Christ's Tribunal, now you must inevitably be banished his Glorious Presence, and shut up for ever amongst the damned in the Prison of Hell without either Bail, or Main-prize, there being now no more any Day of Grace, any calling to Repentance, any Heavenly *Manna* falling, any Angel descending into the Pool, any *Jacob*'s Ladder let down from Heaven, by the climbing whereof you might escape out of the bottomless fiery Dungeon of *Tophet*, where the Prisoners would not live, yet can neither die, nor evade their Torments. (*k*) When once the damned come within the confines of Hell, they have then shot the Gulf, through which there is no returning again to Heaven and Glory. Hell will not be to the Sinner like *Jonah*'s Whale, when once it hath swallowed him up, to cast him again upon the Shore of true Happiness: But rather like the Red Sea to the *Egyptians*, wherein all further Hopes of Comfort, of Mercy, of Deliverance from that place of Torment will be drowned for ever. The Sun may go down in a Dark Cloud, and yet rise Gloriously again bespangling the World with more pure clarified Beams of Light and Splendour; But those who once go down in the Pit of Destructi-

(*i*) Θέλουσι γὰρ ὑμῖν εὐπράττειν, καὶ ὁ Θεὸς ἕτοιμος ἐστιν εἰς τὸ παραγεῖν. Ignat. Epist ad Smyrn. pag. 122.

(*k*) Luke 16. 26.

Quemadmodum in ejusmodi hiatu in quo urbes vel terrarum tractus absorbentur non potest transiri ab uno hiatûs labro ad alterum cum os non sit compressum, sed hiatus maneat: ita significavit Dominus fieri non posse ut ullo modo transeatur ab eorum statu qui sunt tormentis adjudicati ad statum quietis & consolationis æternæ. Raynold. de lib. Apoc. prælect. 162.

on

on making their Beds in Hell, they muſt never look any more, coming out of thoſe Helliſh Torments; to riſe in Glory. The Place of the Damned is like the Lyons Den, where all the Footſteps look forward but not one backward. So that what *Solomon* ſaith of ſuch as go in to an Harlot, is here verified of thoſe who have their portion in Hell: (*l*) none that go in unto her return again, neither take they hold on the paths of Life. For the Arreſt of Hell and Damnation as it will take no Bail, ſo neither doth it admit of any the leaſt Hope of evaſion for ever, but unpreventably ſhuts up the Soul in remedileſs Miſery. And oh how dreadful will it be for all you who now make light of Heaven and Glory, to be ſhut up irrecoverably in Hell, and remedileſs Torments! Oh this is the emphaſis of the damneds Miſery in Hell, this is the ſting and Poyſon of all their Sorrows, that there is now no further Hope of obtaining Mercy, no way to fly from the Wrath to come! (*m*) If Hope deferred maketh the Heart ſick: How dreadfully then will it break and rend their Hearts to be plunged deep in that bottomleſs Sea of Divine Wrath, where all their Hopes ſhall be daſhed againſt the Rock of Eternal Deſpair! That Hell is ſuch a Priſon as admits of no Hope of releaſe, ſuch a Night as ſhall never ſee the dawning Day of Grace, ſuch a black Storm as will never end in a Sun-ſhine of Glory; this hath more Torment, more Pain, more Terrour in it, than all the Torments of Hell. 'Tis a diminution of our Happineſs to enjoy that good which may be changed for Evil, and the greateſt aggravation of our Miſery to lie under that evil, which we can never hope will be changed for good. That which makes the Saints in Glory compleatly Happy, and the Reprobates in Hell compleatly miſerable, is this, that the one need expect no worſe, and the other can never expect any better Condition.

(*l*) Prov. 2. 19.
(*m*) Prov. 13. 12.

As

As Heaven would not be ſo full of Joy, if not above all Fear of Future Evil: So neither would Hell be ſo full of Horrour, if not quite below all hope of future Good. For to be without all hope of Good is infinitely worſe than the ſuffering of any of the ſoreſt Evil: So that whatever Flames, whatever Wrath is determined upon the damned in Hell, yet all this doth not now torment them ſo much, as the loſs of their Hopes ever to be made Happy. Why then will you now let go your Hopes of Heaven, expoſing yourſelves to remedileſs helliſh Torments? Is it nothing to be ſhut up in that darkneſs, where you ſhall, have no hope at all of Light for ever? Nothing to undergo that Miſery in Hell, which excludes all hope of future Happineſs in the Kingdom of Heaven? Nothing to be plunged in that unconfined ireful Ocean of God's fierceſt Wrath, out of which you can never have Hopes of ſwimming to the wiſhed Shoar of Bleſſed Immortality? Oh what will you do when filled with that Horrour which ſhall never give way to any the leaſt Comfort? When overwhelmed with that Sorrow which ſhall never be turned into Joy? When ſurprized with that Everlaſting Night of Wrath and Gloominеſs, which will never have a Day-break of Love and Mercy? Oh this, if any thing will make the Torments of Hell tolerable, that they are unchangeable, ſhutting out the Hope of all true Comfort! Here you muſt never think to change Torments, for Eaſe; Death, for Life; the never dying Worm, for the light of God's Countenance; nor the Flames of Hell, for the Glory and Happineſs of the new *Jeruſalem*.

(5) CONSIDER *the extremity of Hell Torments, which for exquiſiteneſs are ſo dreadful, that no heart can meditate the terror of them.* What *Burton* ſaith of prevailing Melancholy, is much more true of the damned in Hell, whoſe Miſery is ſo dreadfully accenred, that there is in it no hope of a lighter, nor any place for an heavier ſtroak. No torture of Body like unto it; no Strapadoes, Hot-irons, nor *Phalaris*'s Bulls: all Fears, Griefs, Suſpicions,

cions, Discontents, are swallowed up and drowned in this *Euripus*, this Ocean of Misery, as so many small Brooks. Here the Wrath of God is poured out in full Vials upon all the Damned; * and who knows the power of that Wrath or the unconceivable horror it brings with it? So infinitely dreadful is the Wrath of God, that no Man in the World can understand it, much less stand under it, if once the stroak thereof falls upon him. And yet a Cup of this implacable Wrath full mixed with all sorts of Plagues, † but unmixed without the least drop of Mercy, must be the Portion of all the Damned in Hell, where every Vessel of Wrath shall have that fulness of Wrath, that extremity of unutterable Torments, which no Tongue can possibly express, nor Heart of Man though enlarged to the utmost reach of all created capacities, conceive! A Melancholick Man (saith a learned Divine of our own) may fancy vast and terrible Fears, Fire, Sword, Tempests, Wracks, Furnaces, Scalding-lead, Boyling-pitch, running Bell-mettal, and being kept alive, to feel their Torment: But yet all this, if compared with those most dreadful Horrours, and exquisite Torments, which the damned in Hell must for ever be plagued with, are no more than a little spark falling upon the Hand, to the furious Rage and Burnings of *Nebuchadnezzar*'s hot fiery Furnace! We have heard tell of some that have endured mangling of Body, ripping of Bowels, breaking upon the Wheel, Fleeing alive, Wracking of Joynts, Burning of Flesh, Pounding in a Morter, tearing in pieces with Flesh-hooks, Boiling in Oyl, Roasting upon hot fiery Grid-irons: And yet all these, though you should superadd thereto all Diseases; such as the Plague, Stone, Gout, Iliack Passion, Strangury, or whatever else you can name most Torturing to the Body, together with the most inhuman Cruelties, and prodigeous Butcheries ever Executed by the most bloody Persecutor upon

* Psal. 90. 11.
† Psal. 78. 5. Revel. 14. 10.

the

the bleſſed Martyrs of Chriſt in any Age, from the Blood of Righteous *Abel*, to this preſent time, would come infinitely ſhort, albeit they were all collected into our extreameſt Torment, of that Wrath, that Horrour, that unconceivable Anguiſh which the damned moſt inevitably ſuffer every moment, without any intermiſſion of their Pain in helliſh Flames! The Storm of divine Wrath, which in Hell, like a Tempeſt of Fire and Brimſtone will beat upon the Heads of the Damned, is (*a*) uninterrupted, and continual admitting of no Vocation of Reſt from that intolerable reſtleſs Anguiſh, wherein they muſt be Tortured night and day, without ceaſing for ever! 'Tis ſome Comfort in their Life, that all our Sorrows like an intermitting Feaver do afford us ſome Reſpite: But in Hell this will break their Hearts, that the Fit of the damneds Torment will be always upon them; there they lie continually in the moſt rageful Paroxyſm of ſoreſt Anguiſh without hope of any the leaſt moments reſpite for ever. • The Furnace of their Miſery ſhall always burn without an equal Heat, and yet the Heat of that Furnace (*b*) by the Breath of the Almighty like a River of Brimſtone flowing in upon it, ſhall be boyled up to the higheſt conſiſtency of fiery Rage, and revengful imperuous Fury! In Hell it is that God draws the revengful bearded Arrows of his Juſtice to the Head: Here he empties all the deep-drenching Vials of his Wrath upon the Damned, as beyond all time in Eternity, ſo beyond all meaſure in moſt dolorous Heart-rending Extremity. The (*c*) Wrath of God, if kindled never ſo little againſt a Sinner in this Life; if but one ſpark of it fall upon the Conſcience, what dreadful havock doth it make, turning every Man upon whom it lights into a living Hell, a *Magor-Miſſabib*, Terrour round

(*a*) *Sicut enim gloria ſanctorum nunquam interrumpitur, ita nec pœna damnatorum.* Aquin. Sup. 3. part. quæſt. 70. art. 3.

(*b*) Iſaiah 30. 33.

(*c*) Pſal. 2. 12.

about?

about? Who then can tell how dreadful hot and ſcorching God's Wrath will be, when through the heat of his enraged Diſpleaſure againſt all the Ungodly, it ſhall be turned into the Fire of Hell, that will ſcorch and torment them without quenching for ever? If the Fire which hath been given of God unto Man for his Uſe and Comfort, be ſo hot and unſufferable in Nature, that it is ſtill reckoned for one of the moſt dreadful and exquiſite Torments: What then may we think of the Fire of Hell, which not, Man who is able to deviſe much, nor yet Angels which are able to find out more, but God himſelf who is infinitely able to invent moſt of all, hath in the largeſt compaſs of his Wiſdom ſought out, to be not for uſe, but for a Curſe; not for the Comfort of Man, but for his everlaſting Torment? There is nothing more painful to the Senſe than Fire; no Fire more noyſome and ſcalding, than that of Brimſtone: And yet hereby is the Puniſhment of the Damned ſet forth, importing the greateſt Extremity of Wo and Miſery imaginable, that they ſhall have their part in the Lake that burneth (*d*) with Fire and Brimſtone. Whether this Fire (*e*) ought to be underſtood properly, or Figuratively, of a true corporeal Fire, or only of ſome dreadful kind of Torment which the Spirit of God hath thought good to emblematize to us by that furious Element is much controverted. The School-men, and Papiſts earneſtly contend to prove the Fire of Hell Material, as *Auſtin*, and ſome other of the Fathers Dogmatized (*f*) Amongſt the Proteſtants, though ſome would have it partly Corporeal for the tormenting

(*d*) Rev. 21. 18.

(*e*) *Cum corpori non poſſit adaptari pœna niſi corporea, ignis inferni erit corporeus.* Aquin. Sup. 3. part. queſt. 97. art. 15.

(*f*) *Gehenna illa quod etiam ſtagnum ignis & ſulphuris dictum eſt, corporeus ignis erit, & cruciabit corpora damnatorum.* Auguſt. de civit. Dei. lib. 21. cap. 10. pag. 1633.

of

Tormenting of the Body, and partly Metaphorical for the Afflicting of the Soul, yet others there are that aſſert it to be purely Metaphorical, of whom the Learned *Chamier* tells us,(*g*)we are certain that of the Fire and Flames in Hell, there is nothing but what is Metaphorical, and that all ſuch do but Childiſhly trifle, who judge otherwiſe of them. By theſe the unproportionableneſs of a material Fire to the Nature of Devils, and the Souls of Men, which are purely immaterial, is urged, and with much plauſibility ſtood upon; they think it nothing likely, that a ſpiritual Being ſhould become Obnoxious to the Dint of any corporeal Puniſhment. But the other with as much Facility ſeem to untie the Knot, telling us that although corporeal Fire in the Nature of it, be not proportionate to any immaterial Subſtances, ſuch as are Devils, and the Souls of the Damned in Hell, nor able by any phyſical Power of its own to leave any afflictive Impreſſions upon them, yet conſidered for that end, by the Almighty Power of his revengeful Hand, to an height of tranſcendent Efficacy beyond all Hyperboles; ſo it can eaſily torment a ſpiritual Being, and make the

(*g*) *Nobis certum, ignis & flammarum in inferno nihil eſſe, niſi metaphoricum & pueriliter nugari, quicunque corporea, ſive materialia ſunt imaginati.* Cham. Pauſtrat. tom. 2. lib. 5. cap. 20. §. 47. pag. 190. *Cum idem ſit ignis paratus Diabolo, & hominibus impiis, ignis autem corporeus non poſſit agere in ſpiritum: planum ſit ignis imagine ſpirituale ſupplicium ad umbrari.* Tilen. Syntag. part. 2. cap. 68. *Hiſce Calvinus interpretum ille doctiſſimus in* Iſa. cap. 3. ver. 33. *Et alibi, aſſipulatur. Ignis inferni, cum ut divinæ juſtitiæ inſtrumentum ſibi valide nocivum ab anima apprehendatur, propter viſionem ſui, verè animam cruciare dicitur.* Aq. Sup. 3. part. q. 70. a. 3. *Qualiter in corporei ſpiritus corporeo igne afflgantur Doctores ſuper quantum ſententiarum deſcribunt. Communis reſponſio eſt, quod ille ignis in quantum eſt inſtrumentum divinæ juſtitiæ, ſpiritus condemnatos affligit.* Carthuſ. in Luc. cap. 16. v. 24.

ſame painful Impreſſions there, as it would upon a corporeal Subſtance. Some other Arguments there are inſiſted upon, which becauſe I judge them concluding for neither ſide, I purpoſely wave; Nor ſhall I undertake the Deciſion of ſo dark a Controverſy, raſhly, (as *Auſtin* ſaid in another caſe) defining, what with the utmoſt reach (*b*) of my ſhallow Underſtanding, I cannot comprehend, as always thinking better to ſuſpend our Judgment in things that are Occult, than Uncharitably to litigate about Uncertainties. Whether then the Fire of Hell be Corporeal, or only Metaphorical, is of no great Conſequence, as affording no hope of any the leaſt Eaſe, or mitigation of the Damned, torments which way ever the Deciſion of the Controverſy goeth. For if it be taken properly for a corporeal Fire, yet there are in it thoſe Ingredients of fiery Rage, and Impetuoſity, which make it as far ſurpaſs in Degrees of Heat, and fierceneſs of Burning our moſt furious ordinary Fire, as that exceedeth the Fire Painted upon the Wall. Our common culinary Fire is eaſily quenched: But the Fire of Hell is Unextinguiſhable, ſo that though the Damned in Hell ſhould weep a whole Ocean of Tears, yet they could never quench the leaſt ſpark thereof. Our Fire conſumes the Body upon which it ſeizeth, cauſing Life to evaporate with its own Smoak: But the Fire of Hell,

(*b*) *Temerè definire non audeo, quod excogitare non valeo.* Aug. de civit. Dei. lib. 22. cap. 20. pag. mihi. 738. *Sed melius eſt dubitare de occultis, quam litigare de incertis.* Lamb. ex Aug. lib. 4. diſtinct. 50. d. *Ignis infernalis & noſter nimium quantum differunt: & primò quidem in urendi ſenſu. Noſter ignis Auguſtino pictus videtur, ſed ille alter verus. Quicquid hic te urit, fabula eſt, jocus eſt: quicquid hic pateris, meriſſimus ludus eſt. Ignium umbra ſunt ignes noſtri, ad illa inferorum incendia: poenæ quas hic deputamus deliciæ ſunt, ad illa nunquam deſitura tormenta. Cur enim non dicamus quamvis miris tamen veris modis, etiam ſpiritus incorporeus poſſe pœna corporalis ignis affligi?* Aug. de Civit. lib. 21. cap. 10.

though

though it burn the Reprobate there, yet it never befriends them ſo far, as to conſume them; though it dreadfully torments them, yet it will never Annihilate them. Our Fire with its burning Power can only burn Corporeals, and make impreſſion upon bodily Subſtances: But ſuch is the Penetrativeneſs of Hell Fire, that its able to torment a ſpiritual Being; ſo that here the very Soul of a Man for (*i*) Subjecting it ſelf willingly to a brutiſh Senſuality, ſhall be unwillingly Subjected to a ſenſual Pain, beyond all that the Heart of Men and Angels can conceive of. But in caſe the Fire of Hell be Metaphorical, yet this argues not the Puniſhment of the Damned, to be one thought the leſs dreadful and terrible; becauſe whatever terrible things the Holy Ghoſt makes uſe of, whereby to repreſent unto us the Pains of the Damned, they do as far come ſhort of that which is indeed the Torment of the Damned in Hell, as the Sting of a little Bee, comes ſhort of the Sting of a Scorpion, if not infinitely more. For betwixt a Finite, and an Infinite, a Temporal, and an eternal Puniſhment, a Puniſhment Inflicted by a weak Man, and a Puniſhment prepared by the utmoſt reach of God's Wiſdom, with all fiery torturing Ingredients, and ſo ſet home upon every Faculty of Soul, and Member of Body, by the Almighty Power of his omnipotent revengeful Arm, there is no Compariſon. So that (*k*) though by our general Citation, you ſhould call in all thoſe prodigeous unheard of Ways and Methods of Cruelty invented by the deepeſt reach of Policy, and moſt exquiſite Malice of implacable Devils in Hell, and executed upon the Faithful Servants of God, by the moſt bloody and mercileſs Tyrants, ſuch as *Ne-*

(*i*) *Anima per culpam ſe corpori ſubjecit per pravam concupiſcentiam: ergo juſtum eſt, ut in pœnam rei corporeæ ſubjiciatur per paſſionem.* Aq. Sup. 3. part. q. 70. a. 3.

(*k*) *Cogita homo quoſlibet mundi cruciatus, quaſque ſeculi pœnas, intende animo quoſque tormentorum dolores, quaſcunque dolorum acerbitates, compara hoc totum Gehennæ, & leve. Iſid.*

Nebuchadnezzar's fiery Furnace, the Prophet *Isaiah*'s grating Saw, *Lawrence*'s Grid-iron, the Impaling used for the Torturing of Christians amongst the unpitying *Turks*, together with the many execrable ways of Torture Inspired by Hell it self into the most Inhuman Blood-thirsty Managers of the *Spanish* Inquisition: Yet in them all, could they pour out the very Dregs, and Poison of their torturing Power into one Cup, you would not be able to find any such Gall and Bitterness, such Horrour and Exquisiteness of Torment, as were worthy to make so much as an Emblem, or dark Shadow of the least gripe of Conscience, wherewith the Soul, or the least spark wherewith the Body of the Damned in Hell must be tortured for ever! Be therefore the Fire of Hell material, or only Metaphorical; yet you see it will be infinitely dreadful and tormenting, beyond all the Terror and Extremity of unsufferable Anguish which heart can meditate. Leaving off therefore all needless Disputes about the Nature of Hell Fire, how should we all give diligence to set the Blood of Christ as a Skreen betwixt our selves and the Flames thereof, endeavouring to quench it by the Shield of Faith, that by woful Experience we may never come to know what manner of Fire it is? It were a dreadful uncomfortable thing, for a Man to lie naked upon the hard Ribs of a Grid-iron. But oh how much more dreadful and intollerable, for a poor naked Sinner to lie boiling upon the fiery Grid-iron of God's Wrath night and day, with ceasing for ever! If the disjoynting of one only Member doth afflict us with more Pain, than with Patience we are able to undergo; Oh then how unsufferable a thing will it be, when the whole Soul shall be Tormented, and the whole Body plunged in a Lake of Fire and Brimstone! There was dreadful howling, and hideous outcries (no doubt) in *Sodom*, and the Cities round about, when first they felt a Tempest of fiery Wrath and Brimstone Rained down from God out of Heaven upon them: How (think you) did the poor scalded Creatures run up and down in that Deluge of Brimstone, skreeking and roaring for the

the Misery that was come upon them? Oh, but what will be the Gnawings of the never dying Worm, what the furious Heart-rendring Reflexions of guilty Consciences upon misspent Time; what bloody Agonies of Soul, what wringing of Hands, and gnashing of Teeth in Hell, beyond all possibility of Belief or Imagination to the most frightful-working Fancy, when a fiery Stream of Wrath shall go out from the Throne of God, and poor damned Creatures shall wallow hither and thither in the hot Fiery Lake of *Tophet*, without all hope of End, Ease, or the least mitigation of their Torments! Oh then if you have any Reason as Men, any Faith and Wisdom of Christians, any Bowels of Compassion to pity your own Souls, give diligence now to lay up for your selves a Treasure in Heaven, and so fly from Wrath to come, that you may never come into this place of Torments, the Pains whereof, for the Extremity of them are endless, and past Imagination! Oh let not all these Warnings be in vain, that tell you of an approaching Storm, to drive you out of the *Sodom* of your sinful Life, that so Fire and Brimstone in Hell may never be your Portion! Oh let not the seeming Pleasures of Sin still bewitch thy Heart, when so sure to end in intollerable hellish Torments. Remember, Sirs, Sin is the Flint, out of which the Fire of Hell is strucken; 'tis the Fuel whereby the Flames of Hell are everlastingly fed and nourished; 'tis the Womb wherein all the Miseries of poor damned Creatures are conceived; yea, 'tis Sin that is the very Sting and Emphasis of Hell, making the Fire thereof to rage and burn so furiously, that all Rhetoricians in the Word have not Expressions comprehensive enough, to set forth the Horror of it! Think often therefore of the Hell of Sin, and by that means, through the Grace of God, thou wilt save thy self from the Hell of Punishment.

(6) *AND lastly, consider the Eternity of Hell Torments, which inevitably will seize upon you in case you fall short of Heaven and Glory, and let that prevail with you to make*

ſure of them. Now God ſets before you the recompence of Eternal Life: But in caſe you make light of that, to be ſure Eternal Death, and Miſery will be your portion. You cannot refuſe an Eternal Weight of Glory; but you muſt needs expoſe your ſelves to an Eternal Weight of Wrath. Whoever turn their Backs upon Heaven, falling ſhort of that, they fall into Hell irrecoverably, (*a*) where the Worm dieth not, and the Fire is never quenched. As the Fire of Hell is unquenchable; ſo the Worm of Conſcience is unendable: Neither can the Fire of Hell be quenched, that it ſhould not for ever burn you; nor yet the Worm of Conſcience, that Boſom Fury, by any means be finiſhed, that it ſhould not Everlaſtingly torment you. 'Tis ſtoried of *Caius Caligula*, that having condemned a Malefactor, he would give order to the Executioner ſo to ſtrike that the party might feel himſelf dying and ſuffer the pains of a lingring Death. Thus poor ſelf-deſtroying Sinner will it with thee, in caſe thou make not ſure of Heavenly Glory: (*b*) Thou muſt ever be dying, but never dead; ever ſeeking Death but never find it; Thou ſhalt follow after it, but it will ever fly from thee! As the Righteous ſhall be bleſſed with an Eternal Sun-ſhine of Love and Glory: So the wicked they ſhall all be inveloped in an Everlaſting Night of Horrour, Wrath, and extremeſt Anguiſh. Whilſt the Righteous are called up into Heaven, there to be with the Lord for ever: (*c*) The Wicked, theſe are the Men, theſe are the Women that muſt then be puniſhed with Everlaſting Deſtruction from the preſence of God, and from the Glory of his Power! In Hell the damned ſhall never be able with *Agag* to ſay, the bitterneſs of Death is over: But when for millions of

(*a*) Mark 9. 44.
(*b*) Revel. 9. 6.
Conſtat quod ſicut finis non eſt gaudio bonorum, ita nec tormento malorum. Greg. Dial.
(*c*) 2 Theſſ. 1. 9.

Ages,

Ages, they have lain broyling upon the Grid-iron of God's ſoreſt diſpleaſure, ſtill they will find bitterneſs to come, Wrath to come, Torment to come, Fire and Brimſtone to come that will burn them without quenching for ever! As the People of God ſhall reſt with him in Glory for ever: So the Wicked muſt be kept for ever upon the Rack of God's fierce indignation. As the Saints Heaven, ſo the Sinners Hell hath Eternity written upon it: There is no fear of falling from Heavens Happineſs, nor any hope of ever eſcaping the Torments of Hell. The Saints Joys and the Sinners Groans, will run parallel with all Eternity: And look as the Pleaſures of the one ſhall never have any period, ſo the Pains of the other ſhall never have any end. The Wicked in Hell they can neither ceaſe to be, miſerable. Though now they will infinitely deſire it, yet there is no poſſibility of returning to that dark Abyſs of nothing, whence firſt they were taken, or of hiding themſelves for ever (according to the *Socinian* dotage) in the moſt abhorred State of Annihilation: Nor yet according to *Origen*'s wild Opinion any hope of a Goal-delivery out of that infernal Priſon, as if the Mercy of God hyperbolizing into a Soleciſme of fooliſh Pity towards the damned in Hell (the very conceit whereof borders nigh upon the Confines of Blaſphemy) would at laſt after ſome few Centuries of Years, reſcue both Men and Devils out of the ſure Hands of Divine avenging Juſtice! (*d*) The infinitely Glorious Majeſty of God by their Sins was offended, which muſt needs derive an infinite guilt and demerit upon them, binding them over to ſuffer an infinite puniſhment: But becauſe no puniſhment can be intenſively infinite in the degrees and greatneſs of it, as being a thing impoſſible that a finite Veſſel ſhould

(*d*) *Cum peccatores peccent contra Deum qui æternus eſt, conveniens eſt ut pœna æterna eis ex divina juſtitia inferatur.* Aq. Sup. 3. part. q. 99. a. 1. o.

hold an infinite Wrath, (*e*) that the back of a Poor finite Creature should bear an infinit Stroak; why therefore it must be extensively infinite; what is abated in greatness must be made up in the Everlasting Duration of the suffering, and so the whole penalty will always be suffering, but never suffered, always will the Sinner be burning, but never burnt, nor ever come to any end of his Torments! The Sinner he despised an Eternal Happiness, making light of the greatest Salvation, (*f*) and therefore how justly doth he now fall under an Eternal Misery, whilst everlasting Wrath and Damnation take hold upon him? Who more deservedly shut up in Everlasting Chains under Darkness than such as willfully go on to neglect Eternal Mansions of Glory? Such is the desperate madness of wicked Men, (*g*) that all their Life long Heaven and Glory are neglected, and nothing but the Pleasures of Sin delighted in: So that wicked Men thus sinning in their Eternity, no wonder though they be punished in Gods Eternity; they sinning so long as they had a life to live, how justly doth God retaliate, punishing all their Wickedness and Sins upon them so long as he lives? Because the Righteous God lives for ever, therefore the Wicked, and the Ungodly, they must die for ever, be damned for ever, be tormented

(*e*) *Cum non possit esse infinita pœna per intentionem, quia creatura non est capax alicujus qualitatis infinitæ, requiritur quod sit saltem durationè infinita.* Aquin. ibid.

(*f*) *Factus est malo dignus æterno, qui hoc in se peremit, bonum, quod esse posset æternum.* August. de Civit. Dei l. 21. cap. 12.

(*g*) *Peccator punitur pœnâ æternâ, quia peccavit suo æterno, id est, fine fine.* Pic. Mirandula. Apolog. quæst. 2.

for

for ever! (*h*) Their deſires of ſinning were infinite; had they lived for ever they would have ſinned for ever: And how Righteous a thing is this with God, that they ſhould have puniſhment without end, who (had he not ſtopped them in the ſwifteſt career of their carnal Pleaſures by the unwelcome arreſt of Death) would never have put any end to their Wickedneſs, and horrid Rebellions againſt Heaven? (*i*) There are none that go down into Hell, but they carry their unbelieving impenitent Hearts along with them: And therefore ſince they never break off their Sins by Repentance, endeavouring to live unto God, they are but juſtly ſhut up in thoſe fiery Chains of Wrath which will never break, and in which they can never die. Repentance is on all hands acknowledged a neceſſary prerequiſite of pardon, except by thoſe of the *Antinomian Libertiniſme*: God will humble the Sinner and bring him upon his Knees, before he give him a pardon. The Heart of every ungodly Man muſt either be broken by Godly Sorrow from Sin, or elſe wanting ſuch godly Sorrow, he muſt never look to eſcape the Vengeance of Eternal Fire. But what hope of ſuch wholeſom, though bitter Fruit of Repentance, when the Tree is cut down, and now burnt irrecoverably in the Flames of Hell? God for-

(*h*) *Ad magnam juſtitiam judicantis pertinet ut nunquam careant ſupplicio, qui in hac vita nunquam voluerunt carere peccato.* Gregor. lib. 34. mor. cap. 2. *Iniqui ideo cum fine deliquerunt, quia cum ſine vixerunt: voluiſſent quippe ſine fine vivere, ut ſine fine potuiſſent in ſuis iniquitatibus permanere. Nam magis appetunt peccare, quam vivere.* Greg. Dialog. 4. c. 44.

(*i*) *Peccare non deſinit, quem in extremis ſitum recedere, à criminibus ſola tantum facit impoſſibilitas, non voluntas: qui enim à malis actibus tantum morte diſcedit, non relinquit ſcelera ſed relinquitur à ſceleribus. Atque ideo tunc puto peccat quando ceſſaverit, quia quantum ad animum nocendi deſit, qui adhuc velit peccare ſi poſſit.* Sal. ad Eccleſ. cathol. lib. 1. pag. 360.

row

row for Sin is not a Flower to be gathered out of any of thoſe Bundles of Tares, that lie burning in Hell. The hot ſcorching Fire of Hell, it will break the Heart of the ſtouteſt Sinner, but never mollify it: It will rend the Heart with unconceivable Horror, but never melt it down into Tears of unfeigned Repentance. The Wicked in Hell, they will have Fire enough to torment them for their Sins, but none to refine and purify them from the droſs of their Sins: Tears they will have enough to ſhed over their Sins, becauſe of that Wrath and Miſery they have now brought upon them; but not one Tear to ſhed for their Sins as diſpleaſing to an Holy God, and violative of his Righteous Will. (*k*) For now they are to come to their final Eſtate, they have no further to travel, but are come to their Journeys end, where Sin ſhall be aggravated into a Prodigy of Wickedneſs, and moſt horrid Blaſphemy, not conquered by a ſerious Repentance, the Will being here Everlaſtingly obſtirmed in Wickedneſs.

* And though the Damned being now in *Termino*, where is neither place for Merit nor Demerit, (which as means have relation to ſome future Good or Evil, and muſt therefore ceaſe, their reſpective ends once attained) do no longer contract further guilt by their bloody Curſings, horrid Execrations and Blaſphemies againſt Heaven, ſo as to expoſe themſelves, every Moment to new Degrees of Puniſhment, ſuch obſtirmedneſs and obſtinacy in wickedneſs, being itſelf the very Emphaſis of their Miſery, and their greateſt Puniſhment: Yet that Impe-

(*k*) *Damnati cum jam de facto ſint in Termino, ſunt in ſtatu immutabili, ita ut voluntatem habeant in malo perpetuò & immutabiliter confirmatam.* Barlow. Exert. 1. p. 10.

* *Cum meritum, & demeritum ordinentur ad aliquod bonum vel malum conſequendum, neque boni merebuntur, quia bona voluntas in eis non erit meritum, ſed præmium; neque mali demerebuntur, quia eorum mala voluntas non erit demeritum, ſed pœna.* Aq. Sup. 3. Part. q. 98. art. 6. o.

nitence

nitence under Sin when final, ſhould leave the Ungodly to an Eternity of Miſery in Hell, is but equal; that ſuch as would never ſorrow for Sin after a godly manner ſhould be eternally Damned for Sin, that ſuch as would never humble themſelves, nor go to God upon the bended Knees of true Repentance for a Pardon, ſhould for ever lie under his ireful frowns, is but equal. Here the Lord is upon a Treaty with us holding out the golden Scepter of his Grace: But becauſe in Hell this Treaty will be over, and Repentance out of date, there is therefore no further poſſibility that the Damned ſhould ever eſcape the Vengeance of eternal Fire. Fools then, or mad Men ſhall I call them who hearing tell dayly how unſufferable for extremity, how unſupportable for Eternity Hell Torments are, do yet willingly to enjoy the momentary Pleaſures of Sin, deprive themſelves of that eternal hyperbolical weight of Glory, plunging themſelves Body and Soul in eternal remedileſs Tortures? What, ſhall not the thought of eternal Deſtruction from the preſence of God make you afraid, cauſing you to fly by Repentance from the Wrath to come? † Who can dwell with everlaſting Burnings? or ſtand ſcorching (to give you the original) in the hot fiery Hearths of Eternity? There is not (Sinner!) any condition of Miſery ſo dreadful and intolerable, as that which is unalterable: So that your Miſery under the Wrath and igniſluous diſpleaſure of God in Hell being endleſs, it muſt needs be eaſleſs. To a Woman in Travail, now ſcrieching and crying out for the griping throws, and grievous Pangs now come upon her, 'tis no ſmall Comfort to think that being once delivered, they will all have an end: But Wo and alaſs poor ſelf-deſtroying Sinners, there is no ſuch ground of Comfort as this in Hell, where all thoſe whoſe woful end is to be damned, ſhall have Fire and Brimſtone,

† Iſa. 33. 14.
מוקדי עולם *Foci æternitatis:* מוקד *enim & ignem, & locum ubi accenditur ignis, ſecundum Pagninum, ſignificat.*

un-

unsparing Wrath and Damnation without end! Think not poor brutish Sensualist, that the dark Night of suffering, will be as short as the day of thy Sinning: or that thy future Miseries in Hell will as soon pass away, as thy present carnal Pleasures! The delight and profit of Sin is short: But the Punishment and Torment that will follow after, is Eternal! When Sinner, thou hast lain as many Millions of Ages in Hell, burning like a Fire-brand upon the Grid-iron of God's fiercest Wrath, as there be Sands upon the Sea-shore ten thousand times told: Yet still an Eternity of suffering will be future (if all futurity there be not swallowed up in one infinite Moment of Pain) that will never be overcome, nor ever come to end! Were the damned in Hell to expiate their Sins with a whole Ocean of Tears, and yet but every thousand Year to shed a Tear, this would afford unspeakable Comfort and make them think themselves the most happy Men in the World, if then there might be an end of their Torment: Oh but what an Hell will this be in their Consciences, , what a Fire in their Bones, and what a Dagger in their Hearts, to think that when they have been burning as many Millions of Years in the Infernal Flames, as there are Drops of Water in the vast Ocean, yet now they are not one moment nearer coming out from that Place of Torment, than the very first minute that they were thrown down irrecoverably into it! For here the Worm never dieth, the Fire never goeth out; the Storm is never blown over, but an Everlasting Night of Darkness is determined upon them: So that though they should desire Death as a Paradise, yet it will fly from them, Fire will burn them, Devils insult over them, and the Flames of Hell torment them without quenching for ever! Oh dreadful condition, and never to be thought upon but with fear and trembling! For a Man to be miserable, and that Eternally; be shut up in Chains of Darkness, and that Eternally; have his portion with Hypocrites in the Lake that burneth with Fire and Brimstone, and all this Eternally; how doleful and unsuffe-

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rable would this be? And yet thus it is, and thus it will be with all the ungodly; their Repentance for Sin never had a beginning, and therefore the Wrath, the Horrour, the Heart-rending Torments of Hell, ſhall never have any end? Oh boundleſs Eternity! Oh Eternity not to be melted by any ſpaces of Time! Oh Eternity not to be comprehended by any humane Intellect! How infinitely beyond all Hyperbole of imagination doth it aggravate the Torments of the damned in Hell! Grievous are the Torments of Hell for extremity; more grievous for the ſad variety of them; but moſt grievous of all for their unfathomed Eternity! For what more miſerable than for a poor Creature to be ſo extreamly tortured, that he cannot live, and yet ſo ſtrangely wretched that he cannot die? What will it profit thee (Oh Man!) that in this Life thou haſt had thy Pleaſures, when in Hell there will be nothing remaining of them but Eternal Pain to torment thee? Should not an Eternity of Helliſh Torments following after, make thee fly from all the foregoing Pleaſures of Sin, which are but for a ſeaſon? What meaneſt thou poor fond Sinner! canſt thou burn for ever! be damned for ever! undergo the Frowns of God for ever! or canſt thou endure for ever an Eternal Agony of Helliſh Horrour! (*a*) Fly Man, if thou love thy Soul, theſe intolerable endleſs Tortures, where neither the Tormenters will fail, nor the tormented die; where there is Death without Life, and theſe Torments, where in Death itſelf that puts an end to all other Sorrows, can yield no Succour! Oh what Agonies and Horrours will invade, and tear in pieces the woful Hearts of wicked Men, when they muſt be burning in Fire and Brimſtone kept in higheſt Flame by the ignivomous Breath of the Almighty, World without end?

(*a*) *Fuge frater illa tormenta, ubi nec torturæ deficiunt, nec torti moriuntur; quibus ſine fine mors eſt, non poſſe in cruciatibus mori.* Auguſt. de Catechiz. Rud. cap. 25. pag. mihi 76.

Better

Better were it for a Man to endure the ſharpeſt and moſt exquiſitely tormenting of all bodily Tortures in this World for a thouſand Years together, without any Heart to pity him, or any Hand to ſuccour him, than to lie under the Wrath of God, enduring the pains of the Damned in Hell the leaſt moment: Oh then conſider this all you that forget God, how will you be able to lie under the Frowns of God for ever, to endure the fierceneſs of his Wrath everlaſtingly, and to ſuffer through all Eternity the pains of Hell, without any hope of end or mitigation! Think then Sinners many ſad and ſerious thoughts about your Eternal Condition! What proviſion you have made for Eternity! What Comfort your immortal Soul will meet with at the Threſhold of Eternity! What Harbour you will put into when lanching forth in the vaſt Ocean of Eternity whereby to ſhelter your ſelves from the hideous Storms of God's Eternal diſpleaſure! Who knows how ſoon (Sinners!) you may drop into Eternity, how ſoon you may be ſwallowed up of an Everlaſting Condition, how ſoon you may take poſſeſſion of that eſtate in another World, which ſhall be for ever, and from whence there is no returning! Why then will you ſtill make light of heavenly Glory, when in caſe you fall ſhort of that, an Eternity of Wrath, Miſery and unſufferable Torments in Hell muſt be your portion? Oh what deſperate folly hath poſſeſſed the Hearts of all graceleſs Sinners, who never ſeek an intereſt in the Kingdom of Heaven, but run headlong without Fear upon Eternal Burnings in Hell, as it were to a Banquet! Is this your Wiſdom to deſpiſe *Canaan* and die in the Wilderneſs, to ſet light by Heaven, and then drop into Hell irrecoverably? Is it your Wiſdom to ſin a while, and be damned for ever? Oh what Worlds would you give for Heaven when ſhut up in Hell! What Worlds for a Day of Grace, when Eternal Wrath is determined upon you! What Worlds for the leaſt hope of eternal Glory, when puniſhed with everlaſting Deſtruction from the preſence of God and from the Glory of his Power! How dreadful will be

be the Condition of all ſuch as fall ſhort of the Recompence of eternal Life, I have ſhewed with all Faithfulneſs: And now (dear Friends) I would beg of you, as ever you deſire Comfort, living, or dying, as ever you would eſcape everlaſting Torments in Hell, or be called up into eternal Communion with God in Heaven, that you give all poſſible diligence to make ſure of that glorious Reward! Oh ſet about this Work preſently, without delay, ſet about it in good earneſt, without trifling, ſet about it in a right manner, and do it throughly, that you miſcarry not, and that by the due Obſervation of theſe enſuing Particulars!

CHAP. XII.

Directeth how to get an Intereſt in heavenly Glory, and to have it as our eternal Reward, in 10 *Particulars, which may be as ſo many Rounds in* Jacob's *Ladder, for the Soul to climb up into Heaven by.*

1. *LABOUR to be truly ſenſible of, and to get your Hearts very deeply affected with Godly Sorrow for all your Sins.* Humiliation, like *John* the Baptiſt, having prepared the way of Chriſt before him: Now he takes the Sinner by the Hand, (*a*) and puts him in Poſſeſſion of that Joy, which no Man can take from him.

(*a*) John 16. 22.

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The King of *Perſia*'s Preſence might not be approached of any Man in Sackcloth and Mourning: But the way to approach the bliſsful Preſence of God in Glory, is firſt to be covered all over with the Sackcloth of godly Sorrow, as with a Garment. A Generation of Men there is, who not able to bear the wholſome Severities of Chriſtianity, do declaim againſt the Doctrin of Repentance, as Legal, and inconſiſtent with the Goſpel-diſpenſation: But believe it Chriſtians, ſuch as thus make it their buſineſs to cry down the Practice of Repentance as an unevangelical Work, by making you to neglect the Seed-time of godly Sorrow, they would ſpoil you of that Harveſt of Joy, that full Crop of eternal Glory which follows after. For this obſerve I beſeech you, as God's uſual Method with loſt Sinners, that firſt he humbles, before he Exalteth them; firſt he gives them the Spirit of Bondage, to fear, before he gives them the Spirit of Adoption; firſt, he fills them with the Terrours of Mount *Sinai*, before he refreſheth (*b*) them with Mount *Sion's* Comforts; firſt, he brings them to mourn bitterly for Sin, before he pours out upon them Oyl of Gladneſs; firſt, in a word, he puts into them the Spirit of Heavineſs, before ever he will Cloath them with the Garments of eternal Salvation! So that here we muſt mourn and humble our Souls for Sin, would we ever come ſafe to Heaven, rejoycing with Joy unſpeakable, and full of Glory. And truly whatever ſome ſay to the contrary, we may as well expect a Crop without Seed, as to reap the Reward of eternal Glory without Sowing in Tears. There muſt firſt a Shower of penitential Tears fall from our Eyes, before ever the Sun-ſhine of true Happineſs in the Kingdom of Heaven will break forth upon us. Repentance is ſo neceſſary a Duty, (*c*) that no Man could ever yet get to Heaven, nor eſcape Hell without it. Sin muſt and will have Sorrow, either on Earth, or in Hell; either in this World to your Comfort, or in the next to

(*b*) Iſaiah 61. 3.
(*c*) Luke 13. 3, 5.

your

your Shame, and eternal Confusion. If therefore you love your Souls labour by Sorrow to prevent Sorrow; by godly Sorrow for Sin here, to prevent despairing Sorrow for Sin in Hell! What, is it not better that we should break off our Sins by Repentance, than that wanting Repentance, we should be broken in pieces like a Potter's Vessel with the Iron-rod of God's heavy Displeasure? Is it not much better that we should fill God's Bottle with our Tears, than that for want of such Tears, he should empty all the Vials of his Wrath (*d*) upon us! (*e*) The Lord tells you plainly, he hath no pleasure in your Death: But yet he is resolved that you shall live upon no other condition, than that of breaking off your Sins by Godly Sorrow. And who would not rather live Repenting, (*f*) than be damned, and die despairing? Did *Esau* seek his Father's Blessing with Tears, and will not you much more seek the Blessing of eternal Life at the Hands of God with Sorrow in your Hearts, and Tears in your Eyes, that you ever offended him? Oh little do you know the unspeakable Benefit accrewing to a poor Soul by Godly Sorrow; what Comfort it fills him with here, and what Glory it will Crown him with hereafter! There are none that live so comfortable on Earth, nor any that go more surely to Heaven, when they come to die, than those whose Life hath been spent in bewailing their Sins. (*g*) Great, as *Lactantius* sweetly saith is the

(*d*) Ezek. 18. 32.

(*e*) Θέλει γὰρ ὁ πατὴρ ὁ ἀθάνατος τὴν μετάνοιαν τοῦ ἁμαρτωλοῦ ἢ τὸν κόλασιν αὐτοῦ. Just. Martyr. Apol. 2. pag. 48. 25.

(*f*) *An melius est damnatum latere, quam palam absolvi?* Tertull. de Pœnitent. cap. 10. pag. 169.

(*g*) *Magnum est pœnitentiæ auxilium, magnum solatium: Illa est vulnerum, peccatorumque sanatio; illa spes, illa porta salutis.* Lactant. Epitom. cap. 8. pag. mihi. 750.

help, and great the Comfort of true Repentance: This like Balm is for the healing of our Sin-wounded Souls; this is the Foundation of our Hope, and this is the Gate of Salvation through which we may enter into the Kingdom of God. When *Hannah* had wept before the Lord, she went away, and her Countenance was no more sad: Go you likewise and weep bitterly before the Lord for all your Sins, would you ever have your Hearts to be filled with Comfort, and your Faces to shine with the Oyl of eternal Gladness. They that would build high must lay the Foundation very low: Thus godly Sorrow for Sin is that sure Foundation Stone, upon which God lays the Superstructure of eternal Happiness. Holy Mourning is the Seed out of which the (*h*) Flower of eternal Glory Springs. As the Harvest naturally follows the Seed Sown. So if now you shall carefully Sow in Tears, do not doubt but the (*i*) Harvest of everlasting Joy will follow after. Let not then your Souls be by any means prejudiced against godly Sorrow, which though bitter in the Root, yet will be sweet in the Fruit, working for your Repentance to Salvation, (*k*) never to be Repented of. The Pleasures, Mirth, and carnal Jollity of wicked Men will have a sorrowful end; there is never a drop of Honey in Sin, but will shortly be turned into a Sea of Gall; and as the Pleasures of ungodly Men have abounded in this Life, so their Torments in Hell shall much more abound: But as for the Tears that drop from the Eye of godly Sorrow, they will never grieve you, nor give you any just occasion to Repent of them, as being sure to end in Joy, and be Crowned with an Eternity of heavenly Glory. Repentance I confess is a Bochim, a place of Weepers, and therefore displeasing to a carnal Heart, that would always dwell in the House of Mirth:

(*h*) Mat. 5. 4.
(*i*) Psal. 126. 5.
(*k*) 2 Cor. 7. 10.

But

But (*l*) through this Valley of Tears you will come at length to the Paradiſe of God, where inſtead of the bitter Waters of *Marah*, your Souls ſhall be ſatisfied with the new Wine of eternal Conſolation. when the Cloud that hid the Sun from us, is once diſſolved into a Shower, then it ſhines out glorioufly: Thus when the Cloud of your Sins, that now hides from you the Light of God's Countenance, diſſolves kindly into a Shower of Tears, then will you find the Sun of Righteouſneſs ſhining out upon you with the brighteſt beams of Love and Glory. Shall I then prevail with you to become God's ſpiritual Seeds-men (*m*) now ſowing in Tears to the Spirit, that of the Spirit you may reap Life everlaſting. Oh neglect not I beſeech you this great Salvation, deprive not your ſelves through the hardneſs and impenitency of your own Hearts, of that fulneſs of Joy, and eternal Happineſs, which the Lord hath provided for all that are Mourners in *Sion*! What though godly Sorrow be diſpleaſing to Fleſh and Blood, and Repentance bitter: (*n*) Yet who for that fulneſs of Joy, and thoſe Pleaſures that are at God's right Hand for evermore, would not gladly undergo it? Poſſibly you think its a tedious thing to afflict your Souls for Sin, turning your Laughter into Mourning, and your Joy into Heavineſs: Oh but remember that Crown, that Kingdom, that eternal weight of Glory to which your Repentance leads, will abundantly make amends for all your Sorrow! By a few hearty Sighs, and Groans, and Tears you may get to Heaven: And oh how ſad would it be, if for want of theſe you ſhould fall into Hell irrecoverably, and be torment-

(*l*) *Hæc te peccatorum fluctibus merſum prolevabit, & in portum divinæ clementiæ protelabit.* Tertul. de Pœnitent. cap. 4. pag. mihi. 166.

(*m*) Gal. 6. 8.

(*n*) Pſal. 16. 11.

ed for ever! A (o) Man breaking off his Sins by true Repentance, is looked upon, and Crowned with eternal Glory, as if he had never ſinned! But the leaſt Sin Unrepented of, will be ſure to plunge the Soul in remedileſs intolerable Miſery.

(2) *Be ſure that you quit your own Righteouſneſs, giving diligence to ſee the Inſufficiency of it to Life and Salvation.* Such is the Corruption of our Nature, that though the Covenant of Works be violated, and the Condition thereof unperformable to Man lapſed: Yet ſtill we would Trade for Heaven in a way of working, building our Hope for eternal Life upon the ſandy Foundation of a Self-opiniative Righteouſneſs. If at any time Men are ſtartled by the powerful Impreſſions of a Soul-ſearching Miniſtry, and begin to feel the Sting of Sin in their Conſciences; you may preſently ſee them have recourſe, not to Chriſt, but to *Moſes*; not to the Righteouſneſs which is of God by Faith, but to the Righteouſneſs which is of the Law, placing their whole Affiance in the ſuppoſed Worth, and Merit of their own good Works, as if theſe could ſave them. But know you muſt, that thoſe who put Confidence in their own Righteouſneſs, will as ſurely fall ſhort of Heaven and Glory, as thoſe who make no Conſcience of Righteouſneſs at all. Good Works, when reſted in, and made the Matter of our juſtification before God, are as infallibly Damning, as evil Works, when never Repented of. (p) For as many as be of the Works of the Law, (truſting in, and expecting Salvation by them) are under the Curſe. *The Law at firſt was an eaſie way to Righteouſneſs, and from thence to Salvation: But now every ſtep thereof ſinks as low as Hell. It's written within and without with Curſes; which way*

(o) Ἡ γὰρ χρηστότης καὶ ἡ φιλανθρωπία τοῦ Θεοῦ, καὶ τὸ ἀμέλγειν τὸ πλῆθος αὐτῆς, τὸν μετανοοῦντα ἀπὸ τῶν ἁμαρτημάτων, ὡς φησιν, καὶ ἀναμάρτητον ἔχει. Juſt. Martyr. Dial. cum Tryphon. pag. 207.

(p) Gal. 3. 10.

ſoever

soever a Man stirs, he finds nothing but Death before him: One Man's way, by the Civility of his Education, the Ingenuity of his Disposition, the Engagement of other ends or Relations, may seem more smooth and plausible than anothers, but by Nature they all run into Hell, as all Rivers, though never so different in other Circumstances, run into the Sea. And the Reason of all this, the Apostle hath subjoyned in the following words, taken from that everlasting Inability that we lie under, to fulfil all Righteousness, which the Law in its utmost rigour and latitude doth require at our Hands, as pronouncing all those Accursed that continue not in all things which are written in the Book of the Law (*q*) to do them. So then though Sin and Death go together, as Work and Wages; yet eternal Life must never be expected as the Purchase of our own good Works, but as the free Gift of God in Christ Jesus. The Ways of Sin (*r*) is Death, saith the Apostle: But the Gift of God (saith he purposely, changing the manner of his Speech) is eternal Life. Say therefore the Papists what they will of their Merit of Condignity, proportionate in worth and excellency to eternal Glory: Yet would you not for ever be shut out of Heaven, and fall short of Glory, you must Renounce all Opinion of your own Merit, laying hold on eternal Life, as the free Gift of God. For can we rationally think that our imperfect Obedience should justly deserve with God the Reward of eternal Glory? Do we fail coming short in every Duty, and shall we yet look for Heaven, and not of Debt, and not of Mercy? If the (*s*) Sufferings of this present Life are not worthy to be com-

(*q*) Οὐκ ἔστι μίσθος ἔργων ἡ βασιλεία τῶν οὐρανῶν, ἀλλὰ χάρις δεσπότου πιστοῖς δούλοις ἡτοιμασμένη. M. Eremita.

(*r*) Rom. 6. 23.

(*s*) Rom. 8. 18.

pared with the (*a*) Glory that shall be revealed in us, what little reason can we have to think by any inferior act of Obedience to merit such a far more exceeding and eternal weight of Glory. (*b*) The Reward of eternal Life is the gift of God, and therefore not to be sought by Works of Righteousness, as infinitely exceeding in Worth and Dignity all our performances how glorious soever. Misinterpret me not, as if I were declaiming against the necessity of inherent Righteousness, when indeed the meritoriousness and condignity thereof proportionate to eternal Life is all that we here deny. We do not cry down Obedience and good Works, as they stand in subordination to Grace, and are the genuine Fruits of Sanctification, as they of the Romish Faction have maliciously traduced the Reformation: But only as they stand in opposition to the free Grace of God in our Justification, and are made by Pharisaical self-justitiaries the Foundation whereupon to bottom their hopes for eternal Life. We of the Church of *England* do maintain the necessity of good Works, pressing earnestly to the practise of them as antecedaneous to Life Eternal, without which no Man can be saved: But that wherein we dissent from the Church of *Rome* is about the causality of good Words, with whom we dare not affirm, (*a*) but deny them to be meritorious of Eternal Life, as if a Man should be saved for them. We do allow them with *Bernard* to be

(*a*) Δείκνυσι τὸ ὅλον χρέος τῆς χάριτος ὂν διὰ τὸ νικᾶν τῆς ἀντιδόσεσι τὸν Θεὸν, καὶ ὅτι οὐκ ἰσχύομεν ἄξιόν τι τοῦς ἐκεῖ ἀντιδόσεως παθεῖν, ἢ συνενέγκαι. Oecum. in loc.

(*b*) Τὰ δὲ τοῦ Θεοῦ δῶρα πολλῷ τῷ μέτρῳ ὑπερβαίνει τὴν αὐτέλειαν τῶν κατορθωμάτων τῶν διὰ τὴν ἡμετέραν σπουδὴν γινομένων. Chrysost. in Philip. Homil. 11.

(*a*) *Si propriè appellentur ea quæ decimus nostra merita, Spei quidem Seminaria sunt, charitatis Incentiva, occultæ prædestinationis Judicia, futuræ fælicitatis Præsagia, Via regni non causa regnandi.* Bern. lib. de Grat. & liber Arbitr.

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the preſervatives of Hope, the Incentives of Charity, the marks of hidden Predeſtination, the Preſages of future Happineſs, the Way that leads to the Kingdom of Heaven, but not the meritorious cauſes of our reigning with Chriſt there. Take heed then that you think not of your own Righteouſneſs above what you ought to think: 'Tis your duty to fulfil all Righteouſneſs, but will certainly be your undoing if you truſt in any. Beware therefore oh Man of this ſugared Poyſon within thee; let there be no depending upon thy good Heart, thy good Life, thy good Performances: But remember the proud *Phariſee* who ſtands upon his own bottom, as well as ungodly Sinners whoſe lives are notoriouſly infamous for all manner of abominable impieties, will fall ſhort of Heaven! Whoever thinks to find Life in his own Righteouſneſs and Glory in his own Graces, will be ſunk through ſuch carnal Confidence to loſe Life and Eternal Glory for ever! Oh then let not any Man be found cloathed in his own Righteouſneſs that would ever be cloathed upon with the Garments of Salvation! For Men to deſpair in themſelves, counting all their Righteouſneſs but loſs for the excellency of Heaven: This is the beſt way to obtain the reward of Eternal Glory in the Kingdom of Heaven. He that here cries out as a Man loſt and undone in himſelf, will hereafter be found in Chriſt to the ſaving of his Soul. Never did any Man yet get to Heaven by truſting in his own Righteouſneſs: Nor ſhall any Man fall ſhort of Heaven who renouncing his own Righteouſneſs truſteth wholly to the Mercy of God in Chriſt Jeſus.

(3) *GET renewed Natures making ſure of a principle of Grace within.* (*b*) A Wicked Man in his unregeneracy, is no more capable of an intereſt in this Glorious Reward, than a dead Man is capable of being made the Monarch of the whole Univerſe. The Tree muſt

(*b*) Ζωὴ δὲ ἐστὶ ἡ ἄνωθεν ἐκ τοῦ Θεοῦ γένησις; ἄνα γὰρ ταύτης ζῆσαι ψυχὴν ἀδύνατον. Macar. Hom. 30.

first take root and be filled with sap before any precious Fruit can grow upon it: So you must first have the Root of the matter within you, and be filled with the Sap of Sanctifying Grace, before ever you can be Trees of Righteousness bearing Fruit to Eternal Life. A Man must first be born into the World, before he can have any Dignities, Honour, or Preferment conferred upon him in the World: Thus a Man also must first be born again from Heaven by the Holy Ghost, before ever he can be preferred to the full enjoyment of Life and Eternal Glory in the Kingdom of God. (*c*) For except a Man be born again from above (saith Christ) he cannot see the Kingdom of God. (*d*) A Man must first be a Member of the Church militant on Earth by Sanctification, before he can possibly be made a Member of the Church triumphant in Heaven, by eternal glorification. (*e*) The Grace of God in Christ Jesus is that alone which must Crown us with Glory, if ever we have it: And yet know you must, that the Grace of God itself will never reign but through Righteousness unto Eternal Life. The grand Reward of a Christian is the beatifical Vision of God in Glory: But because he is an infinitely pure and holy God, (*f*) why therefore without Holiness you must never look to see him as your Happiness and Reward. What should they do with an Holy God who are not themselves sanctified? Or how can they behold with Comfort the Holy one of *Israel*, who have not a pure Eye, but are all over polluted and stained with Sin? Never think to be a Vessel of Glory, if first thou be not seasoned throughout in Body, Soul, and Spirit with renewing Grace. But oh how long shall these things be Paradoxes and hidden Mysteries amongst you! Where is the Man in our Congregations that knows by his

(*c*) John. 3. 3.
(*c*) Καθαρὸς εἰς οὐρανὸς ἀναβῆναι δεῖ. Clem. Alex.
(*e*) Rom. 5. 21.
(*f*) Heb. 12. 14.

own

own experience what it is to be made a new Creature, to be born of the Spirit from above, to have his Heart washed in the Laver of Regeneration from all uncleaness, and (in a Word) to be raised by the Almighty irresistable power of God, from the Death of Sin to the Life of Grace! Are not most Men pleasing themselves with external performances, making their Prayers, their Alms, their good Works, a sufficient Qualification for Heaven, whilst they never think of getting sanctified Hearts, and renewed Natures? (g) Oh that all such amongst you would now consider, how impossible it is for any Man to obtain the Reward of Eternal Glory, not being first born again from above, and made a new Creature! Poor self destroying Sinners, if here you become not Men of a pure Heart, you must never see the Face of God in the Kingdom of Heaven, but the Furnace of Hell is heating for you, and a Night of Eternal Darkness, abides you in the World to come! And is it nothing (do you think) to be shut out of Heaven, and to fall into Hell irrecoverably? Is it nothing to miss of Eternal Life, and for ever to lose the Reward of Eternal Glory, that you can live and die so well satisfied in a carnal unregenerate Condition? True it is while we are in this World living by sense, little do we conceive what it is to be saved to sit down with *Abraham*, and *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of God, what it is to have full and Everlasting Communion with God in Glory; nor can we so prize these things now as we ought to do: Oh but we shall come to breath out our Souls into Eternity, and must stand trembling at God's Tribunal to receive our everlasting doom, then to be sure

(g) Εἴ τις τοίνυν οὐκ ἐζήτησεν ἐντεῦθεν, καὶ ἔλαβε ζωὴν τῇ ψυχῇ, τὸ θεϊκὸν φῶς τοῦ πνεύματος, ἐν τῷ ἐξέρχεσθαι τοῦ σώματος, ἐν τοῖς ἀριστεροῖς τόποις τοῦ σκότους ἤδη ἀφορίζεται, εἰς βασιλείαν οὐρανῶν μὴ ἐνεγχόμενος, ἐν γείννῃ τὸ τέλος ἔχων μετὰ τοῦ διαβόλου, καὶ τῶν ἀγγέλων αὐτοῦ. Macar. Hom. 30.

Life,

Life, Happineſs, and Eternal Glory will be in requeſt! Oh then that in ſuch a Day when all the World cannot comfort you, Life may be yours, and Salvation yours, and the full enjoyment of God in Heaven yours, give diligence now to have the Truth and Life of Grace in your inward Parts, endeavouring to find a through ſanctifying Change wrought upon you. Remember if you die in a carnal Condition you are undone for ever, damned for ever: But if ſanctified through the Spirit and made new Creatures, the Reward of Eternal Glory ſhall be your Portion!

(4) *Lay hold upon Jeſus Chriſt by a lively Faith, above all things labouring to get an intereſt in him.* Chriſt hath purchaſed by his own Death the reward of Eternal Life: But its not for all promiſcuouſly whether good or bad, but only for thoſe that by Faith receive him, making him their Saviour. Though Chriſt were as univerſal a cauſe of Salvation as the *Arminians* dogmatize: Yet till by Faith you embrace him, as willing to receive him in all his Offices, as a Prophet to inſtruct and teach you, as a Prieſt to intercede and die for you, as a King to command, ſanctifie, and govern you, to be ſure he will never profit you to Life and Salvation. * He that hath the Son hath Life; but he that hath not the Son hath no Life. Both the Life of Grace, and the Life of Glory come in by Chriſt; he alone is the Tree from whence you may gather this Fruit of Paradiſe: And therefore of neceſſity you muſt cloſe with Chriſt, would you either have the Life of Grace to make you holy, or the Life of eternal Glory to make you happy. Salvation for loſt Sinners could no otherwiſe be purchaſed, but by the precious Blood of the Lord Jeſus: And though now the purchaſe be thus made, yet the Blood of Chriſt cannot ſave you, unleſs you receive him to dwell in your Hearts by Faith. Communion is never to be found, but where firſt ſome kind of union went before to uſher it

* John 5. 12.

in.

in. So that though Chriſt came into the World to repair our loſt condition, to cleanſe us from all unrighteouſneſs, to deliver our Souls from the Wrath to come, and to make us meet by his Spirit working in us, for the full enjoyment of God in Glory: Yet if firſt we be not united to Chriſt, we can never have the Happineſs of Communion with him in theſe and the like glorious Priviledges, but notwithſtanding the Blood, the Death, the Sufferings of Chriſt, muſt for ever fall ſhort of Eternal Glory. How dreadful then is the condition of every Chriſtleſs Sinner! There is an All-ſufficiency of Merit in Chriſt, but it ſhall never procure their Pardon. There is a redundancy of Grace in Chriſt. But it ſhall never ſanctify, nor make them holy. There is a Soveraignity in the Blood of Chriſt, but it ſhall never cleanſe their Souls from Sin. (*a*) There is an indeficient Fountain of Life in Chriſt: But refuſing him, they muſt inevitably die the Death, and ſuffer the Vengeance of Eternal Fire! You then that would not for ever thus dreadfully miſcarry and come ſhort of God's Kingdom and Glory, oh ſee that you now give diligence to cloſe with Chriſt, making him your Wiſdom to direct you, your Righteouſneſs to juſtify your Perſons, your Sanctification to prepare you for Glory, and your Redemption to free your Souls from the Wrath to come! (*b*) His Merit is beyond all your Miſery, his Pardons are more than all your Debts; his Power to ſuccour is infinite, and therefore it can ne-

(*i*) *Et verè malorum profunditas necat, ſi quos deſperatio indulgentiæ deteſtanda cordis obduratione præjudiciat.* Fulgent. epiſt. ad Venant. pag. 560. 1 Cor.

(*b*) *Deus etenim noſter ſic eſt miſericors, & bonus, ſicut infinitus, & invictus: proinde bonitas invicti non vincitur & infiniti miſericordia non finitur.* Idem. *Qualecunque ſit ergo peccatum à Deo quidem poteſt remitti converſo: ſed ille ſibi remitti non finit, qui deſperando, contra ſe indulgentiæ oſtium clauſerit.* Fulgent. pag. 562.

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ver be non-pluſt by any thing but an Evil Heart of unbelief. Have Faith in Chriſt and though the univerſal Guilt of all Mens Sins in the World lay upon you, yet they could never damn you: But want Faith refuſing to accept of Chriſt upon Goſpel Terms and Heaven itſelf cannot ſave you. Every Sin hath ſuch infinite evil and malignity bound up in it, that of itſelf it deſerves Damnation: But yet no Sin doth actually expoſe the Soul thereto, without Infidelity. Were there but one Soveraign medicine againſt ſome mortal Diſeaſe in all the World, ſurely his caſe muſt needs be deſperate, who laboring under this Mortal Diſtemper, ſhould refuſe that Soveraign Remedy: Such is the caſe of every unbeliever, who refuſing the Redemption purchaſed by Chriſt, and making light of ſo great Salvation, can never eſcape the Damnation of Hell, nor the Wrath of God, nor the Vengeance of Eternal Fire! (*l*) For there is no other Name under Heaven given amongſt Men, by which we muſt be ſaved. Out of a tender care therefore of your own Souls, make ſure of Chriſt, and do not dare to live a Moment longer without an intereſt in him. Chriſt alone is the Way which leads to Life; and therefore not believing in him, not embracing of him, not accepting of him as your Saviour. You walk every moment on the frontiers of Hell, not knowing how ſoon you may drop irrecoverably into that Place of Torments! Why then will you not come to Chriſt applying his Righteouſneſs to your ſelves by Faith, that you may have Life, obtain Mercy, and be crowned with an Eternity of heavenly Glory. Oh little do you know the Happineſs of a Soul believing in Chriſt for remiſſion of Sins and for Life everlaſting! His Faith gives him an intereſt in that Chriſt, who hath Life, Heaven and Eternal Glory following after him, ſo that Faith alone doth more for him than all other Graces beſides; for tho

(*l*) Act. 4. 12.

Faith

Faith in the Subſtance of it conſidered as an inherent Quality, hath no ſingular excellency above other Graces: Yet as it is receptive of Chriſt, and an Inſtrument appointed of God for the applying of his Righteouſneſs to our Souls, whereof no other Grace is any more capable than the Eye of receiving food to nouriſh the Body, ſo 'tis the moſt precious and uſeful of all others. What the Eye was to an *Iſraelite* when ſtung in the Wilderneſs, that Faith alone is to us when mortally wounded with the ſting of Sin. It was not a quick Ear, nor a ſtrong Arm, nor an active Hand, nor an eloquent Tongue, that could heal him, but only an Eye, looking up to the brazen Serpent: Thus 'tis not Knowledge though Angelical, nor Sorrow for Sin how afflicting ſoever nor any Religious Performances how many and glorious ſoever, that can help us, but only Faith in the Lord Jeſus, (*e*) through whom we ſhall never periſh but have Eternal Life. Oh then what encouragement may this afford to all ſuch as lie bleeding and groaning under the Senſe of their own Sinfulneſs! Whatever your wounds be the Blood of Chriſt applied by Faith can heal them. Whatever your Sorrows be, the Spirit of Chriſt can abundantly comfort you. What ever your Fears of Wrath and Hell be, the Redemption purchaſed by Chriſt can remove them all. Whatever your unworthineſs be, yet being cloathed upon through Faith with the Garment of Chriſts Righteouſneſs, you are ſure to obtain the Bleſſing of Life, Glory, and unconceivable Happineſs in the Kingdom of God! If then you deſire when your Souls ſhall be diſlodged from theſe Tabernacles of Clay, to have them received into everlaſting Habitations, do not, oh do not any longer refuſe, but now ſee that you cloſe by Faith with a precious Chriſt! There is not a Soul of you I am ſure, that is willing to go to Hell and be damned for ever: (*f*) Believe therefore in the Lord Jeſus Chriſt, and ſo

(*e*) John. 3. 15.
(*f*) Acts. 16. 31.

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eſcaping the Wrath, the Flames, the Damnation of Hell, you are ſure to be ſaved with an Everlaſting Salvation. Remember Jeſus Chriſt in that bleſſed *Zoar* unto whom retiring by Faith unfeigned, thy Soul ſhall live, and be crowned with fulneſs of Joy, when Fire and Brimſtone, Storm, and Tempeſt. Wrath and Hell, ſhall be rained from Heaven, upon the whole World of the Ungodly!

(5) *BE ſure that you make an univerſal Reſignation of your ſelves to the Lord Jeſus, devoting yourſelves wholly both Soul and Body, and all that you are to the ſervice of Chriſt.* That Faith which is ſaving hath two Hands, the one to receive Chriſt, and the other to give up the Soul to the obedience of Chriſt. 'Twill not ſuffice for us barely to rely upon Chriſt, that he may ſave us: But if our Faith be of the right Stamp, a Living and not a Dead Faith, (*g*) it will make us cleave unto Chriſt with full purpoſe of Heart, (*h*) that we may ſerve him in Holineſs and Righteouſneſs all our Days. We muſt here live to Chriſt by ſincere obedience, would we ever live with Chriſt in Glory as our Eternal Recompence. Give Diligence then, that as Chriſt is yours, you alſo may be Chriſts. You muſt look as well at Chriſt commanding Duty, as promiſing the Reward thereof. Would you ever have Chriſt looking after you to Crown you with Eternal Glory. In vain ſhall you expect the Dignities and Priviledges that come by Chriſt, ſo long as you refuſe to perform the Homage and Services that are due to Chriſt. Oh therefore beware leſt there be any amongſt you that fall ſhort of Eternal Life, by building their Hopes for it, upon a partial accepting of Chriſt. If you take not Chriſt for your Soveraign to obey and ſerve him, he will never be your Saviour to redeem and crown your Souls with eternal Glo-

(*g*) Acts. 11. 23.
(*h*) Luke 1. 74, 75.

ry.

ry. (*q*) Your Faith is dead and will never ſave you, if it make you not live unto Chriſt, who is never the Author of eternal Salvation to any but ſuch as obey him. Though we muſt be ſaved by Faith in Chriſt, not by Works: Yet that Faith will never ſave us, which doth not ſet us about working for Chriſt. (*a*) The Office of true Faith, is to bottom us upon Jeſus Chriſt for Liſe and Salvation: But the Property of true Faith, is to make us work out our own Salvation with Fear and Trembling. And to be ſure, that Faith is always falſe-hearted, which is not double-handed: That Faith will betray the Soul to eternal Deſtruction, which hath not one Hand to receive Chriſt, and another to give back the Soul to Chriſt, by way of holy Reſignation. Look to it then, that whilſt you believe in Chriſt for the Reward of eternal Glory, you forget not to be found walking before Chriſt, as a People wholly devoted to his Service, in all holy Converſation and Godlineſs. The (*b*) People of God, they are bought with a Price, with a Price more precious than that of Silver and Gold, and therefore muſt not think themſelves their own to live as they liſt; their Minds their own to meditate Miſchief, nor their Eyes their own to behold Vanity; nor their Hands their own to work Wickedneſs; nor their Tongues their own to ſpeak both *Hebrew* and *Aſhdod*; nor any Faculty of Soul, or Member of Body their own, to be made the Inſtruments of Unrighteouſneſs; But in every thing they muſt ſtrive to be wholly at Chriſt's Devotion; in their Underſtandings to know him, and Contemplate his Glory; in their Memories to treaſure up his Promiſes, Precepts and ſweet experienced Diſpenſations, in their Wills to ſubmit to whatever he commands in his holy Word, that unerring Rule of all Righteouſneſs, in their Eyes to behold his marvellous Works; in their Tongues often to be

(*q*) Jam. 2. 17, 20, 26.

(*a*) Μὴ δὴ νόμιζε, ὅτι ἡ πίστις, εἴγε πίστιν χρὴ καλεῖν, τὴν ὑπὸ τῶν ἔργων τῶν σῶν ἐλεγχομένην, σῶσαι σε δυνήσεται. Peluſiot. Epiſt. 73. lib. 3.

(*b*) 1 Cor. 6. 20.

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ſpeaking with delight of him, to him, and for him; in their Hands to work the thing which is good; in their Feet to run the way of his Commandments; thus labouring to glorifie him both in Body and in Spirit, which are his. (c) For as *Ignatius* ſweetly, a Chriſtian hath no Power, being wholly ſet apart for God, either to alienate himſelf from God, or to diſpoſe of himſelf in any thing, to the Prejudice of God's Glory. And he that thus lives Devoted to Chriſt, the Lord will be ſure to own him in the day that he makes up his Jewels, Crowning him with the full Enjoyment of Chriſt in Glory.

(6) *Have a ſpecial care to be that indeed, which you are in Appearance.* The (d) King's Daughter, though ſhe have a ſpiritual Embroydery without, yet ſhe is ſaid to be all Glorious within: And ſo muſt you be, would you ever Reign as Kings in Heaven, or to be Crowned with Glory. Seeming Holineſs will ſet a Man in the outward Court: But inward Sanctity and Uprightneſs of Heart, is that alone which can fit him for the Holy of Holies. The Lord indeed will have the Goodneſs of our Hearts to appear in the Holineſs of our Lives: But yet the appearance of Holineſs without, is never ſo much to be regarded as the Uprightneſs and Integrity of our Hearts within. Where there is a pure Heart, there will be clean Hands; but a Man may have clean Hands, and yet his Heart remain as Filthy, Unreformed, and Polluted as ever. How many have the Lamp of a glorious Profeſſion, that would never purchaſe the Oyl of Grace to ſeaſon their Hearts? Moſt Men deſire to ſeem, but few will labour to be really Gracious, and of upright Hearts. They will cleanſe themſelves from fleſhly Pollutions, but not from ſpiritual Defilements. They will hold forth the Form of Godlineſs in their Lives; but will by no means receive the Power of Godlineſs into their Hearts. Like

(c) Ὁ χριστιανὸς ἐξουσίαν ἑαυτῷ οὐκ ἔχει, ἀλλὰ Θεῷ σχολάζει. Ignat. epiſt. ad Polycarp. pag. 141. Mal. 3. 17.

(d) Pſal. 45. 13.

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Jezabel, they will give God a painted Face; but they never take care to preſent him with an upright Heart. Thus many are Righteous, and have a Name (*e*) to live before Men, who are nothing but painted Hypocrites, dead in Treſpaſſes and Sins, in the ſight of God: An outward Shew and Semblance, is enough for the one, but inward Power and Truth is required to the other. Let Conſcience therefore be more to you than Credit: And be not ſo much ſolicitous about your Actions before Men, as about your Hearts in the ſight of God. In vain are you Clean-handed before Men, if you be not alſo Pure-hearted before God. Your getting into a handſome Garb, and walking under a Pretence of Religion, will avail you nothing, ſo long as God looks at an upright Heart, (*f*) above all things, requiring Truth in the inward Parts. 'Tis not the Form, but the Power of Godlineſs: 'Tis not the Semblance, but the Truth of Grace, which the Lord will accept of. If a Man could offer up every Day as many Prayers, as Thoughts to the Lord, Mourn in ſome Wilderneſs like a diſtreſſed Pilgrim till Noon-day, and outvy the very Angels of Light, for the frequency and external Glory of his iterated Devotion: Yet if all theſe be not the Fruit of an upright Heart, and a willing Mind, the Lord abhorreth them from his very Soul, and they prove like a blazing Comet, portending the Ruine, and inevitable eternal Deſtruction of him that performed them. The Lord is, no queſtion for a fair outſide, and requires external Performances at our Hands: But yet you muſt know, theſe can no otherwiſe find acceptance with him, than as they proceed from a pure Fountain, and are enlivened by the Uprightneſs of the Heart within. When the Heart is wanting in our Religious Duties, we do but of-

(*e*) *Multi hominibus juſti videntur, pauci Deo: aliter enim hominibus aliter Deo hominibus ſecundum externam ſpeciem & faciem, Deo ſecundum internam veritatem & virtutem.* Ambroſ. in Luc. 1. 6.

(*f*) Pſal. 51. 6.

ſer up a dead Sacrifice to the living God, and ſo provoke the pure Eyes of his Glory. Do not then, oh do not preſent the Lord with Leaves for Fruit, with Lies for Devotion: But let your Tongues, and your Hearts, your Prayers, and your Hearts, your Lives, and your Hearts, your outward Performances, and the inward Affection of your Hearts go together, endeavouring to be better indeed, more Pure, more Upright and Holy, than you can be in appearance: Some (*a*) there are who would be thought good, but care not to be ſo; and though they be really bad, yet they would not be taken for any ſuch Perſons. Be not you like them, ſeeking the praiſe of Man with the loſs of your own Souls: But whatever Grace, whatever Reformation, whatever Goodneſs you make ſhew of before Men, be all that, and much more in the ſight of God! If (Sirs) you think it an Honour to appear Good, (*b*) is it not much more an Honour to be ſo indeed? What alas! is the Name of a Chriſtian worth, if you will not put on the Nature of a Chriſtian? To think I was well reputed of amongſt God's People, I was called a good, and had the Name of a Chriſtian, can this be a Cordial, when you come to die? Or will it comfort your Hearts, when appearing before the Judgment-ſeat of (*c*) the great God, where all your Paint

(*a*) *Sunt qui boni videri, non eſſe, mali non videri, ſed eſſe volunt.* Bern. Serm. 66. in Cant.

(*b*) Πρέπον ἐστὶ μὴ μόνον καλεῖσθαι χριστιανὸς ἀλλὰ καὶ εἶναι· ὃ γὰρ τὸ πρῶτον, ἀλλὰ τὸ δεύτερον ποιεῖ. Ignat. epiſt. ad Magneſ. pag. 52. *Omnino enim nihil prodeſt nomen ſanctum habere ſine moribus: quia vita à profeſſione diſcordans, abrogat illuſtris tituli honorem per indignorum actuum vilitatem.* Salvian. de Gubern. Dei lib. 3. pag. mihi 94.

(*c*) *Quid eſt in quo nobis de Chriſtiano nomine blandiamur, cum utique hoc ipſo magis per nomen ſacratiſſimum rei ſimus qui à ſancto nomine diſcrepamus? Nam & ideo plus ſub religionis titulo Deum ludimus, quia peſſimi in religione peccamus.* Idem paulo poſt.

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and Varniſh being waſhed off, you muſt now be puniſhed as Hypocrites, with everlaſting Deſtruction from the Preſence of God, and from the Glory of his Power? To be counted Rich, and yet turn Bankrupt, to be judged healthful, and yet ſick unto Death, would but aggravate in ſuch caſes a Man's Miſery: So to be counted Holy, and yet Profane, to have a Name to live, and yet after all be found dead in Treſpaſſes and Sins, oh this will moſt dreadfully aggravate the Hypocrites Miſery another day, this will ſink them deeper in Hell, than the notoriouſly ungodly, this will prepare flaming Ingredients for the Cup of Wrath, and put new Stings into thoſe fiery Scorpions that will vex and torment them for ever! If then you love your Souls, give diligence now to have the beſt ſide inward, doing every thing from the Heart ſincerely, as unto God! Strive you muſt to make clean the inſide, as well as the outſide of the Platter, and to have pure Hearts, as well as clean Hands, would you ever (*d*) be Veſſels of Honour, fit for the Maſter's uſe. The fooliſh Virgins they had Lamps in their Hands, a Profeſſion of Godlineſs (*e*) adorned with many glorious Performances: But theſe were not animated with an upright Heart, they wanted the Oyl of Grace within, and therefore depart from me (ſaith Chriſt) I never knew you. Chriſt will know thoſe well, he will know them to be Men of pure Minds, and upright Hearts, whom he receives to dwell with himſelf in eternal Manſions of Glory: Otherwiſe if a Work of Grace be wanting within, if the Heart be unſound, and not inwardly Holy, *they muſt look to depart accurſed into everlaſting burnings, where the painted fire of all their pretended zeal ſhall moſt ſurely be puniſhed with the true fire of God's heavy wrath, and ſore diſpleaſure.* Thus you may poſſibly appear Holy before Men, and have your Chriſtian Profeſſion adorned with many ſeemingly glorious Performances: But in

(*d*) 2 Tim. 2. 21.
(*e*) Mat. 25. 3.

caſe your Hearts be not upright before God, now he throws you down for ever into Helliſh-torments, now he puniſheth your Souls with everlaſting Deſtruction from his own Preſence; now he commands you to depart accurſed into everlaſting Fire, prepared for the Devil and his Angels, and you muſt obey him! Oh then what a woful thing is a rotten Heart, and how much doth it concern us all to be that indeed, which we are in ſhew! He that is ſeemingly good, but really bad, though die he may with ſeeming hopes for Heaven and Glory, yet fall he muſt into a real Hell of Miſery, and eternal endleſs Torments!

(7) *SEE that you mortify through the Spirit, the Deeds of the Body.* That which thou ſoweſt (ſaith the Apoſtle) (*f*) is not quickned, except it die; ſo, except firſt you die to Sin, you can never be quickned, nor raiſed, to enjoy the Reward of eternal Life. The way to die hereafter, is to live here: And the way to live hereafter, is to die here. They that now live in Sin, muſt hereafter expect Death, and eternal Miſery, as the juſt Reward, and Puniſhment of their Sins: But they that now die to Sin, crucifying the Fleſh with the Affections and Luſts, ſhall hereafter live with God in eternal Manſions of Glory. For ſaith the Apoſtle, if ye live after the (*h*) Fleſh, ye ſhall die: But if ye through the Spirit, mortify the Deeds of the Body, ye ſhall live. Here you ſee are deſcribed two ways, the one leading to Death, the other to Life; the one to Hell, the other to Heaven; the one to endleſs Torments, the other to all fulneſs of Joy in God's own preſence. So then he that will ſave the Life of his Sins, ſhall loſe his Soul: But he that will mortifie himſelf, his beloved Luſts, and Sins, and deareſt Corruptions, he ſhall live for ever. Though then you cannot totally kill

(*f*) 1 Cor. 15. 36.
(*g*) Gal. 5. 24.
(*h*) Rom. 8. 13.

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your Corruptions in this Life, yet ſee that you be daily mortifying them: Though you cannot wholly caſt them out from remaining, yet be ſure to keep them under from reigning in your mortal Bodies, that you ſhould obey them. All Sins are meritoriouſly Mortal, but none ſave thoſe which are left unmortified, do eventually prove ſo: (*i*) Though it be true that every Sin deſerveth Death, even the *Motus primò primi*, concerning which the Schoolmen write, the very firſt riſings and ebullitions of Luſt in the Soul, which do prevent all uſe of Reaſon, though ſtanding in her higheſt Watch-tower of Vigilancy to deſcry, and with all curioſity to make obſervation of every approaching Enemy: Yet there is no Sin, though aggravated by ſupervening Circumſtances to an equality of Guilt, and heinouſneſs, with the moſt prodigious and horrid Impieties that were ever yet perpetrated by any Offender, that doth actually infer Death, expoſing a Man to the Vengeance of eternal Fire, unleſs ſuffered to go unmortified. The leaſt Sin, when allowed of, is enough for thy Damnation, and the greateſt, when mortified, can by no means hinder thy eternal Salvation. The Life of Sin, and the Life of a Sinner, are like two Buckets at a Well, if the one go up, the other muſt go down: Thus, if your Pride, your Hypocriſie, your Covetouſneſs, your Carnality, your vile Affections live in you, you muſt die eternally; but if through the Spirit you mortify them, you ſhall live for ever. Behold then, I now ſet before you Life, and Death, Mount *Ebal*, and Mount *Gerrizzim*, Bleſſings, and Curſings, the Pleaſures of Heaven, and the Torments of Hell; and oh that you would chooſe not Death, but Life, not *Ebal*, but *Gerizzim*, not Curſings, but Bleſſings, not helliſh intolerable Torments, but heavenly Glory! There are but two Eſtates of Men in this preſent Life, and but two proportionate to them in the Life to come. Some here live after the Fleſh, and they muſt die; their delight is preſent, but momen-

(*i*) Rom. 6.

tany; their pain is future, but Eternal; some do here by the Spirit mortify their beloved corruptions; their present Work is difficult, but short; their Reward is future, but Eternal and Glorious. Oh therefore above all things see to it, that every Lust, every Sin, every vile Affection in your Souls be subdued, mortified, and abstained from with the most religious Solicitude. If with *Jehu* you will still have your Calves at *Dan* and *Bethel*, notwithstanding your pretended Zeal for the Lord; if with *Herod* you must still keep your *Herodias*, notwithstanding your readiness to hear *John Baptist*; to be sure you will lose your Souls, and fall short of Glory! But if making it your great care to mortify through the Spirit the deeds of the Body, you shall keep your selves from your own iniquity, hewing in pieces your delicate *Agag*, and giving an Eternal Divorce to every *Delilah* that pleaseth you, then doubt not but Heaven shall be your home, and the God of Heaven himself, your Life, your Portion, your exceeding great Reward. For a Life of Mortification on Earth, is the sure way to a state of Glorification in Heaven!

(8) *BE careful that you have an impartial respect to the whole Law of God, endeavouring with Zachary, and Elizabeth,* (*a*) *to walk in all the Commandments, and ordinances of God blameless.* A partial respect to Gods Commandments, will be sure to expose you to a fatal Destruction from God's blissful Presence: But an universal Love and Obedience to Gods holy Will, this will set you above the reach of Hell and Misery, crowning your Souls with an universal Confluence of all Joy and Happiness, and purest Pleasures in the Kingdom of God.. (*b*) Then

(*a*) Luke 1. 6.

(*b*) Psal. 119. 6. בהביטי *Verbum* נבט *in Piel, ubi geminata litera, intendit significationem, respondet* ἀτενίζω *Græcorum, quod actum, quasi fixit oculis, & exacto intuitu, aliquid contemplantis denotat.*

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(ſaith Holy *David*, that ſpiritual *Orpheus*) ſhall I never be aſhamed, when I have reſpect unto all thy Commandments. When our Obedience is not univerſal but partial it will end in ſhame, and cauſe us to lie down in Eternal Confuſion: But when with all Religious Exactneſs, and Godly curioſity (as the original Word implies) we have a reſpect to the whole Will of God, endeavouring that all our Obedience may be adequate thereto, now Glory, Honour and Life Everlaſting, will be your Portion. See therefore that you go not about to indent and capitulate with God in matters of Obedience, as if the univerſal Reſpect of all his Commands, were not a Duty incumbent upon you: (*c*) But give Diligence now to have a Conſcience univerſally void of offence both towards God and towards Men, (*d*) in all things willing to live honeſtly. Like *Moſes*, would you ever enter into the heavenly *Canaan*, you muſt have both your Hands filled with the two Tables of the Law, reſpecting both God and Man: God in each Duty of Piety, walking purely before him, and Man in each Duty of Equity deporting your ſelves Righteouſly towards him. To make conſcience of one Duty and not of another, is indeed to make Conſcience neither of one nor other. Every Command of the Decalogue hath the ſame Image, the ſame Superſcription, the ſame Divine Authority ſtamped upon it: (*e*) So that a Man allowing himſelf in the diſobſervation of any one (*quoad vinculum formale*) doth violate all, reflecting contempt upon the Authority of the whole Law, though he do not actually violate it in every part. And yet how many are there who anſwer the Lord with an half-obedience, juſt like the Eccho which makes not a Perfect reſpondence of the Voice, but of ſome part thereof. (*f*) We read of a certain young

(*c*) Acts 14. 16.
(*d*) Heb. 13. 18.
(*e*) Jam. 2. 10.
(*f*) Mark 10. 21. 22.

Gentleman who came in a ſad and ſerious manner to learn of Chriſt the Way to Heaven: But yet one thing was lacking, his deſires of Heaven and Glory, they were bounded with ſecret Reſervations, Proviſo's and Conditions of his own; upon the diſcovery whereof by Chriſt, he went away diſcouraged, as not able to accept of Glory upon Terms of univerſal obedience. Thus frequently a deceitful Heart turns Men aſide, entring Caveats againſt an univerſal devotedneſs to Chriſt, and cauſing them to ſtand, upon abatements with him in the bargain of Salvation; not conſidering that a due reſpect to all the Commandments of God is neceſſary in thoſe that ſhall be ſaved, albeit that the Covenant of Grace never intended to make the perfect Obſervation of God's Commandments any Condition of our obtaining Salvation. So then if you would not fall ſhort of Glory, be ſure that the Obedience of your Heart and Life be of equal extent and latitude with the whole Law of God. (*g*) He that ſtands upon abatements with God, keeping only ſuch Commandments as will ſtand with his carnal Intereſt, his Worldly credit, his Safety, and his ſecular Projects, doth not ſerve the Will of God, but his own choice. The Will of God revealed, that's the grand motive to obedience. So that becauſe the whole Law is but a Tranſcript of Gods holy Will, there is the ſame reaſon why you ſhould perform obedience to all, as to any one of his Commandments. (*h*) Shame therefore your ſelves into the univerſal Obedience of God's Commandments, when ever you find your Hearts, to make ſhy of any Duty, with this preſſing Conſideration, that he who

(*g*) *Quando enim ſervus ex domini juſſis ea facit tantummodo quæ vult facere; jam non dominicam voluntatem implet, ſed ſuam.* Sal.

(*h*) Jam. 2. 11.

Neque enim juſta cauſatio eſt cur præferantur aliqua, ubi facienda ſunt omnia. Salvian. de Gub. Dei. lib. 3. pag. 80.

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commanded one, hath commanded all! Every Chriſtian he muſt be a through-paced Conformiſt to the Will of God; not ſpeaking both *Hebrew* and *Aſhdod*, not ſwearing by God, and *Malchom*, not taking one ſtep ſtraight, and another crooked, not keeping a covetous Heart for the World, nor a proud Heart for Hell, nor a ſenſual Heart for the Fleſh: But endeavouring to obſerve all things whatſoever Chriſt hath commanded us, giving Diligence to walk before the Lord in all holy Converſation and Godlineſs. (*i*) That for which we find *Caleb* and *Joſhua* ſo highly renowned, was becauſe they fulfilled it after the Lord: Thus would you ever have the higheſt Renown of heavenly Glory, you muſt follow the Lord fully; reſolving that though you cannot fulfil all Righteouſneſs, yet you will neglect none. Thy failing in every Duty ſhall never keep thee out of Heaven, if there be no Duty, in the careleſs neglect whereof thou alloweſt thy ſelf. Where the Eye of a Chriſtian is upon the whole Law of God, and his Heart open to do it; (*k*) there the Goodneſs of God will accept the Deſire for the Deed, of the Purpoſe for the Performance, and of the Will for the Work, never failing to crown the weakeſt endeavours when ſincere, with a glorious Reward. But remember, thoſe that only make conſcience to do the Will of God in part, and not wholly: they have neither part, nor lot in his heavenly Kingdom, but muſt wholly end for ever fall ſhort of Glory!

(9) *TAKE heed that you build not your Hopes for Heaven upon a negative Righteouſneſs, but give diligence to live in the conſtant and faithful practice of all poſitive Duties.* (*l*) The Veſſel of Honour is diſtinguiſhed from the Veſſel of Diſhonour, not ſo much becauſe cleanſed

(*i*) Numb. 32. 12.
(*k*) 2 Cor. 8. 12.
(*l*) 2 Tim. 2. 21. בזאת

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from what is Evil, as because sanctified and prepared for every good Word, and Work. There are multitudes in the World that think themselves no small Saints, because not the worst and most prodigeously Wicked amongst Sinners: And many there be who count themselves in a good preparedness for Heaven, because they have not the very Botches and Plague-sores of Hell visibly running upon them. (*m*) God I thank thee (said that proud *Pharisee*) that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this *Publican*: As if so be, that because he had not his Hands full of Bribes, and Oppression, and the like Pollutions, he must needs go to Heaven, and be crowned with Glory. Thus many glory because they are no Drunkards, no Lyars, no Swearers, no Sabbath-breakers, no unclean Persons embracing the Bosom of a strange Lover; and oh that all our People had so much Righteousness as this to glory of! But verily Sirs, the fair Way of negative Righteousness leads to Hell and eternal Destruction as well, as the foul pochy way of notorious Profaness. Did you never hear of a Man dying for hunger, as well as by eating Poyson? Did you never see a Runner lose the Garland, as well for leaving off to run, as by catching a fall? Didyou never observe a Lamp going out as well for want of Oyl, as by means of an Extinguisher? So may you hear of thousands that die Eternally as well for want of doing good which is the Food of the Soul, as by feeding upon the Poyson of their own Hearts Lusts. So may you see Men daily losing the Garland of Eternal Glory for leaving off to run the Way of God's Commandments, as by falling into wicked Practices. So may you observe the Lamp of many professing Christians going out in the unsavoury snuff of sulphureous hellish Misery, for want of the Oyl of gracious Performances, as well as by the fatal Extinguisher of o-

(*m*) Luke 18: 11.

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pen Ungodlineſs. Do but look into the Proceſs of Judgment which Chriſt will be ſure to keep to in that great Day, and you will find upon due obſervation made, that the dreadful damnatory Sentence then to be pronounced againſt all the Ungodly, it runs moſt upon Negatives, commanding Men therefore to depart accurſed into Everlaſting Fire, not ſo much for the Commiſſion of Sins forbidden, as for the neglect and omiſſion of Duty enjoined. (*n*) Ye have not cloathed, ye have not fed, ye have not viſited my poor Brethren, ſaith Chriſt, and therefore go, ye curſed. 'Tis not ſaid, ye have robbed, ye have reviled, ye have perſecuted them, but their neglect of the forementioned Duties is that which now undoeth them; this is that which ſinks them to Hell and there works their Everlaſting Deſtruction! (*o*) What then will be the end of all Prayerleſs, Meditationleſs, Faithleſs, and Irreligious Perſons, who though they ceaſe to do Evil, yet never learn to do well? The Queſtion will ſhortly be, not ſo much whether you have oppreſſed, as whether you have relieved the Poor; not ſo much whether you have profaned, as whether you have ſanctified God's holy Sabbath; not ſo much whether you have blaſphemed, as whether you have called upon the name of God with an upright Heart? And this know, the allowed total omiſſion of any ſuch Duty will as infallibly damn you, as to live in the practiſe of the moſt groſs and ſcandalous enormities: So that to eſcape the pollutions that are in the World through Luſt, will at the beſt but procure you a cooler place in Hell, ſo long as you walk not in the daily practiſe of thoſe Duties which lead to Heaven! Thou then that art a Man ſtanding much upon thy negative Righteouſneſs, boaſting thyſelf to be no covetous, no unclean, no debauched Perſon, where is thy Faith, thy Wiſdom, thy reaſon ſtill to go on in the careleſs neglect of Prayer, of Self-examination, of Repentance,

(*n*) Matth. 25. 42, 43.
(*o*) Iſa. 1. 16, 17.

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of meditating in God's Word, and the like holy Exercises, without which thou canst never be saved? It is good indeed not to do Evil; but yet it is withal a Soul-damning Evil not to do good. ¶ Wherefore was *Meroz* so bitterly cursed? Was it because making a Confederacy with the Enemy they fought against God's People? Oh no, but because they came not out to the help of *Israel* against the Mighty! Wherefore was that unprofitable Servant bound, and cast into utter Darkness? Was it for embezelling his Lords Talent, or for wasting it upon Harlots? Oh no, but because he had not improved it to his Lords advantage! Wherefore do we find that rich Man tormented in Hell? Was it because he had taken any thing from poor *Lazarus*, or pulled the Meat from his Mouth? Oh no, but because he did not cloath and feed him! He finds Judgment without Mercy, because he had neglected to shew Mercy; And because he denyed *Lazarus* a crumb of Bread to satisfie his hunger, now Heaven and Earth will not afford him one drop of Water to cool his Tongue. So certainly will the neglect of Duty expose to an eternity of Wrath, and unpreventable fiery Torments! † For not only the corrupt Tree, but the barren Tree also is intended for the Fire; not only the Tree which bears ill Fruit, but also the Tree which bears no good Fruit must be fuel for the Wrath of God to burn upon without quenching for ever. Give diligence then, would you ever escape Wrath and obtain Glory, not only to forbear the doing of that which is evil, but also to be working the thing which is good. Leave the Duties of that place wherein God hath set you undone, and your Souls are undone for ever: But if carefully performing them, you shall strive to abound with the Fruits of Righteousness, 'tis not long but you will have a blessed Transplantation, from Earth to Heaven, from the Wilderness of this World, into the Celestial *Canaan*! Only let every profane ungody Per-

¶ Judg. 5. 23.
† Matth. 3. 10.

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ſon ſtand aloof, as thoſe for whom the blackneſs of darkneſs is reſerved for ever. If a negative Righteouſneſs will carry no Man to Heaven, to be ſure then thoſe who allow themſelves in a courſe of all unrighteous practices, muſt fall irrecoverably into Hell and eternal Deſtruction. If the ſlothful Servant were ſo puniſhed who only hid his Lords Talent in a Napkin, reſtoring it as good as he had it, what then will be the end of every wicked Servant who hath embezelled his Lords Talent ſpending it riotouſly upon Harlots? This Man muſt certainly expect more dreadful aggravations of Puniſhment, than the other. That ſlothful Servant ſhall have a milder Cup of Wrath, when this wicked Servant ſhall drink up the dregs of Divine Fury. If the unprofitable Servant be avenged ſeven-fold, ſurely then the rebellious Servant muſt be avenged ſeventy times Seven-fold. (*a*) If Divine Juſtice whip the one with Rods, 'twill certainly whip the other with Scorpions. If ſterility be caſt into the Fire, who can tell the Wrath, the fiery Flames of *Tophet* into which rapacity ſhall be thrown? If he that relieved not others with what was his own muſt burn for ever, what Vengeance of Eternal Fire may thoſe look for, who have extorted from others what was not their own? What will be the end of the cruel who grind the Faces of the Poor, if he ſhall have judgment without mercy who ſhewed no mercy? If not doing the thing which is good will ſhut out of heavenly Glory; doubtleſs then working that which is evil and abominable in the ſight of God, will for ever ſink Men in unſufferable helliſh Torments!

(*a*) *Quòd ſi ſterilitas in ignem mittitur, rapacitas quid meretur? Aut quid recipiet, qui alienum tulerit, ſi ſemper ardebit qui de ſuo non dederit? Et ſi judicium ſine miſericordia erit illi, qui non facit miſericordiam, quale judicium erit illi, qui fecerit & rapinam?* Fulgent. Serm. de diſpenſ. Dom. p. 615.

(10) *AND*

(10) *AND lastly, be much upon your knees at the throne of Grace, imploring with all earnestness, and holy importunity the help of Heaven whereby you may be duly qualified and fitted for it.* Our endeavours after Life and Glory, they must ever be succeeded with the Grace of God effectually working in us, or else we must lose our Reward. Nothing of ours will ever bring us to God as the end and quietative Centre of our Souls, except we first receive it from God as the Author of every good and perfect Gift. (*a*) If ever we come to *Canaan*, 'tis the God of *Israel* that must lead us by the Hand, and by the Arm of his Omnipotency put us in full possession of it. (*b*) There is an Inheritance of Saints in Light, but unless God the Father of Lights by a sufficiency of discriminating Grace do first qualify and meeten us for it, we are like to abide in everlasting Darkness. The Stone hath no power to mount upward but what it wholly receives from the strength and impress of the Arm throwing it: Nor have we whose Hearts by Nature are as Stones, any Power to move Heaven-ward, but what we do wholly receive from the irresistible Strength and Divine Energy of God's holy Spirit carrying us that Way. Free will to what is spiritually good, is a plain Soloecism in the School of free Grace: So that whoever by the good use hereof thinks to get the Reward, to be sure he shall never enjoy any fellowship in Christ's Colledge, nor have the least degree of preferment in the University of Heaven. Our Estate by (*c*) Nature is without any strength: So that we are no more able to do the Works of a Spiritual, than a dead Man to do the Works of a natural Life. (*d*) By Nature we are

(*a*) Jam. 1. 17.
(*b*) Col. 1. 12.
(*c*) Rom. 5. 6.
(*d*) Ephes. 2. 1.

blind,

blind, and cannot therefore ſee the things of the Spirit of God, unleſs he firſt gives us a (z) ſpiritual Eye. We are alienated from the Life of Chriſt, and muſt never look to have, any ſaving acquaintance with him, if the Father draw us not. The Lord's drawing is not by deſtroying the Will, but by Sanctifying of it, and inclining it to what is good. He puts forth the Arm of his Grace, to apprehend us, and that creates in us an Arm of Faith to apprehend him. They do but flatter and miſerably comply with ſinful corrupt Nature againſt Grace, who aſſert any ſuch Power in Man, whereby he may prepare himſelf for ſpecial Grace. So prodigeous is our Impotency by Nature, that we have not the power of a good Thought, of a Sigh, of one hearty Groan after God, and Chriſt, and eternal Glory in our own hands. To talk of an univerſal Grace that is only determined, and made effectual by the good improvement of our own free will, antecedently conſenting thereto, before any effectual change wrought upon us by the Spirit of Regeneration, is indeed to deny God's diſcriminating Love, and inſtead of that, to ſet up an Idol of our own. If ſo be that the ſame Grace be granted to all, then 'tis not God, but every Man (a) that improves this Grace, who makes himſelf to differ from another, contrary to the true intent of the Apoſtle's Queſtion. For that which is common to all Men, doth never make a difference betwixt any. You muſt know then, that we do not difference our ſelves from others, by improving the ſame Talent better than others did: But 'tis God alone who doth difference us from others, from the vileſt of Sinners, from the damned in Hell, by giving us that Talent of Grace to Trade with, and a Will to improve it, which he never gave to them. He is (b) no leſs the Author, than the Finiſher of our Faith: And he alone

(z) 1 Cor. 2. 14.
(a) 1 Cor. 4. 7.
(b) Heb. 12. 2.

muſt

must work (c) Grace in us to make us Holy, as well as bestow Glory upon us to make us happy. We do not prevent God loving him first, but he prevents us, first Circumcising our Heart that we may love him. Were the Grace of God merely suasory, and by moral Arguments, making Tenders of Life and Glory to us, but giving us no (d) power to accept of them, nor renewed Hearts to close with them, well we might hear the glad Tidings of eternal Life, but most certainly for all that, we must die in our Sins, and be damned for ever. For (as a learned Divine of our own hath it) there is so much Perverseness, and devilish Antipathy in our Hearts by Nature, that neither the Promises of Heaven, can allure us, nor the Blood and Passions of Christ perswade, nor all the flames of Hell affright us out of our Sins, till the Lord by the sweet and glorious Power of his holy Spirit, subdue and conquer the Will to himself. The Apostle therefore, speaking to this purpose, contents not himself to say, it is God that commands you, that exhorts, and perswades you both to will and to do: But (saith he) 'tis God that works in you both to will and to do of his (e) own good pleasure; implying clearly, that nothing less than the almighty Power of God's own Grace, exciting, inclining, and determining the Will, can suffice unto any good Work. The Assertours of free Will, those grand *Parasites* of Nature, do count it indeed the first born of Absurdities, to teach that the Grace of God hath any such determining Influence upon the Will, as shall effectually work it to a closure with what is good. Hence they affirm, that God himself cannot, without wrong to the proper *Grasis*, and Constitution of the Will,

(c) *Sicut sancti viri se post primi parentis lapsum de corruptibili stirpe editos, & non virtute propriâ, sed præveniente gratiâ superna ad meliora se vota vel opera commutatos.* Greg. lib. Mor. 22. c. 10.

(d) Ὁυ πεισμονὴ τὸ ἔργον ἀλλα μεγέθους ἐστὶν, ὁ Χριστιανός. Ignat. epist. ad Rom. pag. mihi 84.

(e) Phil. 2. 13.

without

without committing a Rape upon her Virgin-freedom, act otherwise upon it, than after all he hath done, or can do, to leave her the precious priviledge of resisting his Grace, rejecting the Tenders of his Love, and destroying himself! Thus whilst they would seem tender of the Creatures Liberty, they proclaim themselves Traytors to Heaven, encroaching upon God's Prerogative-royal, while they would make the World believe, that the essential, and characteristical Property of the Will must be destroyed, unless we give her a Power to baffle, nonplus, and conquer the Almighty Spirit and Grace of God at her pleasure. But we must know, God doth so accommodate his Concourse with the Will of Man in his Conversion, that no Violence is offered to the Will's intrinsique Frame, nothing done inconsistent with her essential Constitution: Necessitate God doth, but never, compel the Will to what is good; he doth determine but not force her; he doth not destroy, but give her liberty, rescuing her from under the Bondage of Sin, that she may be free to choose, to embrace, to delight greatly in himself. As when Water, which naturally descendeth, inclining downward, is transelemented and changed into Air, then it doth naturally ascend, contending upward: So when the Will of Man, which by Nature moves downward, is graciously changed and freed from her native Viciousness, then she readily moves upward, and is wonderfully carried out after God, after Christ, after Heaven and Glory, taking a sweet Complacency in every good Word and Work. So that to consent to the Grace of God, to accept of his gracious help, and to long for it, this is wholly from God himself, (f) invin-

(f) *Ut ergo desideremus adjutorium gratiæ hoc ipsum quoque opus est gratiæ; ipsa namque incipit infundi, ut inciplat posci: ipsa quoque amplius infunditur cum poscentibus datur. Quis verò potest gratiam petere, nisi velit? Sed nisi Deus in eo ipsam voluntatem operetur, velle nullus poterit.* Fulg. ad Theod. ep. 6. p. 555.

cibly sanctifying the Will, and by an act of almighty Power, determining it to what is supernaturally good. It is not enough to provide the means, but God himself must strongly apply them; he must afford the blessed Operation and powerful Concurrence of his own Spirit; the Revelation of his own Arm and Might upon the Soul, or he will never consent, no, not to her own Happiness upon Terms of Grace. And truly if in Nature Man cannot determin himself, nor exert any vital Actions, unless premoved and determined thereunto, by the immediate Influx of God upon him, as the first cause; how much less in things Spiritual? 'Tis much controverted, (I know) whether Men have not a Sufficiency of Power within themselves to act, move, and do all things agreeable to their Nature which God hath given them, without any further help from him to actuate that Power, to premove, and determine them to every physical Action that proceedeth from them? The dependance of all Creatures upon God for the Support, and Continuation of their Beings, is by most acknowledged; But that there should be the same necessity of dependance upon God for their Workings, there are many Men, both of great Learning, and of singular Holiness who deny it, those especially who side with the Jesuites against the *Dominicans* in this Controversy, making an active indifferency to Good, or Evil, at (g) least an undeterminateness in the Will, to be of the Essence of Liberty. *Durandus* his Opinion in this Case is sufficiently known, who would not have God to concur otherwise with his Creatures in any of their Actions which they exert, than by way of Conservation, so as to continue their several respective Beings, and energetical Powers to them. *Austin* speaks of some in his Time that were of the same

(g) *Deus non est causa liberi arbitrii; nisi quia liberum arbitrium ab ipso est, & conservetur.* Durand. in 2. Sent. d. 1. q. 5. & d. 37. q. 1.

Mind

Mind (*b*) affirming that God having Created the great Organ of the World, did forthwith leave it to play upon it self, and to make all sweet and harmonious melody, not by any further powerful touch from God, but by virtue of its first Composure. Above all others, *Taurellus* is most dogmatical, averring that it would degrade the great God from that Wisdom, Dignity, and Power, which of right doth belong to him, to think that he should so make his Creatures, as not to be able to discharge their respective Offices, without being prompted thereto by his almighty Help, and immediate prædetermining Influence. But to speak my Thoughts in one word, I see not how the Will of Man (which is not a Power simply and absolutely active, as *Bellarmin* would have it, but a mixed, having much of Potentiality in it) should be reduced into act, otherwise than by some powerful impress of God upon it, who is a most pure Act. Besides, shall we give the Will of Man a creative Power, in reference to its own elicite Acts, which have surely some physical Being? Or acknowledging him the Author, and first cause of all Actions as such, shall we deny him to prædetermine Man's Will in the producing of them, when every Cause is always before the Effect, at least in order of Nature? Are not all things below God owned for second Causes, not because they had their

(*b*) *Sunt qui arbitrantur tantummodo mundum ipsum factum à Deo cætera fieri à mundo, sicut ille ordinavit & jussit; Deum autem nihil operari.* Aug. lib. 5. de Gen. ad lit. cap. 20. *Magna Dei conditoris fuit impotentia & imprudentia, qui naturam ita condere non potuit, ut sola, quod suum esset facere non posset officium.* Taur. de rer. ætern. part. 2. p. 461. *Voluntas autem creata non est purus actus, sed habet libertatem participatam, quæ includit aliquid potentialitatis: & ideo ut exeat in actum necesse est, ut prænovetur.* Alvar. Disp. 91. n. 13. referente Amesio.

Being (*i*) from him (for so (as a learned Man observeth) they are dependent Beings, not Causes) but because in their Operations they wholly depend upon him, and are predetermined by an immediate Influx of his Power? Let us not unsubordinate the Creatures to God their Creatour: And make that independent in its Workings, which we know to be otherwise in its Being. To me it seems little less, than to divest the great God of his Prerogative-Royal, and to set the Crown upon the Head of the Creature; when acknowledging him for the first Cause, we will (*k*) grant that we live, and have our Being from him, but not that we are moved by him. The profound *Bradwardine*, the learned *Twisse*, the acute *Ames*, the Judicious *Zanchy*: Neither they, with many others of our Protestant Divines, nor (*l*) he could yet bear such Doctrin, who lays down this as a sure Maxim, that nothing but God the first mover, doth either move, or act, if not moved and acted. And indeed its hard, to say, how they who deny the Will of Man to be physically determined of God, make not Man the first mover, not moved, the (*m*) first Agent not acted by any other: So that he shall be the first cause of determining his own Will, yea, independent, and without any other cause than himself. For we may not think that God only offers his Creatures a certain indeterminate, common, and

(*i*) *Omnes res creatæ dicuntur causæ secundæ, unde verò hoc, nisi quod in agendo dependeant à primâ, quæ Deus est.* Maccov.

(*k*) Acts 17. 28.

(*l*) *Nihil præter primum motorem movet agitve nisi motum, & actum.* Zan. de lib. Arb. thes. 2. pag. 116.

(*m*) *Quod si hæc hominis determinatio, non prædeterminetur à Deo physicè; primum erit homo determinans in genere entis physicè non determinatum; primum movens non motum; primum agens non actum ab alio: ideoque determinationis suæ prima causa, primum principium, Ἀναίτιον independens. Et quia primum movens propterea duo prima erant: & sic Deus non erit ens absolute primum.* D. P. de Trad. hom. peccat. ad glor. pag. 15.

in-

indifferent concourſe, which is either like a Laquy ſubſequent to their determining themſelves, and comes in at the cloſe of the day, *actum agere*; or like a *Lesbyan* Rule, which (*n*) they may incline, determine, and bend either to good, or evil as they pleaſe. This Deviſe of the *Jeſuites*, is confuted at large by the *Thomiſts*, and moſt of our own Divines in the Doctrin of Providence, who reject it as that which makes the divine Providence confuſed, dependent, imperfect, and ſuch as is capable of receiving its ultimate Perfection from the Creature. Though Similes prove nothing, yet they may illuſtrate, and therefore to give you a perfect underſtanding in this caſe I ſhall ſhut up with the Simile of a learned Divine, (whereof the moſt of our *Engliſh* Divines in their Diſcourſes about Providence make uſe) telling you with him, that God ſet up the World as a fair and goodly Clock, to ſtrike in time, and to move it in an orderly manner; not by its own Weights, by freſh Influence from himſelf, by that inward and intimate Spring of immediate Concourſe, that ſhould ſupply it in a moſt uniform and proportionable manner. This great Organ of the World, he turned it, yet not ſo, as that it could play upon it ſelf, or make any Muſique by virtue of its own Compoſure (as *Durandus* fancies) but that it might be fitted for the Finger of God himſelf, and at the preſence of his powerful touch, might ſound forth the praiſe of its Creatour in a moſt ſweet and harmonious way. So then if where Man hath a Power he cannot act, unleſs determined thereto of God, how much leſs is he able to act graciouſly in ſpiritual Concerns, without the immediate predetermining Work of God's Grace upon him? Thou can'ſt not ſtir a foot, nor move an Hand without God, and can'ſt thou then run the way of his Commandments, or touch the golden Scepter of his Grace without him?

(*n*) *Novum iſtud commentum Jeſuitarum ſolide refutatur à Thomiſtis, quia facit providentiam Dei confuſam, imperfectam, à creaturâ pendentem, ut ab ea proficiatur.* Ameſ. Bellar. Enervat. tom. 4. lib. 1. p. 31.

Never think to come to God without strength from God, nor to come to Heaven, if God carry not thy Soul thither in the triumphant Chariot of his own Grace. The Lord breathed into *Adam* the Breath of Life, and then he became a living Soul: So the Lord must breath into thy Soul the enlivening Breath of his own free Grace, and then thou wilt no longer be dead, but alive unto God. If Christ will draw her, † the Spouse doth then promise that she will run after him: Thus thou wilt never run after Christ, nor love Christ, nor have the least desire to Christ, if first he draw thee not by his own Spirit sweetly over-powering thy will to embrace, to chuse, to love the best things. ¶ The Power and Wisdom of God forming the Babe in the Womb, that prevents and goes before all thought that the Child could have of its own formation: Thus those that have the happiness to be conceived in the Womb of free Grace, the Spirit of regeneration that prevents them with a principle of life, before ever they could have so much as a thought of, or a will to, or the least groan of desire after their new Birth. *Lazarus* he had never come out of the Grave at Christ's call, if the Lord had not first put life into him: Thus our good Works can never come out of the Grave of our unclean Hearts, 'till God do first of all work them in us. Not that we are to think he doth formally believe, repent, and as one Person with us exert other vital actions of Grace according to that wild Opinion of some Libertines: But that he, as the Author, doth by the efficacy of his own Holy Spirit working in us, enable us to perform whatever Duties, whatever Services, whatever Conditions himself hath required as necessary to our Salvation.

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† Cant. 1. 4.

¶ John 1. 13. *Sicut in nativitate carnali omnem nascentis hominis voluntatem præcedit operis divini formatio; sic in spirituali nativitate, nemo potest habere bonam voluntatem motu proprio nisi mens ipsa reformetur à Deo.* Fulg. de gr. & lib. arb. p. 758. * Isa. 26. 12. In

* In the converſion of a loſt Sinner unto God, 'tis Man that doth believe, repent, and will whatever is good and pleaſing in the ſight of God: But yet 'tis God as the ſole donour of every ſuch good and perfect gift, that doth firſt beſtow a renewed will, and then by his Grace excite it, that the Sinner may actually believe and repent to the ſaving of his Soul. No Man did ever yet believe, repent, or come to God for Mercy, but in the ſtrength of God: Nor did any ever yet obtain the Reward of Eternal Life, but through the Grace of God effectually enabling to work in the Lord's Vineyard, and making him faithful unto the Death. Go then to God in Prayer you that love your Immortal Souls, for Grace, for Purity, for Holineſs, but be ſure that you pray fervently, remembring you can never arrive at the Haven of true Happineſs, without the gentle gales of God's own Spirit to ſpeed you thither. By nature you are dead in Treſpaſſes and Sins, and if therefore God quicken you not, you are loſt for ever. By nature you are mortally wounded, and this your wound is uncurable, you muſt die of it, if God heal it not for you. By nature you are a Reprobate to every good Word and Work, unleſs therefore God work in you both to will and to do of his own good pleaſure, you can never work out your own Salvation. By nature you are dreadfully polluted, all over unclean as a Veſſel in which there is no pleaſure, ſo that if you beg not the Spirit of God to cleanſe you from all filthineſs both of Fleſh and Spirit, you can never be Veſſels of Honour fit for the Maſters uſe. Holy *Jacob* being in danger of his Brother *Eſau*'s Fury he

* *Certum eſt nos velle cum volumus, ſed ille facit ut velimus bonum, de quo dictum eſt, Deus eſt qui operatur in nobis velle, & operari. Certum eſt nos facere cum facimus, ſed ille facit ut faciamus præbendo vires efficaſſimas voluntati; qui dicit faciam ut in juſtificationibus meis ambuletis, & judicia mea obſervetis, & faciatis.* Auguſt. de liber. arbitr. & Grat. cap. 4. *Gratia non credit, non reſpiſcit, non ſperat, non obtemperat Deo, ſed homo per gratiam.* idem.

wreſtled with God all Night, reſolving not to let him go without a Bleſſing, and his two Arms he uſed in this holy Wreſtle, (*a*) they were Prayers and Tears: Thus Sirs you are in danger not of Man's Fury, but of indignation, of Wrath, and Hell from the great God, and will you not wreſtle for a Bleſſing, cloſing in with God by the Arms of Prayer and Tears! Oh ſeek the Lord while he may be found, and ſee that you call upon him whilſt yet he is near! Do not, oh do not triſle away that Time about the Meat that periſheth, which ſhould be ſpent in labouring for the Meat, which will endure to eternal Life! What is it to gain Earth and loſe Heaven, to gain the World and loſe your Souls? What alaſs! to fare deliciouſly every Day, and at Death to be found deſpairing, to be found dropping into Wrath, into *Tophet*, into Hell irrecoverably? Oh how much better is it that now you ſhould pray, and mourn, and weep bitterly before the Lord every Day, to get prepared for Heaven, for Glory, for a Crown of Righteouſneſs, for the recompence of eternal Life, than that you ſhould then weep and howl without Hope for the Miſery, the Wrath, the unſufferable Helliſh Flames that muſt now ſeize upon you and burn you for ever, torment you for ever? Well, that you may never forget ſeeking the Lord, nor ceaſe praying before him, remember where your Strength, where your Hope, where all your Comfort lies. 'Tis the Lord alone that hath the Word of Eternal Life, and therefore go to him reſolving that you will pray and never give over praying, that you will wreſtle and never give over wreſtling, that you will weep and ſigh and groan and never give over, till you have the Bleſſing. The ſame God who gives us the Crown when we have overcome, he muſt give us ſtrength whereby to overcome. He that will cloath us upon with the Garments of Salvation when we come

(*a*) Hoſ. 12. 4.

to

to Heaven, he alone it is that muſt now give us Grace cloathing us firſt with the Garments of Righteouſneſs, that we may be fit for that glorious Inheritance!

CHAP. XIII.

The Doctrin improved by way of ſtrong Conſolation to God's People, exhorting them to live upon a due reſpect to this eternal Reward, as upon hidden Manna.

(IV) AND laſtly though we have for a little while been leading you as through the Wilderneſs, yet now we begin to draw nigh to the heavenly *Canaan*. My Text is a Tree of Life, and I would not willingly come from it, till I have ſhaken ſome apples of Love, ſome of its ſweet and precious Fruit into your Boſoms. 'Tis the Mount of Transfiguration, and I would not willingly come down till your Faces ſhine with the Oyl of Gladneſs. 'Tis a ſpiritual *Eden*, a Garden full of all pleaſant Flowers, and I would not willingly come out of it, till I have cropt here and there one, and gathered you an heavenly Noſegay, to revive and refreſh with its Divine Fragancy, your Spirits in a fainting Hour. You have been with us a little upon the Ocean under all thoſe Storms and rageful Tempeſts, which will beat upon ſuch for ever, as have no right to the recompence of the Reward: But ſuppoſing your claim to this Reward good, your right unqueſtionable, and evidences without flaw, I ſhall now endeavour to lodge you in the peaceful and wiſhed Harbour of Divine Conſolation. And truly here is a River, the ſtreams whereof (if any thing) will make glad the City of our God. The

Well,

Well I confess is deep, but yet through the Comforters assistance, you lending the Bucket of your Faith, I doubt not but we may draw Water, Water of Life, nay the Wine of Eternal Consolation to refresh you, to enliven and comfort your Hearts in every Condition. What Wilderness need terrify thee, having *Canaan* so plain before thee? What Storms can disturb thy peace, being come within Ken of thy Eternal Harbour? Oh think with thy self dear Christian, what Afflictions need discourage thee, having always in thy Eye such a far more exceeding and Eternal weight of Glory? This Doctrine drops Balm for the healing of wounded Souls; 'tis as so much spiritual *Manna* for God's People to feed upon in the Wilderness of this World till they are come to *Canaan*, a Land that floweth with Milk and Hony. Deny not then your selves the Comfort of that Reward which God sets before you. The Lord for your better encouragement sets Heaven with all the Happiness, and Glory thereof in your Eye, and therefore let not your Eye upon a pretence of (I know not what) Modesty or Self-denial be turned away from the stedfast beholding it. Oh see Christians, that you dwell much in your thoughts, in your serious Musings, in your Divine Contemplations upon this Theam, endeavouring with *Moses* in all that you do, in all that you suffer for God, to have a due respect to the recompence of the Reward. Oh let the glimpses of Heavens Glory close up your Eyes when you go to Bed at Night, and let the Light, the bright irradiations, and Heart-warming Sun-shine of the same Glory be sure to feast your Eyes when first you awake, every Morning! Whilst you live, live in the Hope of Heaven, and when you die, oh-strive that you may die in the full assurance of Heaven. Get, like *Moses*, a prospect of *Canaan*, before you leave this Wilderness; and whether you pray, whether you wrestle with Temptations, whether you resist unto Blood striving against Sin, or whatever you do, do all with respect to this Glorious Reward, and in the strong Consolation of that Eternal Rest toward which you

are

are moving. This is not to be feeding upon any forbidden Fruit, but indeed to be gathering Apples from that Tree of Life which God himself hath planted for you. This is not to be Mercenaries, but to be moving like so many living Stones towards God, as the alone quietative Centre of all your Wishes, Desires, and heavenly Anhelations. This is not to be carrying a Portion for your selves Christians, nor to be conveighing any stoln Waters into your own Cisterns, but it is to live upon your Fathers own allowance, and to be drinking of that pure Fountain of Life, of Divine Joy, and Comfort, which the God of *Israel* himself hath opened for you, (*a*) and invites you to. They do grosly mistake themselves, and injure God's Goodness, who looks upon the eying of Heaven and Glory in our obedience as a poysonous Corrosive to eat out the Heart of Sincerity: For if you rightly conceive of it, it's a most precious Sovereign Cordial made up by the Hand of Heaven to revive the Heart of a Christian when desponding, and to keep his Faith, his Patience, his Hope, his Uprightness, and all other Graces alive. Truth is, take away Heaven from a Christian, and you strike him, with all his Graces dead at a blow. For a Christian both here and hereafter, both Militant and Triumphant, he lives upon Heaven: Here by Faith and hereafter by sight; here by Hope, and hereafter by the full enjoyment of it; now he lives militant in expectation of Heaven, and then he lives Triumphant in the everlasting glorious Possession of Heaven. (*b*) See then, oh Christian, that thou let not out the Life Blood of thy Soul, of thy Faith, and of all thy Graces, by neg-

(*a*) Isa. 55. 1.

(*b*) Τῷ γὰρ ὄντι αἷμα τῆς πίστεως, ἡ ἐλπὶς, ἐφ' ἧς συνέχεται, καθάπερ ὑπὸ ψυχῆς ἡ πίστις. Διαπνευσάσης δὲ τῆς ἐλπίδος δίκην ἐκρυέντος αἵματος, τὸ ζωτικὸν τῆς πίστεως ὑποκλύεται. Clem. Alexand. Pædagog. lib. 2. cap. 6. pag. 74.

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lecting to have a respect in all thy obedience to the recompence of Reward! Oh pour not out upon the Ground that sweet nectarious Wine, that full Cup of Divine Consolation which thy heavenly Father himself hath mingled, wherewith to make glad thy Heart, to enliven thy Soul, and refresh thy Spirit when labouring in God's Vineyard! 'Tis not Humility, but the Pride and Vanity of a fleshly Mind, 'tis not Uprightness but Hypocrisy, when Men will not suffer themselves to be encouraged by God's own Arguments, nor to be acted by the Lord's own Motives, nor to live upon those spiritual Morsels, those provisions of Heaven and Glory, which the Lord himself hath made for them. Fear not then poor trembling Christian, thy own Sincerity, because Heaven is so much in thy Eye, so much upon thy Heart, and so much in thy Thoughts, this is nothing but that Banquet of Love, that the Lord would have thee always to live upon. Come then oh Believer, for the Master himself calleth thee. Come, and drink of this Water of Life; come with me, and let us gather some Clusters of *Canaan*; let us take a prospect to refresh us of that holy Land! Oh where should a Christian delight to be, but upon the top of this *Pisgah*, this *Nebo*, this Mount *Abarim*, beholding with Gladness the Celestial *Canaan*! What Pleasure canst thou have in an *Ægypt*, in a *Babylon*, in the black Tents of *Kedar*, when God calls thee to walk with him in the Galleries of his Love, to dwell with him in the Suburbs of the new *Jerusalem*, to live daily in the warm Sun-shine, in the bright Reflexions of Heaven, and Glory. Oh remember Christian when working in God's Vineyard for thy better encouragement, that golden Penny of Glory which the Sun-set of thy Life will bring with it. Remember whilst fighting the Lord's Battels against the (c) World the Flesh and the Devil, how certainly having overcome, thou shalt feed up-

(c) Revel. 2. 7.

on

on the Tree of Life, which is in the midſt of the Paradiſe of God! Oh think often with thy ſelf whilſt thy Hand is at God's Plough, and thou art ſowing in Tears what an eternal glorious Reward will follow after. The Mariner ſailing in the darkſome Night under Storms and Tempeſts, hath his Eye upon the Star: Thus whilſt ſailing in the Ship of ſincere Obedience under Storms and Tempeſts, you muſt have the Eye (Chriſtians!) of your Faith always fixed upon the Pole-ſtar of Glory, would you ever come ſafe to the Harbour of your eternal Reſt. Like the Uranoſcope your Eye muſt always be turned upward, viewing the Beauties, telling the Towers, marking well the Bul-warks, conſidering the ſtately Palaces, and with all holy curioſity obſerving the Royalties of the ſupernatural *Jeruſalem*. So long therefore as God keeps you at work here below, oh ſee Chriſtians that you live with comfort upon his allowance, ſolacing your Souls every Day, with due reſpect to Heaven above, and by ſerious fixed thoughts about the Reward of eternal Life which abides you there. Now that your Joy may be full and your Cup overflow, give me leave to ſhew you the Strength and Soveraignity of this Divine Cordial, by acquainting you with theſe two enſuing particulars, Viz.

(1) WHAT manner of Reward it is whereunto God allows you a reſpect in all your obedience.

(2) WHAT a due reſpect had unto this Reward will do for you, with what Marrow and Fatneſs of Comfort it may Fill you in every condition.

(1) I am to let you know what manner of Reward it is whereunto God allows you a reſpect in your obedience. And here had I the Tongue of Men and Angels, had I the whole Monopoly of fineſt Elegancies, were the Words that I ſhall uter firſt formed for me in the Mouth of the moſt Seraphique Cherubim; yet ſo tranſcendently Glorious is that Recompence of Reward

ward which God ſets before you, that my expreſſions though filled up with greateſt emphaſis, and cloathed upon with the moſt full and comprehenſive ſignificancy, would as much come ſhort of making an adequate diſcovery, a full repreſentation thereof to your underſtandings, as the light of a little Glow-worm comes ſhort of the Sun in all its Glory. Hyperbolize to be ſure I ſhall in ſpeaking of this glorious Reward, but it will be by Way of *Méiſis* and diminution, rather than by way of *Auxeſis* and aggravation. For whoever will undertake to diſcourſe of Heavens Glory, whilſt he dwells himſelf in an Earthly Tabernacle, he will be no more able to expreſs it fully, and to the Life, than that talkative Bird which can ſo neatly diſſemble the Voice of a Man, will be able with all her borrowed Notes to tell you what is the utmoſt Splendour, Glory, and Magnificence of all the World. The Land of *Canaan* (as one wittily obſerves) notwithſtanding all the helps we have is ſtill for the moſt part a *Terra incognita*, an unknown Land. So that to give a full deſcription of it, in all its Riches of Glory, it's golden Mines, it's fruitful Trees, it's pleaſant Fountains, is no more poſſible for the ſtammering Tongue of a poor Mortal, than to compaſs the whole Heaven with a Span, or to contain the vaſt Ocean in Cockle-ſhell. (*d*) What *Lactantius* ſaith of a certain Vice, the ſame may I ſay of this glorious Reward. It's greatneſs doth far exceed the largeſt ſignificancy of the Tongues expreſſion. For who tho exhauſting the whole Exchequer of good Language, and Rhetoricat-

(*d*) *Vicit officium linguæ, ſceleris magnitudo.* Lactant. lib. 6. de ver. Cultu. pag. mihi 626. *Sed quis dicere vel cogitare ſufficiat, qualis ſit in conſpectu Domini Dei illa beatorum ſpirituum exultationumque virtutum innumerabilis multitudo? Quæ ſit in eis ſine fine feſtivitas viſionis Dei? Quæ lætitia ſine defectu? Quis amoris ardor non crucians, ſed delectans? Quod ſit in eis, deſiderium viſionis Dei cum ſatietate, & ſatietas cum deſiderio?* Aug. Medit. cap. 27. pag. 61.

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ing it the utmoſt emphaſis of all daring Hyperboles, can tell how incorruptible the Crown, how ſweet the Reſt, how glorious the Kingdom, how full and ſatisfactory the Joy of Eternal Reward will be. What Tongue of Man or Angel can fully expreſs, how ſoft the Boſom of God's eternal Love is wherein his People ſhall reſt themſelves for ever? What Tongue can ſay how entrancing the light of God's Countenance, how pleaſant the embraces of a bleſſed Redeemer, how delightful thoſe Soul extaſying Rivers of Pleaſure are which run out at the Right Hand of God for evermore? Truth is, we can no more tell the excellency of a Chriſtians Reward and the Powers of the World to come, by thoſe deſcriptions thereof that we meet with in Holy Writ, than one who had never ſeen the Sun could give you a full account of all it's Splendour, Brightneſs, and Glory, by the twinkling of a little Star in a Dark Night. (e) St. *Paul* though he ſaw not all, yet he ſaw more, than what the Tongue of any Mortal Wight is able to utter. And truly as *Auſtin* hath it, we can better ſay what there is not, than what there is in a Chriſtian's Reward, ſo unſpeakably great is the Glory of it. Let not therefore my dark, amd muddy expreſſions occaſion in you any low contemptible Thoughts of this Glorious Recompence: But know that whatever through Grace I ſhall be enabled to ſpeak of it, will be but a little glimpſe of light breaking in at ſome ſmall crany, in comparison of the Sun in it's Noon-day brightneſs. So that what the Queen of *Sheba* ſaid of *Solomon's* Glory, the like will you when you come to Heaven ſay of this: It was a true report that I had in the Land of the living concerning the Greatneſs and Glory of a Chriſtian's Reward, howbeit I believed not the words till now that my Eyes have ſeen it; and behold the one half was not told me of what by ſweet experience I do now find.

(e) 2 Cor. 12. 4.

THIS

THIS to prevent all low and unworthy Thoughts of that Reward whereunto God allows his People a respect in all their obedience. I now come to tell you as I can, what manner of Reward it is, which I shall do in these ensuing particulars.

CHAP. XIV.

Makes Further Improvement of the Doctrin, by way of Consolation, shewing what manner of Reward it is, whereunto God allows his People to have a Respect in all their Obedience.

(1) THE *Reward whereunto God allows his People a Respect in all their Obedience, is a pure, sincere, and unmixed Reward.* Here every Rose hath its Thorn, and our choicest Comforts, they have something of Vexation in them: But this Reward is a sweet Ambrosian Handkerchief, to wipe away all Tears from your Eyes, so that when once you come to enjoy it, then you shall sorrow no more, nor suffer any more, nor have any more sad Thoughts, any more heavy Hearts, (*a*) any more afflicted Spirits to all Eternity! Now God brings you to *Sion* with Songs, and everlasting Joy upon your Heads, wiping away all Tears from your Eyes: Now there (*b*) is no more pain for ever. Heaven is situated in

(*a*) Revel. 21. 4.

(*b*) *Nulla erit ibi tristitia, nulla angustia, nullus dolor, nullus timor, nullus ibi labor, nulla mors, sed perpetua sanitas semper ibi perseverat.* Bern. Medit. cap. 14. pag. mihi 332.

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ſo wholſom an Air, that whoever have the happineſs to be made free Denizens of that new *Jeruſalem*, they obtain forthwith ſuch an admirable εὐκρασία, and Temperament both of Soul and Body, that they are never troubled again with any peccant Humour, to beget either Grief of Soul, or Aches, Pains, and Diſtempers of Body. Here every one of God's Children hath his Mouth filled with one Complaint or other; this Man cries out of his Loſſes, and that Man of his Sufferings; I was full, ſaith one, but now I am empty; I did lately abound, ſaith another, but am now in wants; e'rewhile, ſaith a third, I was bleſſed with a loving Husband, with a dear Wife, with indulgent Parents, with many ſweet Babes, and choiceſt Comforts, but now Providence hath ſeparated betwixt me and them, and left me alone to out-live all my Enjoyments; call not me *Naomi*, call me no longer Pleaſant, but call me *Marah*, (c) for the Lord hath dealt bitterly with me. Theſe daily are the ſad Complaints, and thus we may frequently hear the beſt of God's People crying out in this Life: Stay but a while though, and the Reward of eternal Life will ſilence them all, ſo that there ſhall be no crying out in the Streets of the new *Jeruſalem*, no Voice ſhall be heard there, but that of Joy unſpeakable, of ſweeteſt Melody, of eternal Triumph. Oh the infinite bleſſed difference betwixt our condition now, and what is like to be when we come to Heaven! Now weeping, then rejoycing, now groaning, then triumphing! Now filled with Gall and Wormwood, then overflowing with Rivers of Pleaſure! Now labouring, as in the Brick-kilns of *Egypt*, under a ſad Heart, a diſeaſed Body, a wounded Spirit; under Reproach, Perſecution, and ſoreſt Afflictions: But then reſting (d) from our Labours, from all our Toyl, or Tears, our ſad Thoughts, our dying Groans, our grievous fiery Tryals, and ſo crowned with Life, Im-

(c) Ruth 1. 20.
(d) Revel. 14. 13.

mortality, and unmixed pureſt Pleaſures at God's right Hand for evermore! Thou may'ſt poſſibly think it ſtrange, Chriſtian, to find ſo much Droſs in the pureſt Gold, ſo much Gall in thy Hony-comb, ſuch a mortal Sting in every Comfort, ſo dark a Cloud upon thee, when enjoying the faireſt Sun-ſhine; ſo much occaſion of Sorrow, and heart-breaking Sadneſs, ſo much Vanity, diſappointment, and vexation of Spirit, in all worldly Enjoyments: But remember the Roſe that hath no Thorn, the Honey that hath no Gall, the Day that hath no Cloud, the Crown that is lined with no perplexing Cares; the Wine that is daſh'd with no bitter Waters of *Marah*; the Joy that hath no Grief, no Sadneſs, no Affliction to allay it, is reſerved for Heaven, as the only Reward of thoſe, who having finiſhed their Courſe, are now gathered to the Spirits of juſt Men made perfect. As God is light, and in him there is no darkneſs at all: So the Inheritance of (*e*) God's People is light, and in that there is no darkneſs, no night of Sorrow, no Trouble at all. There is all Joy, and nothing but Joy; all Comfort, and nothing but Comfort; all Glory, and nothing but Glory; there is all fulneſs of Pleaſure, a Cup of divine Conſolation, brimful, and not any the leaſt diſtaſtful Ingredient to imbitter it. Here indeed *Job* hath his Botches, and *Hezekiah* his Boyl; *David* hath his ulcering Wound, and *Lazarus* his noiſom Sores; this Man ſpends his Days in Pain, and that Man in Sorrow; in this Man the Keepers of the Houſe tremble, by reaſon of a Palſie, and in that Man thoſe that look out at the Windows are Darkneſs, by reaſon of Blindneſs; in one Man the Daughters of *Muſick* are brought low through deafneſs, and in every Man here Sin reigneth unto Death! But the rewarded of God in Heaven, they feel none of theſe things, they groan under none of theſe Burdens, no Sickneſs, no Sorrow, no Viper of Reproach, of Perſecution, of ſtinging Grief, and Heart-rending Vexation can faſten upon them. As the upper Region of the Air,

(*e*) Col. 1. 12.

hath

hath no Meteors, no Storms nor Tempests engendred in it: So God's People dwelling in the highest Region of heavenly Glory, they are quite above the reach of every Storm; no Wind of Persecution, Trouble, or of any the least Grief shall ever blow upon them to disturb their rest. When Christians you come to (*f*) Heaven, then look you may for solace without sighing, for Comfort without Grief; for Ease, without any Pain; for rest, without ever being weary; and for all fulness of Joy and Glory, without any Devil to tempt you, any Enemy to trouble you, or any the least Disappointment to afflict, and make sad your Spirits to all Eternity!

(2) *The Reward whereunto God allows his People a respect in all their Obedience, it's a sinless Reward, cleansing them perfectly from all the reliques of indwelling Corruption.* When this Sun riseth, all the Clouds of Sin will be scattered and dissipated for ever. When once you get this Crown upon your Heads, you shall feel no more strugling of Sin and Corruption in your Hearts for ever. And (*g*) is not this Christians, a blessed Reward, that brings with it a State of simple Perfection, so that being once possessed of it, now you shall never have cause to complain more of a Body (*h*) of Death, of an unbelieving Heart, of an earthly Mind, of a drowsy Spirit, of a Law in your

(*f*) Ἐι δὲ φθάσει ἡ ψυχὴ πρὸς ἐκείνην τὴν πόλιν τῶν ἁγίων ἀπελθεῖν, τότε δύναται μόνον ἄνευ θλίψεως καὶ πειρατηρίων εἶναι; Ἐκεῖ γὰρ οὐκ ἐπὶ δεῖ μέριμνα, ἢ θλῖψις, ἢ πόνος, ἢ γήρας, ἢ σατανᾶς, ἢ πόλεμος: ἀλλὰ ἀνάπαυσις, χαρὰ, εἰρήνη, καὶ σωτηρία. Macar. Hom. 26. pag. 349.

(*g*) *Non erit concupiscentia in membris, non ultrà ulla exurget rebellio carnis, sed totus hominis status pudicus & pacificus; sana ex integro natura, sine omni maculâ & ruga permanebit.* Cyprian. de Ascent. Christi. §. 9. pag. mihi 526. b.

(*i*) Rom. 7. 23.

Members warring against the Law of your Mind, of the Flesh lusting against the Spirit, so that you cannot do the things that you would, nor of an importunate croud of vain, sinful, and worldly Thoughts breaking in upon you, to damp your Devotion, to disquiet your Souls, and to interrupt your Peace, your Fellowship, your sweetest Communion with God over all blessed for ever? Here the best of God's People are troubled with Sin, dogging them wherever they go, and disturbing them in every Duty: But in Heaven the whole Body of Corruption shall wholly be laid aside, and their Sins never trouble them more. Even in this Life God's People have the strength of indwelling Corruption broken that it cannot have any plenary and total Dominion over them: But yet till they loose from the Shoar of Time, and are landed safe at the Harbour of blessed Eternity, like a combersome Inmate it will abide with them. (*k*) Yet one thing you must know it is to have Sin abiding in us, and another thing not to obey it in the Lust thereof Sin cannot Reign over any of God's People: But it will remain in them for the whole time of this mortal Life. It is mortally wounded in the weakest, yet not wholly slain in the strongest. 'Tis dejected and thrown down from the Throne of its Regency in the least Babe of Grace: But yet not ejected, or wholly cast out from the strong hold of its Inherency in those that have most Grace. 'Tis subdued in all, yet not wholly abolished in any of God's People, whilst cloathed with Mortality. The whitest Swan hath her black feet; the fairest Summers-day (*l*) hath some misty Clouds; the purest Gold,

(*k*) *Aliud est habere peccatum: aliud non obedire desideriis ejus.* Aug. de Nat. & grat. c. 62. *Habitat, sed non regnat; manet, sed non dominatur, aut prævalet: evulsum quodammodo, necdum tamen expulsum; dejectum, sed non prorsus ejectum tamen.* Bern. Is. 90. Ser. 10.

(*l*) Ἀναμάρτητος μὲν ἀνθρώπων οὐδεὶς, πάρεξ τοῦ γενομένου δι' ἡμᾶς ἀνθρώπου. Clem. lib. 2. Const. cap. 18.

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its Grains of Allowance; the cleareſt Fire, its ſmoaky Vapours: So the holieſt Saint hath the Reliques (*m*) of Sin, and indwelling Corruption, during the whole interim of this mortal Life. The Lord hath left theſe *Canaaniter*, and *Perizites*, the Remainders, (I mean) of Sin, and indwelling Corruption in us to be as Thorns in our Sides, and Pricks in our Eyes to keep us low, that we may not be exalted above meaſure. Hereby the Lord hides Pride from our Eyes, and ſo keeps us humble in the ſenſe of our own Vileneſs. The Reliques of Indwelling Corruption, are thoſe ſtinging Corroſives which eat down that Pride of Heart, and Self-admiration, to which the beſt of God's People are here Obnoxious. Our black Feet, thoſe are left that we may not be proud of our fair Feathers. For as that holy Father well ſaith, (*n*) we ſhould be apt to grow high, aſcribing overmuch to our ſelves, whilſt cloathed upon with this mortal Fleſh, did we not daily live under, and accordingly ſtand in need of pardoning Mercy, like the very time that this earthly Tabernacle ſhall be diſſolved. As therefore Gravel, and Dirt is good to ballaſt a Ship, making it go ſteadily, and keeping it from being blown over with every Wind: So the remainders of Sin, and indwelling Corruption, theſe keep the People of God from being overthrown through Pride, and high towring Thoughts of themſelves. (*o*) *David's* miſcarriage in the Matter of *Uriah*, did more deeply abaſe him, than all the Perſecutions that ever he met with at the Hands of his Enemies. The like we may ſay of *Peter*, who (*p*) till he fell, was ſo well

(*m*) *Nemo eſſe ſine delicto poteſt, quamdiu indumento carnis oneratus eſt: cujus infirmitas triplici modo ſubjacet dominio peccati, factis, dictis, cogitationibus.* Lactant. lib. 6. cap. 13. 593.

(*n*) *Multum autem nobis in hac carne tribueremus, niſi uſque ad ejus depoſitionem ſub umbrâ viveremus.* Aug. de Civit. Dei. lib. 10. cap. 11. p. 604.

(*o*) 2 Sam. 24.

(*p*) Mat. 26. 33. 70.

conceited of himſelf, that he thought himſelf able to live and die with Chriſt, (q) though all his fellows ſhould deny him. But after that foul Miſcarriage, when Chriſt came to queſtion him about his love to him, you ſhall hear no ſuch proud Boaſtings come from him, but he ſpeaks with a great deal of Jealouſy, and godly Trembling, which made *Auguſtin* conclude, it was much better with *Peter*, (r) weeping over his denial of Chriſt, than when pleaſing himſelf with a Preſumption, that he would not deny him. Above all, moſt pregnant to this purpoſe, is the Inſtance of that Holy Apoſtle St. *Paul*, who denyeth not, but ingenuouſly confeſſeth, (r) that after he had been wrap't up into Paradiſe, and heard unworeable words, ſuch things as it was not poſſible for a Man to utter, there was given him a Thorn in the Fleſh, to this very end, that he might not be exalted above meaſure, nor lifted up higher in Conceit, than he was in his Extaſy. 'Tis reckoned (I confeſs amongſt the firſt-born of Abſurdities, by one Dr. *Gell*, a grand Patron of ſinleſs Perfection, that the Lord ſhould ſuffer Sin to remain in his own People, for to keep them humble, as if, ſaith he, God would have us proud, that we might not be proud, and Sinful, that we might not Sin againſt him. But he that hath learned to drive out one peg with another, that hath ſeen the Diamond Cut with the Diamond, or felt the ſearching of a Wound, (s) cauſing Pain, that thereby a greater pain might be removed, will not much be tranſported with the Dr's. Novel, Speculations, nor yet eaſily be perſwaded to count it any Abſurdity at all, that the grand Phyſician of Souls ſhould extract a ſovereign Treacle out of Sins rankeſt Poyſon, and uſe the Blood

(q) John. 21. 15.

(r) *Salubrius enim Petrus ſibi diſplicuit quando flevit, quam ſibi placuit quando præſumpſit.* Aug. de Civit. Dei. lib. 14. cap. 13.

(s) *Sectio dolorem operatur, ut dolor dolore tollatur.* Aug. de nat. & grat. cap. 28.

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of this deadly Scorpion to the Cure the ſtinging of the Scorpion. For though Sin be not in itſelf *medium per ſe*, nor the cauſe of any good any more than Venom or Poyſon of Health: Yet by the Wiſdom of the great God it is made conducible to the humbling of his People who might eaſily if Perfectly cleanſed therefrom be exalted to think of themſelves above what they ought to think. The Truth is, it's not Sin but the Senſe of Sin remaining which is a means to humble us. And as Grace accidentally cauſeth the Sin of Pride: So our Sins accidently may cauſe the Grace of Humility. Though then the Relicks of indwelling Corruption be evil, and to be ſtriven with all earneſtneſs againſt: Yet the due Senſe of indwelling Corruption is good, and with all diligence to be laboured for, as that which (if any thing can) will be ſure to hide Pride from our Eyes and keep us low. Nor doth it any thing at all incommodate the point in Hand, what is ſo commonly objected againſt it by our Adverſaries: (With whom, to the Grief of my Spirit, I find a reverend Brother too raſhly ſymbolyzing) that if we were perfectly ſanctified, we ſhould be perfectly humble, and then there would be no room for Pride. For whilſt cloathed with Mortality the beſt of God's People are but in the way, not come to their Journeys end, not arrived at the ſecure Harbour of their Eternal Reſt, where only and not elſe where they ſhall ſo be confirmed in Grace as not to ſtand in need of thoſe many peculiar helps, which now they do. 'Tis true, were we wholly freed from all the Remainders of Sin, made perfectly holy, and withal confirmed in a ſtate of Grace, then there would be no more danger of Pride than now there is amongſt glorious Angels, and the Spirits of juſt Men made perfect: But were we only perfectly made Holy and not confirmed as the Angels are in ſuch a ſtate, there would ſtill be as much danger of Pride, and of loſing all again, by Self-admiration, as there was in *Adam* and the Apoſtate Angels; ſo eaſily might we ſurfeit upon, and have our Hearts over-charged with proud over-weaning Thoughts. Perfection in Holineſs then, and a full diſcharge from all the relicks of Sin

conceited of himſelf, that he thought himſelf able to live and die with Chriſt, (*q*) though all his fellows ſhould deny him. But after that foul Miſcarriage, when Chriſt came to queſtion him about his love to him, you ſhall hear no ſuch proud Boaſtings come from him, but he ſpeaks with a great deal of Jealouſy, and godly Trembling, which made *Auguſtin* conclude, it was much better with *Peter*, (*r*) weeping over his denial of Chriſt, than when pleaſing himſelf with a Preſumption, that he would not deny him. Above all, moſt pregnant to this purpoſe, is the Inſtance of that Holy Apoſtle St. *Paul*, who denyeth not, but ingenuouſly confeſſeth, (*r*) that after he had been wrap't up into Paradiſe, and heard unwordable words, ſuch things as it was not poſſible for a Man to utter, there was given him a Thorn in the Fleſh, to this very end, that he might not be exalted above meaſure, nor lifted up higher in Conceit, than he was in his Extaſy. 'Tis reckoned (I confeſs amongſt the firſt-born of Abſurdities, by one Dr. *Gell*, a grand Patron of ſinleſs Perfection, that the Lord ſhould ſuffer Sin to remain in his own People, for to keep them humble, as if, ſaith he, God would have us proud, that we might not be proud, and Sinful, that we might not Sin againſt him. But he that hath learned to drive out one peg with another, that hath ſeen the Diamond Cut with the Diamond, or felt the ſearching of a Wound, (*s*) cauſing Pain, that thereby a greater pain might be removed, will not much be tranſported with the Dr's. Novel, Speculations, nor yet eaſily be perſwaded to count it any Abſurdity at all, that the grand Phyſician of Souls ſhould extract a ſovereign Treacle out of Sins rankeſt Poyſon, and uſe the Blood

(*q*) John. 21. 15.

(*r*) *Salubrius enim Petrus ſibi diſplicuit quando flevit, quam ſibi placuit quando præſumpſit.* Aug. de Civit. Dei. lib. 14. cap. 13.

(*s*) *Sectio dolorem operatur, ut dolor dolore tollatur.* Aug. de nat. & grat. cap. 28.

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would not be ſufficient ſecurity againſt Pride, and Self-admiration, unleſs the Lord ſhould ſuperadd thereto confirming Grace: But this were to deſtroy order, to jumble Heaven, and Earth; Grace, and Glory together; this were indeed to confound the State militant of *Viatores*, with the ſtate triumphant of *Comprehenſores*; which this Wiſdom of the God of order permitteth not. So that Chriſtians, in this Life a Sinleſs perfection is a Nonenity; you may as well expect a Garden without any Weeds, a Sun-ſhine without any Cloud, a Body without any peccant Humour, as a Soul without all reliques of Sin and indwelling Corruption. (*a*) Why elſe doth Chriſt direct us to pray daily for Pardon of Sin? We renew Sin daily, and therefore ſtand in need of Daily forgiveneſs: So much doth that Petition imply, unleſs we could imagin ourſelves bound to mock God, imploring what we have no need of. If any Man dare be ſo hardy as to go before God with the Proud *Phariſee* telling the Lord, (*b*) he is ſo pure, ſo Holy ſo perfectly free from Sin, that he needeth no longer his pardoning Mercy; let him go to, and ſee what will come of it: But as for me and all the Lord's People, I deſire we may ſtill be found in the poor (*c*) *Publican's* poſture ſmiting upon our Breaſt,

(*a*) Matth. 6. 12.

Quam neceſſariè, quam providenter, & ſalubriter admonemur quod peccatores ſumus, qui pro peccatis rogare compellimur, ut dum indulgentia de Deo petitur, conſcientiæ ſuæ animus recordetur. Nequis ſibi quaſi innocens placeat, cum innocens nemo ſit, & ſe extollendo plus pereat; inſtruitur & docetur peccare ſe quotidie, dum quotidie pro peccatis jubetur orare. Cypr. de Orat. Dom. Lib. p. 314.

(*b*) *Noſtra juſtitia potius peccatorum remiſſione conſtat quam perfectione virtutum.* Aug. de Civit. Dei. lib. 19. c. 27. p. 530. Luke 18. 10, 14.

(*c*) *In conſpectu judicis miſericordis, & juſti, non eſt accepta ſuperba jactatio bonorum operum, ſed humilis confeſſio peccatorum.* Vulgent. Epiſt. 3. ad Prob. pag. 510.

and

and praying in the due ſenſe of our own vileneſs, Lord be merciful to us Sinners! (*d*) Why elſe are we every where called upon in holy Scripture to go on towards every perfection to grow in Grace, and daily to be cleanſing ourſelves from all filthineſs of Fleſh and Spirit, if the Work be already done? If for the whole time of this Mortal Life God's People muſt be growing in Grace (as I never yet met with the Man that durſt deny it) what a Solæciſm is it to talk of a ſinleſs Perfection? Whatever is ſtill in a growing condition, that certainly is not come to its full Stature and utmoſt maturity. (*e*) Why elſe doth every Branch in Chriſt ſtand in need of being purged by the Father ſo long as it bears Fruit unto God, if here we can be perfectly free from Sin? Every branch ſaith Chriſt in me that bringeth forth Fruit, he purgeth it that it may bring forth more Fruit. What is it that God purgeth out of Believers but Sin? And yet of every Believer bearing Fruit in Chriſt, is it not ſaid that God thus purgeth them? There is no Man in the World no branch in Chriſt, though never ſo fruitful and flouriſhing, but this Text doth undenyably prove him to have many luxuriances to be lopped off, and many ſuperfluous Humours of Sin to be purged out. Why elſe do the beſt of all God's People ſtand in need of Chriſt as a ſpiritual Phyſician for the whole

(*d*) 2 Cor. 7. 1. 2 Pet. 3. 18.
Profectò qui de die in diem renovatur nondum totus eſt renovatus. Aug. *Juſtitia quamdiu augeri poteſt, profectò illud quod minus eſt quam debet, ex vitio eſt.* Aug. Epiſt. 29.

(*e*) *Nemo tam ſanctus eſt ut non ſanctior, nemo tam devotus ut non deberet eſſe devotior. Quis enim in hujus vitæ conſtitutus incerto curriculo, aut immunis à tentatione, aut liber videatur à culpâ? Quis eſt qui nihil virtutis ſibi adjici, aut qui nihil vitii ſibi optet auferri?* Proſp. Epig. 88.
John 15. 2.

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Time of this Life, if here perfectly cleanſed from all their Sins, and healed of all their ſpiritual Wounds? Common Senſe will tell you, that as 'tis needleſs to keep on a Plaiſter when the Wound is made whole every whit, or to adminiſter purgative medicines when the peccant Humour is wholly evacuated: So 'twere needleſs for God's People to make uſe of Chriſt as a ſpiritual Phyſician, deſiring him all their Life to exerciſe his healing Virtue upon them, could they here be compleatly healed of all their ſpiritual diſtempers, and made perfect in Holineſs. (*f*) For the whole need not the Phyſician but they that are ſick. So that either we muſt acknowledge ourſelves to be ſick, or Chriſt tells us we have no need of him. And indeed to preach up the Doctrine of an abſolute perfection in this life, is as much Antichriſtian as any thing I know, being a moſt deadly blow at Chriſt our ſpiritual Phyſician, and a Stratagem deviſed not only in *Rome*, but in Hell it ſelf to put the Lord Chriſt quite out of Office, and his Blood out of Date for the healing of Sinners by making them believe they are perfectly whole, and ſo neither need him to ſave them, nor a Plaiſter of his precious Blood to heal them. (*g*) But in a word, how come all God's People for this interim of Mortality to be daily obnoxious to many ſad Preſſures, Afflictions, Calamities, and at laſt to Death itſelf, if perfectly freed from all the Relicks of Sin and indwelling Corruption? Whether God may not by his abſolute Power and Sovereignity adjudge Man without any con-

(*f*) Matth. 9. 12.

Tolle morbos, tolle vulnera, & nulla eſt medicinæ cauſa. Aug. Ser. 9. de verb. Dom.

(*g*) *Ubi omnis abeſt culpa, ibi calamitates, dolores, morbi adeoque ipſa mors habere locum non poſſunt.* Maccov.

Niſi enim præceſſiſſet in peccato mors animæ, nunquam corporis mors in ſupplicio ſequeretur. Homo in terram carne non iret: ſi terra peccando non fieret. Fulgent. de Incarnat. cap. 12. pag. 734.

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ſideration of Sin to Eternal Miſery is a Queſtion much agitated, nor would the affirmative deciſion of it at all invalidate the ſtrength of this argument: not only becauſe ſuch a thing would be *per modum ſimplicis cruciatus*, and not *per modum pœnæ* which hath always a reſpect to vindicative Juſtice, preſuppoſing ſome guilt or demerit in the Perſon upon whom 'tis inflicted; but chiefly becauſe whatever God may do by his abſolute Power and Sovereignity, yet there is nothing more evident in holy Writ, than that God never afflicts any Man but he that is the ſubject of Sin. Indeed whereever God pardoneth Sin, there he doth alſo remove all puniſhment properly ſo called, never afflicting the Righteous Man in order to the ſatisfying of his own Juſtice: Nor always with reſpect to their Sins (though for the moſt it is ſo) as we may ſee in *Job*, whoſe Calamities were rather exerciſes of his Grace than correctives of any vice in him: (*b*) But yet whereever we ſee afflictions ruſhing in upon any Perſon, we muſt needs conclude that Sin was the Hand which made the breach whereever we ſee any Mans Teeth ſet an edge, we muſt needs conclude that Sin was thoſe ſower Grapes which made Way for it; it being a certain Truth, that were we perfectly freed from Sin, we ſhould know no Sorrow. Though ſome afflictions are not ſent out directly againſt, yet every affliction is a ſad conſequent and Teſtimony of indwelling Corruption. (*i*) The bundle of Rods at our back ſaith plainly there is yet Folly bound up in our Hearts: And whatever Calamities we are here ſubject to, do clearly evince us to be ſtill the ſubjects in whom Sin abideth. Let our Adverſaries if they can give us but one inſtance, whereever God afflicted an innocent Perſon, or ſhew us the Man that was wholly free from Sin, and yet liable to Sorrow. (*k*) Certainly as Afflictions do daily, give birth to the Saints

(*b*) *Quia ſentio pœnam, recogito culpam.* Greg.
(*i*) Jer. 2. 17.
(*k*) Lam. 3. 39.

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complaints: So their Sins do daily give birth to ſuch Afflictions. What is it that makes all mankind rot like a Pomegranet, ſhiver like a Pot-ſherd, ſplinter like a Venice Glaſs, corrupt like a Standing-pool, and molder away like *Sodoms* Apples into Aſhes, but Sin? Sin it is that infects our pureſt Air, that damps our richeſt Mines, that poyſons our ſweeteſt Dainties, that lays Thorns in our ſofteſt Beds of Down, that undermines Palaces, pulls down Crowns, ſhakes Thrones, and ruinates Kingdoms. This is the Mother of all our Trouble, the occaſion of all our Grief; the Gall in our ſweeteſt Hony; the Thorn that grows up with our moſt fragrant Roſes; the Wormwood that imbitters all our Comforts; the inlet to Poverty in our Eſtates, to Sickneſs in our Bodies, and indeed to a whole Iliad of Heart-breaking Miſeries; 'tis the engenderer of Tears in our Eyes; the cauſe of all Sighs and deep fetcht Groans, which make ſad our Hearts every Day; 'tis the Harbinger of Death, and that which doth inavoidably uſher in our final diſſolution. The Naturaliſts will tell you that were it not for Vapours aſcending there would be no Thunder nor Storms: To be ſure all our Thunder-claps do proceed from our own malignant Vapours, nor ſhould we be troubled with any Storm of affliction, were it not for theſe Sins and Corruptions that abide in us. (*l*) For when once we are perfectly freed from all the Reliques of indwelling Corruption, we ſhall hear no more of any Affliction: But ſhall quite be paſt, and out of the reach of all ſuffering, ſo ſoon as ever we are paſt a poſſibility of ſinning. Rejoice then and lift up your Heads all you that have found Sin an heavy Burden, like a Gravel in your Bowels, like Fire in your Bones, and like Poyſon drinking up your Spirits; the reward of Eternal Life will infallibly Prove the death of all your Sins. There is a fourfold ſtate of Man which reſpecting the point in Hand is vaſtly different: A ſtate of innocency before the Fall, a ſtate of Nature

(*l*) *Cum à nobis amota fuerit omnis iniquitas, nulla remanebit infirmitas.* Fulgent. ad Traſimund. lib. 3. pag. 370.

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in the Fall, a ſtate of Grace after the Fall, a ſtate of Glory above the Fall. In the State of Innocency Man might, but would not abſtain from Sin; in the State of Nature Man neither can nor will forbear ſinning; in the ſtate of Grace Man would, but cannot be wholly free from Sin; but in the ſtate of Glory Man neither will nor can have any the leaſt Sin abiding in him. And if any thing, I am ſure this is welcome news to you that know the bitterneſs of Sin, that find whenever you would be good. Evil is preſent with you; that groan continually under that Body of Death which you carry about you; that complain every Day of Sin as that which hinders your Communion with a precious Chriſt, diſturbs the quiet of your minds, makes Duty a wearineſs to you, cools the heat, damps the vigour, and blaſteth the Comfort of all your Devotions, turning your poor diſtreſſed Hearts into a very Dunghil of all unclean and noyſom Luſts. Sin in the Heart is like the Leproſy in the Houſe, that would not out till the Houſe was pulled down: Thus though Sin may cleave to you for the whole time of this Life, when once your earthly Tabernacles are diſſolved, now Chriſt comes to reward you, to ſet the Crown upon your Heads, to receive you into Eternal Manſions of Glory, ſo that Sin and your Souls ſhall be parted never to meet again to all Eternity. (*m*) Here in many things we offend all: But in Heaven we ſhall none of us offend in any thing at all. (*n*) Here if we ſay we have no Sin, we deceive our ſelves; if with any Sin we enter into Heaven we muſt deceive the infinitely wiſe God, who never admits of us there till perfectly cleanſed from all our Sins. (*o*) On Earth there is no Man that ſinneth not: (*p*) in Heaven there is no Man that either doth or can ſin. (*q*) That Sin which is now

(*m*) Jam. 3. 2.
(*n*) 1 John. 1. 8, 10.
(*o*) 1 King. 8. 46.
(*p*) Eccleſ. 7. 20.
(*q*) 1 Chron. 6. 36.

only

only ſo far mortified that it cannot reign over you: Shall then be totally aboliſhed that it may not remain in you. God's People are now like the Moon-light in the Lord, but yet as the Moon ſo they have their ſpots and blemiſhes: But then they ſhall be as the Sun in its Noon-day brightneſs, (r) wholly light and unchangeably, Glorious, not having ſpot or wrinkle, or any ſuch thing. Grace indeed doth weaken Sin in the Soul, enabling it to reſiſt the Temptations of Satan: But the recompence of Eternal Glory will wholly aboliſh the former and deliver from the latter. (a) As *Joſhua* took the five Kings, and ſhut them up in the Cave at *Makkedah* till the Battel was over: (b) So God reſtrains and ſhuts up Sin in the Cave of our Body till our Warfare be finiſhed; but then he will utterly deſtroy them all. That Crown of Righteouſneſs which ſhall now be ſet upon your Heads, it will perfectly eaſe you of every weight and the Sin that doth ſo eaſily beſet you dividing like *Moſes's* Rod the Waters of indwelling Corruption, and ſo making a free paſſage for you into the heavenly *Canaan*! So that having got this Crown upon thy Head, now thou ſhalt never more Chriſtian, have cauſe to complain: oh my Pride, oh my Hypocriſy, oh my outſidedneſs, oh my vile affections, oh my carnal earthly deceitful Heart; but ſtanding upon the Shore of Bleſſed Eternity, thou ſhalt ſee all theſe *Egyptians* lie dead on the red Sea of Chriſt's Blood, never any more to perplex thee, nor any more to trouble thee, nor any more to grieve thy Heart and wound thy Spirit to all Eternity! Oh this is the bleſſed time wherein the Garden of thy Soul ſhall no more be incumbred with any ſuch noyſom Weeds! (c) This is the Funeral of all thy

(r) Epheſ. 5. 27.

(a) Joſhua 10. 24. 25.

(b) *Abſorptâ ergo morte in victoriâ, nulla erit animæ, carniſve corruptio.* Fulgent. de paſſ. pag. 370.

(c) *Genus illud peccati quod toties conturbat nos, concupiſcentias loquor & deſideria mala reprimi quidem debet & poteſt per gratiam Dei ut non regnet in nobis; ſed non ejicitur niſi in morte.* Bern. ſer. 6. de advent. Dom.

Sins

Sins, and therefore muſt needs be to thy Soul the Birth-day of Joy unſpeakable, and full of Glory! What is it Chriſtian, that is now thy greateſt Sorrow, thy daily Burden, thy continual Trouble, but only the remainders of Sin, and indwelling Corruption? Well, rejoyce Chriſtian, and be exceeding glad, the time is at hand, when all theſe *Achans* that trouble thy Peace ſhall be ſtoned to death; all theſe *Jonah's* which cauſe ſo many Storms in thy Soul ſhall be thrown over-board. And all thoſe *Egyptian* Luſts that daily purſue thee, as unwilling to let thee go free, they ſhall all of them be drowned, and everlaſtingly overwhelmed, as *Pharaoh* and his Hoſt in the Red-ſea! One touch of this glorious Reward, it will quite dry up every bloody Iſſue of Sin in thy Soul, and as perfectly cleanſe thee from all Filthineſs, and Pollution, as thy Heart can deſire to be!

(3) *THE Reward whereunto God allows his People a reſpect in all their Obedience, it's a ſuitable Reward.* This Reward doth ſo punctually hit the Condition of an immortal Soul, the Miſeries, the Wants, the Deſires of it, as nothing in the World beſides can do. Be your preſent Troubles never ſo many, your Neceſſities never ſo urgent, your Deſires never ſo enlarged: Yet the Recompence of eternal Glory, it affords a proper ſupply to them all, anſwering every Trouble with a ſuitable Comfort, every Neceſſity with a ſuitable Mercy, every Deſire with a ſuitable Good to fill up and ſatisfie it. Here is Bread of Life to feed the hungry, and ſincere Milk to nouriſh the Weak, (*a*) and the Wine of divine Conſolation to comfort the Diſconſolate, and white Robes to adorn the naked, and Rivers of living Water to refreſh the Thirſty, and an eternal Sabbath of Reſt for all that are now weary! This Reward is Manna *cujuſlibet ſaporis*; like the Manna prepared for God's People in the Wilderneſs, which they ſay had that very taſt and reliſh in every Man's Mouth that pleaſed him beſt. Here if one

(*a*) Iſa. 55. 1.

thing

thing ſuite well with your Deſires, yet another goes croſs, or if one thing anſwer your Expectations, yet in ſome other Mercy, or Comfort, you are often diſappointed: Oh but the Reward of heavenly Glory, this will anſwer your Deſires, this will anſwer all your Wants, your Grievances, your ſorrowful Sighs, and careful Groans, accommodating it ſelf moſt exactly to your longing Expectations in all things. Every poor Soul in this Life, is a very Compound of manifold Miſeries, Wants, and heart-breaking Diſtreſſes: But as it is ſaid of Mony, that anſwers all things, ſo this Reward, it anſwers them all, and removes them all. What is it poor Child of God, that thou ſtandeſt in moſt need of? What are thy Wounds that moſt pain thee, thy Troubles that moſt oppreſs thee, and what are thy daily Burdens that lie moſt heavy upon thy Spirit to grieve and afflict thee? What is it after which thy Heart doth ſo pant, and breath, ſo impatiently long for? Oh it may be thou art now upon the Rack, ſorely diſtreſſed: But this Reward it will give thee a Writ of Eaſe from all thy Pain, not ſuffering thee to groan under them any longer. It may be with *Zion*, thou ſitteſt with Tears upon thy Cheeks, weeping bitterly in the Night: Oh but this Reward, it will bring in fulneſs (*b*) of Comfort, wiping away all Tears from thy Eyes. Thou may'ſt poſſibly go mourning, and be bowed down, by reaſon of great Affliction: Oh but this Reward, it will give thee the Oyl of Gladneſs, and make thee lift up thy Head with everlaſting rejoycing! Poſſibly thy Sins, thy Unbelief, thy Unfruitfulneſs, thy hardneſs of Heart, thy want of love to God, and our dear Lord Jeſus, theſe trouble and afflict thy Spirit: Oh but this Reward, it deſtroys all our Sins, turns faith into open Viſion, Hope into full Fruition, crowning all our Graces, how weak ſoever here, with fullneſs and everlaſting Perfection! If thou groan becauſe thy Pilgrimage is prolonged, and thou dwelleſt as it were in the Tents of *Kedar*: Oh remember this Reward, it will bring thee home to thy Father's Houſe, it will gather thee to the

(*b*) Iſaiah 35. 10.

Spirits

Spirits of juſt Men made perfect, it will change thy *Sodom* into a *Zion*, it will turn the Brick-kilns of *Egypt*, into *Canaan*'s Golden Mines, and the barren Wilderneſs of this World, wherein thou now wandreſt up and down like a poor diſtreſſed Pilgrim, this Reward will change it into the Garden of God, into the heavenly Paradiſe, into a ſpiritual *Eden*, full of pureſt Delights, and divine Contentments! Now peradventure, thou haſt Sorrow to remember thy Sins, thy former Miſcarriages, thy daily Troubles, thy abſence from the Lord, who alone is thy Hope, thy Life, thy Comfort, thy Hearts deſire; oh but dear Chriſtian, this Reward, it will make thee to forget (*c*) the days of thy Mourning, it will put thee into the Boſom of thy deareſt Lord, it will turn thy Sorrow into Joy, that ſhall never be taken from thee. Oh Chriſtians, there is that ſuitableneſs in his Reward, that it's the very Plaiſter for your Sore, the very Balm for your Wound, the very Voice of Joy to your Spirits in heavineſs, the very Harbour of Reſt and Happineſs, after all your Storms that have ſo grievouſly toſſed you! That variety of Expreſſion, made uſe of by the holy Ghoſt, to ſhadow out the tranſcendent Excellency of this Reward, doth moſt clearly evince the ſuitableneſs of it to all the Wants, Indigences, and deſires of an immortal Soul. If the Soul be diſlodged from its earthly Tabernacle, this Reward (*d*) provides Manſions of Glory for the comfortable Entertainment thereof in another World. If a Man be hungry, it's a pot of hidden Manna to feaſt him. If ſorrowful, (*e*) its the Joy of the Lord to comfort him. If any Man be thirſty, (*f*) it's Rivers of Pleaſure at God's right Hand for evermore, to cool and refreſh him. If any Man walk in darkneſs, (*g*) and have no light in

(*c*) John 16. 20, 22.
(*d*) 2 Cor. 5. 1.
(*e*) Rev. 2. 17.
(*f*) Mat. 25. 21.
(*g*) Pſal. 16.

him, (*b*) it is the Inheritance of the Saints in Light. If any Man walk in the valley of the ſhadow of Death, it's a Crown of Life, (*i*) like a Death-bed-cordial to revive him. If any Man ſuffer Nakedneſs, for Righteouſneſs ſake, it's the Garments of Salvation to cloath him, it's the white Robes of Glory to hide the Shame of his Nakedneſs. If any Man loſe Houſes, or Lands, for Chriſt, it's an Inheritance, incorruptible, Undefiled, (*k*) and that fadeth not away, reſerved in Heaven for him. To the weary Soul that hath long been troubled, through the Malice of an ungrateful World, (*l*) it's a reſting from his Labours. To be ſhort, if any Man endure Afflictions, it's a far more exceeding and eternal weight of (*m*) Glory. Oh then how ſuitable is this Reward, that a poor Soul cannot be in any Diſtreſs, nor labour under any Wants, but this Reward will afford ſupply of Comfort, giving eaſe to all that are now in pain, the Garment of Praiſe to all that are now in heavineſs, and to all that are now labouring, and weary and heavy laden, the ſweet encheering Boſom of God himſelf, for their eternal eaſeful Repoſe!

(4) *THE Reward whereunto God allows his People a Reſpect in all their Obedience, it's a ſure Reward.* So you may find it called by *Solomon*, a Man in whoſe Breaſt all the Lines of Wiſdom met, as in their proper Center. (*n*) The Wicked worketh a deceitful Work; but to him that ſoweth Righteouſneſs, ſhall be a ſure Reward. Both the Righteous, and the Wicked are Men of active Spirits; only the Works of the Wicked they prove abortive, promiſing all good, but expoſing to Miſery, and ſo deceive

(*b*) Col. 1. 12.
(*i*) James.
(*k*) 1 Pet. 1.
(*l*) Rev. 14. 13.
(*m*) 2 Cor. 4. 17.
(*n*) Prov. 11. 18.

Ex-

Expectation: But the Righteous, he never meets with any ſuch ſad Diſappointment, but as the Harveſt naturally follows the Seed-time, ſo after a ſhort Seed-time of Grace, there will ſpring up as the never failing ſure Reward of ſuch a Perſon, a full crop of eternal Glory. So (o) that you ſee the Text, though but ſhort, doth yet carry in it both Bleſſing and Curſing; both Life, and Death; both Heaven, and Hell: Bleſſing, Life, and Heaven, to Crown the Righteous; Curſing, Death, and Hell, as that which muſt inevitably be the Portion of all the Ungodly. The Wicked he worketh the work of a Lie; that is, a ſinful Work, every Sin being a Lie, and ſuch a Work, that albeit, it tells us a fair tale, yet it will miſerably deceive us at laſt, betraying us into the Hands of Wrath, Hell, and eternal unpreventable Burnings: But the Righteous he worketh uprightly, ſerving the Lord in Spirit and in Truth, and therefore the Reward of Truth ſhall be given him; that is, the Reward of Life, of Heaven, and eternal Glory, which the Truth, and Faithfulneſs of God ſtand engaged for. Hence the Apoſtle ſpeaking of eternal Life, (p) he tells us that God, who cannot lie, hath promiſed it: Giving us clearly to underſtand thereby, that it's as poſſible for the God of Truth to be impeached of lying, as for thoſe that are Heirs of the Promiſe, to fall ſhort of eternal Life. This makes the ſame Apoſtle bold to tell us, (q) that it's a Righteous thing with God to give a Writ of Eaſe, (r) an eternal Sabbath of Reſt to (s) thoſe that are now troubled for Righteouſneſs ſake; implying, that it were an unrighteous thing with God to do otherwiſe. Only we muſt not think that it were an unrighteous thing with God, not to give

(o) Gal. 6. 8.
(p) Tit. 1. 2.
(q) 2 Theſ. 1. 6, 7.
(r) Heb. 6. 10.
(s) *Si Dominus enim oblivisceretur operam fidelium ſuorum, nec eos remuneraret, utcunque injuſtus putaretur, quod omnino nefas eſt dicere.* Haymo in loc.

the Reward of eternal Glory to the Righteous, because of any Condignity in them, whereupon to claim it, or because of any (*t*) Work done by them equivalent thereto: But because it would argue him inconstant, mutable, and unfaithful, should he fail to make good the Word that is gone out of his Mouth, or not render Heaven and Glory, to whom he hath graciously promised it. So that Righteousness here, and else-where, is not taken strictly for Justice, properly so called, as if Man could do any thing to oblige God, or that should be proportionate in Worth and Dignity to eternal Glory; for betwixt the great God and his Creatures, there is no such Justice: But it's taken for his Truth and Faithfulness, which doth yet in a sort oblige him to Crown with Immortality, and Glory his own People, and they may urge him with his Promise, though still he is a Debtor to none but his own Fidelity. Or if you will have *Austin*'s Thoughts in the case, he tells you that God hath made himself a Debtor to us, albeit, he be Debtor to none: Not by receiving any thing from us; but by promising (*u*) what he pleased to

(*t*) *Quoniam Deus sibi debitor est, ut agat condecenter & prout congruit bonitati suæ; uti seipsum negare non potest; ita non debet aliud se indignum facere.* Arrowsm. Tact. l. 3. c. 3. *Cum omnia nostra ex Deo sint, nec quisquam quicquam dederit pro quo sibi à Deo retribuatur, jure in ipso justitia non est.* Aq. 1. quæst. 21. art. 1. *Manifestum est autem quod inter Deum & hominem est maxima inæqualitas, (in infinitum enim distant) & totum quod est hominis bonum est à Deo: unde non potest hominis ad Deum esse justitia secundum absolutam æqualitatem.* Aq. 1. a 2. d q 114. a. 1. c. *Debitorem Dominus ipse se fecit, non accipiendo sed promittendo.* Aug. in Ps. 83. *Debitor enim factus est non aliquid à nobis accipiendo, sed quod ei placuit promittendo.* Idem de verb. Apost. 16.

(*u*) *Qui credit promittenti, fideliter promissum repetit: promissum quidem ex misericordiâ, sed jam ex justitiâ persolvendum.* Bern. de grat. & lib. Arb. *Justè jam & ex debito requiritur quodcunque vel gratis promittitur.* Idem ibid.

us

us. And thus tho' it were out of Mercy that eternal Life is promiſed: Yet it is now of juſtice to be given to thoſe that can plead the Promiſe. So that what the Apoſtle ſaith of God's pardoning Mercy, may well be accommodated here to his remunerative Goodneſs. If we by patient continuance in well-doing, ſeek for Glory and Honour, and Immortality, the Lord is faithful and juſt to Crown us with Life (*a*) everlaſting, being many times better, giving more, but never worſe than his Word, giving leſs than he promiſed. Oh then what greater Security can any Man deſire for eternal Life, than the Promiſe of the faithful God, who cannot lie? (*b*) Though if we ſpeak properly, both the Word of Life, and the Crown of Life, both the Promiſe, and the actual fulfilling thereof be of Grace: Yet having promiſed, it is but juſt that God ſhould be ſo far Faithful as to make good all his Promiſes. The Lord therefore having made over by Promiſe an immarceſſible Crown of Life, a Kingdom that cannot be moved, an eternal weight of Glory to his own covenant People: Let them not ſtagger through Unbelief, but as ſtedfaſtly expect it, as if they had the Crown already upon their Heads, and were fully poſſeſſed of that Kingdom, and Glory. (*c*) For as his Goodneſs hath moved him to make us promiſes of Life and Glory: So his Faithfulneſs will engage him to make them all good. I might further tell you, for the ſtrengthning of your Hopes, of God's electing Love, which as it began in eternal Purpoſes of Grace towards you, ſo it ſhall never have an end, but in your full Enjoyment of

(*a*) *Agnoſcere debemus totum illud jus quod nos habere dicimur ad vitam æternam, in eo poſitum, quod Deus quaſi ſibi ipſi debitor eſt ut agat conformiter tum condeſcentiæ bonitatis ſuæ; tum fidelitati promiſſionis ſuæ.* Davenant. de juſt. hab. & actual. pag. 640.

(*b*) *Fidelis eſt enim Deus, nec tibi auxilium denegat in hoc ſæculo, nec præmium ſubtrahet in futuro.* Fulgent. epiſt. 2. ad Gallam. pag. 477.

(*c*) Rom. 11. 29.

endless Glory. To be sure (*d*) God never repented in time, nor ever will he, of what he purposed towards his People before all time. I might tell you of the Redemption purchased by Christ, giving all the Members of his own Body, everlasting Security, that where he is, there they shall be also. For we may not think that the Lord Jesus would be so prodigal of his precious Blood, as to pour it out for Uncertainties, or to die without good Security, that all who are truly Gracious should live with himself for ever in Mansions of heavenly Glory. I might tell you how much it is for God's Honour, that whereever he hath been the Author of any good Work, he should also be the (*e*) Finisher, going through with it: And not like that foolish Builder, who began to build, but could not make an end, nor carry on his Work to Perfection. So that if the Lord hath set you in the right way, he will take you by the Hand and lead you over into *Canaan*; if he hath been the Authour of Grace in your Souls, he is now concerned in point of Honour to finish it, and to perfect your Grace at length into Glory. I might tell you of the sweet Concatenation, and inviolable Connexion that is between the several Causes of our Salvation, which are so linked together, that they necessarily follow (*f*) from the first to the last. Whomsoever God did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also (*g*) glorified. 'Tis not said, those he will glorify, but

(*d*) Heb. 12. 2.

(*e*) *Author fidei nobis est quia ipse nobis fidem infundit; non enim possumus credere nisi ab illo præviamur: ipse consummator fidei quia consummationem nobis præstat in hoc, ut in fide perseveremus.* Haymo in loc. *Qui tibi demonstravit rectam viam, & ipse tibi deductor in patriam.* Fulgent. epist. 2. ad Gal. pag. 477.

(*f*) Rom. 8. 30.

(*g*) Ἀσφαλεῖς εἰσιν ἀπὸ τοῦ ἀῤῥαβῶνος, οὐ ἐδέξαντο νῦν, ὡς ἤδη μὲν ἐστεφαναμένοι, καὶ βασιλεύοντες. Macar. Hom. 17. p. 248.

but

but thoſe he hath glorified: To let us know that ſuch as are prædeſtinated, called and juſtified, are as ſure to be ſaved as if they were in Heaven already. But waving theſe things, let me only tell you of thoſe firſt Fruits of Grace in your own Souls which the Lord hath given you as the hanſel, and ſure earneſt of Eternal Glory. Whereever God gives Grace he will alſo give Glory; his purpoſe in ſanctifying you, it is to ſave you; and in making you Holy; to fit you for eternal Happineſs. So that Holineſs is not only a means fitting us for, but it's alſo an earneſt to aſſure us of eternal Life. For Grace in the Heart hath a twofold uſe, not only to make us meet for the Inheritance of Saints in light; but alſo to be an earneſt of it to ſhew us how ſure it is; as being nothing but the beginning of Heaven, and as a few cluſters of thoſe Grapes, or Bunches of thoſe Figs, the full Vintage whereof is reſerved for the heavenly *Canaan*. * The Truth is, Grace is Glory in it's infancy, and Glory is Grace adult; Grace is Glory dawning, and Glory is Grace in it's Noonday brightneſs: And therefore as the light once breaking in our Hemiſphere, never ceaſeth but ſhineth more and more to the perfect Day, ſo the light of Grace in your Souls it ſhall never be totally eclipſed, but daily growing brighter till it break forth into a Sun-ſhine of Eternal Glory. For betwixt the ſanctifying Graces of God's Spirit and Eternal Salvation the connexion is moſt ſure, and can never be broken. God hath tied as with Chains of Adamant the Work of his People and their reward, the Seed-time of Grace and the Harveſt of Eternal Glory together: So that whoever is truly ſanctified muſt undoubtedly be ſaved, and whoever is gracious in this World, muſt needs

* *Enim verò cum gratia ſit diluculum gloriæ, & gloria meridies gratiæ: cum embryo gloriæ gratia ſit, & adulta gratia tranſeat in gloriam: quiſquis impræſentiarum certus eſt ſe in gratia conſtitutum eſſe, næ ille nec facilè, nec diu ambiget utrum ipſe glorificandus ſit.* Arrowſ. Tact. Sacr. lib. 2. ſect. 5. pag. 199.

be crowned with Glory in the World to come. Oh then what infinite Ground of Comfort may this be to every poor trembling Soul, that is afraid every Day, he ſhall die in the Wilderneſs, and never reach his deſired *Canaan*! Thy Reward Chriſtian, is ſure; thy Happineſs infallibly certain; and thy Crown ſhall no Man take from thee!

(5) *THE Reward whereunto God allows his People a reſpect in all their obedience, it's an incomparably great and glorious Reward.* (a) The Reward of every Chriſtian it is God himſelf; and ſurely the great God cannot give us a greater Reward than himſelf. I am thy ſhield (ſaith the Lord to *Abraham*) and thy exceeding great Reward. We want Words to expreſs what a little diminutive thing the Creature is: But God the Creator he is ſo incomprehenſibly great, and hath ſuch an exceeding Muchneſs of Reward in him beyond all degrees of compariſon, (to ſpeak the very Heart of the Original) that we want capacities to conceive of him. The Lord *Jehovah* he is a being infinitely great and good; there is none that can compare with him: As is a ſmall drop to the vaſt Ocean, or a crumb of Duſt to the whole Earth, ſuch is the univerſal compage of all things to the great God; and yet every Chriſtian hath this glorious God for his Reward, (b) to be the ſtrength of his Heart and his portion for ever. (c) This made our Bleſſed Lord call upon his Diſciples to rejoice and be exceeding glad; becauſe great (ſaith he) is your Reward in Heaven: So great indeed, that it paſſeth the expreſſion of the moſt fluent Oratory, and the utmoſt reach of the ſublimeſt fancy, in ſo much that let the one ſpeak and the other contemplate, yet neither can that tell, nor this conceive how incomparably great and glorious this Reward is. Such is the tranſcendent excellency and Glorious greatneſs of this Reward,

(a) Gen. 15. 1.
(b) Pſal. 73. 26.
(c) Mat. 5. 12.

that

that all the Crowns, Scepters, Kingdoms, and moſt noble enjoyments of this World, if compared with it, are no more than a dark Glow-worm to the Sun in it's Noonday brightneſs. Compared with this Reward all worldly Honours are but badges of Shame; all earthly Glories are but blots of Diſgrace; all ſumptuous Palaces, are but beggarly Cottages; all creature Comforts are but lying Vanities; and whatever Riches, Preferments, or Inheritances the World can beſtow upon it's Boſom Minions, they are no more in compariſon of this Reward, than a Straw or a Pebble Stone to a Mountain of Gold. (*d*) For what (as *Dionyſius* hath it) can be compared with a ſorrowleſs, and bright ſhining immortality? Though we have given us of God exceeding great and precious Promiſes, ſuch as do far tranſcend the utmoſt comprehenſion of all humane underſtandings, albeit that they are accommodated as much as can be to our preſent capacity, yet the Words in which theſe Promiſes are wrapt up, they do infinitely come ſhort of expreſſing to the Life, that fulneſs of Divine Bleſſing, Happineſs, and glorious Reward, which the Promiſes are big with. (*e*) Men talk of great matters in the World; and are apt to judge none leſs Happy than the truly Gracious: But let them contribute to each other what Beams of Glory they can; let them knit and unite all their Riches, Honours, and worldly felicities together, yet they ſhall never be able to make up the leaſt ſhadow of that glorious

(*d*) Τὶ γὰρ ἂν γλοιοῖτο τῆς παντελοῦς ἀλύπου καὶ φωτοειδοῦς ἀθανασίας ἐπίῤῥοπον? οἱ καὶ τὰ μέλιτα τῶν ἀμάλακτων σημασίαις. αἱ παῖδες ὑψηλοτέραι νοὸς ἐπαγγελίαι σημαινόμεναι. τῆς θεοσημάντου αὐτῆς ἀληθείας, ἀπολύτους ἔχουσι τὰς ἀναμασίας. Dionyſ. Areopagit. Hierarch. Eccleſ. cap. 2.

(*e*) *Cum hoc enim bono, amoris nempe & favoris Dei nullæ opes mundanæ, nulla gloria, celebritas, & excellentia temporalis conferri, aut comparari poteſt, Deus enim ſolus cuivis beato ſummum bonum exiſtit.* Pant. Calid. Orat. p. 33. 2 Pet. 14.

Reward

Reward which abides God's People in Heaven, much leſs to compare with it. Indeed as *Abraham* ſent away the Sons of his Concubines with Gifts, ſtill keeping the Inheritance for *Iſaac*: So God doth vouchſafe many temporal enjoyments to wicked Men in this Life, but the Reward of Eternal Glory which is infinitely to be preferred, that Inheritance which is incorruptible, undefiled, and that fadeth not away, this God hath reſerved for his own People Eternal in the Heavens. Oh then what infinite cauſe have God's People to ſtand admiring their own Happineſs: Which though they may (as *Auſtin* ſaith) obtain it, yet they can never to it's worth value, and eſteem of it! There are thouſands in the World that have nothing for their Portion, but ſome periſhing creature-enjoyment: But now the Lord *Jehovah* he is your portion, he is your ſhield and your exceeding great Reward who is God over all bleſſed for ever! And doubtleſs God ſhews us more Love in giving us himſelf for our Reward, than if he had crowned us with Royal State and ſovereign command over all the Kingdoms in the World. God may give Men Riches, and Houſes and Lands and yet hate them; he may cloath them in ſcarlet Robes here, and yet throw them hereafter into ſcarlet Flames; he may advance them to Honour in this World, and yet cover them with ſhame and everlaſting confuſion in the World to come; he may put a golden Scepter into Mens hands now, and yet break them in pieces hereafter like a potters Veſſel: But in giving us himſelf for our Reward; in making over himſelf to us by a federal tranſaction, as the ſtrength of our Hearts and our Portion for ever, now he beſtoweth the higheſt pledge of his ſpecial diſtinguiſhing Love upon us. For to be ſure the Lord *Jehovah*, he is the moſt tranſcendently great and glorious Reward that the wiſdom of God could deviſe, that the Love of God could give or that the Heart of Man can deſire. God is *Bonum in quo omnia bona*, a being compleatly repleniſhed with whatever is good and deſirable; a Sun that always ſhines with a like brightneſs and is never eclipſed. He is an eſſence that hath all excellencies and divine perfections bound up in himſelf as in one infinite volume;

volume; he is a boundleſs Ocean without either banks or bottom into which all the Rivers of Wiſdom, Bleſſing and Goodneſs do empty themſelves. (*f*) So that if bleſſedneſs (as *Boetius* defines it) do conſiſt in the enjoyment of all good things, then all that are truly Gracious they are bleſſed, and they ſhall be bleſſed, as having that God for their Portion and Reward, in whom whatſoever things are good, whatſoever things are lovely, whatſoever things are deſirable to make one happy, do meet as in the only Center of Life and Bleſſedneſs! What then is the folly of worldly Men bleſſing themſelves in their bavings, not having the Lord *Jehovah* to be their ſhield and their exceeding great Reward? Poor brutiſh Sinner, is thy Rock like a Chriſtian's Rock, or thy Reward to compare with a Chriſtians Reward, thou thy ſelf being Judge? Be it ſo that thou have Riches, Honours, and worldly Enjoyments: Yet what are theſe but as Wells without any Water, as Trees without Fruit, or as Stars without the Sun, that may glimmer a little, but can never make a Day of Happineſs in thy Soul? (*g*) He that hath God hath all in point of true Happineſs: but he that hath not God for his Reward, is moſt wretched and hath nothing at all. Have all the Riches in the World, without God thou art poor! Have all the Honours in the World, without God thou art a vile Perſon! Have all the Pleaſures in the World wherein to bath thy ſelf like an Epicure every Day, yet without God thy condition is miſerable, there being nothing but fiery Wrath and Indignation, that abides thy Soul in the World to come! Be aſhamed then any longer to count

(*f*) *Liquet igitur, beatitudinem eſſe ſtatum bonorum omnium congregatione perfectum.* Boeth. de conſ. phil. lib. 3. proſ. 2. pag. 63.

(*g*) *Qui Deum habet omni bono abundat, qui verò Deum non habet pauper eſt. Extra Deum omnis delectatio mœſta, omnis lætitia eſt vana, omnis rerum abundantia eſt paupertas & indigentia.* Stella de Cont. mundi lib. 3. cap. 1. pag. 248.

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the Creature any thing in comparison of God, who is the sure Reward of every believing Soul! (*h*) Do not talk with *Naaman* as if *Abana* and *Pharpar*, Rivers of *Damascus* were better than all the Waters in *Israel*. Do not think thy broken Cisterns to be better than the Fountain of Living Waters. What, shall Earth compare with Heaven? Shall Pebbles compare with this one Pearl of great price? Shall a small twinkling Star that uniting all its Beams hath scarce light enough to render itself visible, compare with the glorious Sun, usurp his Chariot, and take upon it to give light to all the World? Shall Creature enjoyments that have nothing but Vanity and vexation of Spirit for their very quintessence, be compared with a Christian's Reward, whose Portion is God over all blessed and blessing him for ever? Oh learn to put a difference betwixt Portion and Portion; betwixt earthly enjoyments, and the Reward of Eternal Life in Heaven! The difference is not so great between a Pins-head and the whole Body of the Earth, as between all worldly Riches, and heavenly Glory! (*i*) For as the sufferings are not, so neither are the Comforts of this present time worthy to be compared with the Glory which shall be revealed in us.

(6) *THE Reward whereunto God allows his People a respect in all their obedience, it's a full and satisfactory Reward.* Every Creature is short and defective; a very compound of Vanity, Emptiness, and guilded Deceit: That albeit the Soul should knock (as one well observes) at every Creatures Door, yet she can find no filling entertainment within; no Creature can bid her welcome; it would quite exhaust Natures Store-house and indeed bankrupts the whole Creation to feast such a Guest as the Soul to her full content and satisfaction. But now the Lord *Jehovah* he being the Reward of his People, there is that fulness of all Good in him that they need no more. God hath provided such a sumptuous Feast for them, that

(*h*) 1 King. 5. 12.
(*i*) Rom. 8. 18.

when

when they come to ſit down at his Table with *Abraham* and *Iſaac* and *Jacob*, and all the Prophets in the Kingdom of Heaven, (*k*) now their Souls ſhall be filled as with marrow and fatneſs, now their ſpiritual appetite ſhall be ſo fully ſatisfied, that they ſhall hunger no more, neither ſhall they thirſt any more for ever. The Appetite of an immortal is too vaſt and boundleſs for any, nay for all Creatures in the World to ſatisfy; but in the recompence of Eternal Glory there is that which will anſwer all her cravings, that ſhe ſhall now have no further to ſeek, but reſt fully ſatisfied. This preſent Life is full of nothing but emptineſs and diſſatisfaction, even in the higheſt Zenith of all its bleſſedneſs; the Soul of Man hath a kind of infinite appetite, deſiring this good thing, and that good thing, and yet having obtained them, like an hydropick Body 'tis as thirſty as ever, as much unſatisfied as ever: (*l*) But yet when once the Soul comes to Heaven, ſeeing God as he is, feeding upon the good things of his Houſe, and drinking of the River of his Pleaſures, now the Soul wants no more, now ſhe hath enough to fill up all her deſires, to ſupply all her needs, and to anſwer all her longings; now ſhe is ſatisfied to the full; now ſhe is got to her Journeys end, ſhe is ſafely arrived at the Harbour of perfect reſt; ſhe is come like a Stone to her proper Center, and can go no further; can deſire no greater Happineſs, no better God, nor Chriſt, nor Comforter; no better Heaven, no greater Glory, no fuller Joy than now ſhe hath, and ſhall have to all Eternity! In this Life God's People indeed have thoſe glimpſes of heavenly Glory, thoſe divine Communications of Grace and Goodneſs, thoſe ſweet illapſes of the

(*k*) Pſal. 63. 5.

(*l*) *Ibi non guſtabunt quam ſuavis ſit Deus, ſed implebuntur, & ſaturabuntur dulcedine mirificâ: nihil eis deerit, nihil oberit; omne deſiderium eorum Chriſtus præſens implebit. Et paucis interjectis; erit denique Deus omnia in omnibus, & illius præſentia omnes animæ & corporis implebit appetitus.* Cyprian de Aſcent. § 9. pag. 526.

Spirit,

Spirit, those foretasts of Heavens Chear, those delicious sips of *Canaan*'s Wine, that are enough to imbitter all secular enjoyments to them, and soundly to inflame, though not fully to satisfy their spiritual thirst: But in Heaven they sit down to a full Meal, they bath themselves in Rivers of purest Pleasure; (*m*) they have now a Feast of fat things, a Feast of Wines on the Lees, of fat things full of Marrow, of Wines on the Lees well refined; here Chri bids them welcome beyond expectation, (*n*) entertaining them in his own words to the Spouse, *I am come into my Garden, my Sister, my Spouse; I have gathered my myrrhe with my Spices, I have eaten my Honycomb with my Hony, I have drunk my Wine with my Milk, eat O Friends and drink, yea drink abundantly O beloved!* And surely the Soul that is entertained with such a Feast of Love as this cannot choose but be fully satisfied. Here is the Hony and the Hony-comb, here is Wine and Milk: Here is abundance o satisfy Hunger, and abundance to quench the Thirst, and what can any Man desire more; I tell you Christians, if all the Glory of Heaven can satisfy your Souls, you shall have it; if all the fulness of God can satisfy your Souls, you shall have it; if all the redemption purchased by the Blood of Christ can satisfy your Souls, you shall have it; if all the Comforts of the Holy Ghost, if fulness of Joy in God's Presence, and Pleasures at his right Hand for evermore can satisfy your Souls, you shall have them all to content you when you come to Heaven! Now when we find *Peter* under a dark glimpse of this Glory crying out in the Mount of Transfiguration as a Man in some Measure satisfied, it is good to be here: How can we reckon of any thing less than fulness of satisfaction when we come to mount *Sion*, and unto the City of the living God, to the heavenly *Jerusalem*, and to an innumerable company of glorious Angels, to the general Assembly, and Church of the First-born,

(*m*) Isa. 25. 6.
(*n*) Cant. 5. 1.

which

which are written in Heaven, to the Spirits of juſt Men made perfect, and to the full enjoyment of God himſelf, whom to ſee and love will be perfect Happineſs? Never fear Chriſtian, that thy Soul, though enlarged to the utmoſt of all created Capacities, and crying out for the preſent, like the Horſe-leeches Daughters, give, give, will want any good thing, when once crowned with this glorious Soul ſatisfying Reward! The Soul that hath God bleſſed for ever, to be his Reward and Portion, need never complain of want, any more than a Man ſtanding at the Fountain Head, or enjoying the glorious Sun, need complain of Thirſt, or Darkneſs. One Sun is ſufficient to give light to the whole World: To be ſure one God in Chriſt, when fully enjoyed, is a ſufficient Portion to quiet the Heart, and ſatisfie the moſt enlarged Deſires of every gracious Soul in the World. If *Jacob* could ſay it is enough, hearing that his Son *Joſeph* was yet alive, oh how much more may a Soul ſafely lodged in the downy Boſom of eternal Bleſſedneſs, and living with God in Manſions of Glory, ſay, now it is enough, I deſire no more! When the Sun beholdeth the Moon with a full Aſpect, then the Moon is at the full, and no further capable of any the leaſt Acceſſion of Light: So when God ſhall lift up the Light of his Countenance, caſting a full and propitious Aſpect upon his People, now ſhining as ſo many glorious Stars in the heavenly Orb, why then they will be in the full of their Happineſs, enjoying whatever good (*a*) thing they can deſire, and uncapable of deſiring any thing more than what they do enjoy! Oh then what manner of Reward is this, that we, who with *Noah*'s Dove have been long hovering over the troubled Waters of Creature-enjoyments, and yet found no place of Repoſe, ſhould at length be admitted into ſuch an Ark as will give reſt from all Labour and Toyl, and from every Storm, entertaining our Souls with all fulneſs of Delight and Satisfaction! To be happy, yea, and ſo happy,

(*a*) *Quicquid deſiderabimus, totum habebimus, nihil amplius deſiderantes.* Bern. Medit. cap. 4. pag. 105.

as

as not to deſire any greater Happineſs; to be glorious, yea and ſo glorious, as not to deſire any further Glory; to be full of all divine Comforts, yea, and ſo full, that there is no room to pour in the leaſt drop of Conſolation more; oh how tranſcendently bleſſed is ſuch a Reward, and into what Extaſies, into what heavenly Raptures, and Trances of Admiration may it throw us, whilſt but a little contemplating about it! And yet thus it ſhall certainly be done to the People of God, and this ſhall be the Reward of all ſuch as the King of Glory hath a delight to honour! They have now that ſatisfaction in Communion with God, which makes them count one day ſo ſpent, better than a thouſand elſewhere: But when crowned with this glorious Reward, they will then have that fulneſs of divine Content, and Satisfaction in Communion with God, which will make them count Eternity it ſelf but as one day!

(7) *That Reward wherewnto God allows his People a reſpect in all their Obedience, its Simultaneous, and Inſucceſſive, ſuch a Reward as they ſhall enjoy altogether, and at once.* Here in this Life (*b*) the Lord Communicates of his Grace and Goodneſs to his People (πολυμερῶς καὶ πολυτρόπως) at ſundry times, and in divers manners, by peace-meal; as the Apoſtle ſpeaks, concerning the Revelation of God's Will to the Fathers of old: But in Heaven he gives them their Reward, their Happineſs, their Glory by Wholeſale, pouring out the full Vials of his Love and Goodneſs upon them at once, and cauſing them to drink in Rivers of pureſt Pleaſures, of all heavenly Delights, and moſt ſweet Paradiſical Contentments altogether. If you carry a Veſſel to the Conduit where the Water is drawn out at a Cock, it's filled only by degrees, by little and little: But take the Veſſel to the Fountain, or ſome River where you may immerſe, and plunge it over head, and now it's brim-ful, overflowing in an inſtant. Thus the People of God, though in this Life where the Lord

(*b*) Heb. 1. 1.

Com-

Communicates of himſelf to them through the Conduit-Pipes of Ordinances, they fill ſucceſſively, and only by degrees: Yet in Heaven, where they have immediate Acceſs to God himſelf, there they are filled up with all heavenly Joys, and divine Raviſhments altogether, and once launching forth into that immenſe, boundleſs, and indeficient Fountain of all Goodneſs, they are poſſeſſed of all their Happineſs together. This glorious Reward it hath Eternity written upon it, and that's an indiviſible Center wherein all the tedious Lines of Succeſſion are terminated, and ſwallowed up in an identical fixed condition. Here it is that God's People have their Happineſs, their Joys, their Comforts altogether, and not ſucceſſively one after another, as in this preſent Life. Thoſe Comforts which are Flowers of time muſt be gathered by degrees, firſt one, and then another: But thoſe Comforts, thoſe Joys, and Pleaſures which grow as ſo many fragrant Flowers in the Garden of bleſſed Eternity, they are all bound up in one Poſey, to delight and refreſh the Spirits of God's People altogether. The Comforts of this Life are not compoſſible, as to the uſe and actual enjoyment of them, at one and the ſame inſtant of time: But the Comforts of this eternal Reward, they do not thus exclude each other, but do all conſpire in a bleſſed Simultaneity, and Co-exiſtence, ſo that the Saints in Heaven, they have the actual enjoyment of all, and every one of them together. Had we in this Life the univerſal Confluence, and κυκλοκλάδης of all created Comforts, yet we could not enjoy them all together, but muſt here learn Wiſdom of the little melliferous Bee, firſt, to ſuck ſweetneſs out of one, and then out of another, our greateſt Happineſs here, being no more than an uncertain Succeſſion of Comforts, which once paſt, can never be enjoyed any more: But now in Heaven God's People ſhall have the actual Enjoyment of all the Joy, the Glory, the Comfort that their Hearts can deſire; they ſhall have the lively ſenſe of every comfortable Ingredient that goes to the making up of this glorious Reward, together with the quick, and Heart-entrancing apprehenſion of every Circumſtance that may any thing

increase their Happiness, and all this at once, without Succession. As a Man from the top of some high Mountain, sees all things that are under him with one cast of his Eye: (*a*) So the Saints having ascended the highest top of the heavenly Mount *Pisgah*, do with one intellectual glance behold the ever blessed God, together with every sweet and necessary Appurtenance of true Blessedness. There shall not be a Succession of their Comforts, as now, nor shall they then (*b*) one while contemplate God, and draw sweetness that way; nor one while spend Thoughts upon their blessed Society of Saints and Angels, and draw sweetness from that; nor one while be thinking of the Glory of their heavenly Mansions, and draw sweetness out of that Consideration; nor another while meditate upon the perpetuity of their Joys, and drink in sweetness thence: But they shall joyntly, and at once have their Minds actually intent upon all those things, that are either of the Essence, or Integrity of their Happiness, drawing Comfort and Sweetness from every one of them, without any such tedious Transition of the Mind from one thing to another; so that there is not one Flower in all the heavenly Paradise, not one Apple upon all the Tree of Life, not one Jewel in their Crown, not one comfortable Circumstance in all the Glory of Heaven, but they will have the actual enjoyment of it, and of all heavenly Glory together. Our Comforts in this World, they are like many precious Truths scattered here and there, throughout some great Volume, that cannot be found but by a tedious and methodical Evolution of the whole Book: But in Heaven we shall have them as in one general Synopsis, where we may view every divine Truth, every Comfort, and beam of Glory

(*a*) *Beatus videndo Deum simul & semel unicâ visione videt seipsum, & omnia ad beatitudinis integritatem sibi necessaria.* Cyprian.

(*b*) *Non movetur anima cœlum possidentis, de uno intelligibili in aliud, sed in unico planæ fruitionis actu quiescit.*

in

in its beſt *Archetypon*, God over all bleſſed for ever. We may compare our Enjoyments here to the Field of Manna, which lay broad and wide, requiring both Time and Diligence for the gathering of it: But in Heaven we ſhall have them all laid together, that ſo we may feed upon them all at once without diſtraction. The Lines, how far diſtant ſoever from each other in the Circumferences, yet they meet all in the Center: So be the Lines of our Mercies, our Comforts here, never ſo far aſunder, that we cannot enjoy one, but we muſt leave another, yet meeting once in the indiviſible Center of bleſſed Eternity, we may eaſily enjoy them all together. As the Light, though diſperſed up and down through the Air, is yet collected in the glorious Sin: So all the Rays, and bright Beams, all the Joys of heavenly Glory, they ſhall be collected, and meet together in one eternal and *ſimultaneous Fruition.* (c) For as Eternity is the perfect Poſſeſſion of a boundleſs Life altogether; a State that intrinſecally will admit of no Succeſſion, of no Priority, nor Poſteriority, of no paſt, nor to come, being nothing but (τὸ μιᾷ διαστάσει) an immutable Moment that can never paſs away: So the Reward of eternal Life, it's the full Fruition of all heavenly Glory together, where no part of the Saints Happineſs ſhall ever be paſt, or to come, but

(c) *Æternitas igitur eſt interminabilis vitæ tota ſimul & perfecta poſſeſſio.* Beth de Cong. Philoſ. lib. 5. proſ. 6. pag. 169. *Æternitas eſt quæ nihil habet mutabile; ſibi nihil eſt præteritum quaſi jam non ſit; nihil eſt futurum quaſi nondum ſit; quia non eſt ibi, niſi eſt.* Auguſt. in Pſal. 101. citante noſtro Barlow poſt alios exercitatione quintâ, pag. 201. *Plotinus* (uti idem πολυμαθέστ]ος commemorat) *æternitatem ſic nobis reliquit definitam:* ζωὴν μένουσαν ἐν τῷ αὐ]ῷ αἰὼ παρὸν τὸ πᾶν ἔχουσαν. ἀλλ' ὃ νῦν μὲ πόλυ διὰς ἀ'ῖ]ον, ἀλλ' ἅμα πάντα. *Et paucis interjectis:* μένο]ος ἐν τῷ αὐ]ῷ κ' ὡ μεταβάλλοι]ος; ὄν]ος δὲ ἐν τῷ παρόντι ἀεὶ, ὅτι ἀεὶ ἐν αὐ]ῷ παρῆλθεν, οὐ' ἂν γενήσεται, ἀλλὰ τῷ ὄντι ὄν, νῦν τε ὂ ὄν]ος.

always present with them, filling them every moment of Eternity, with all the Happiness and Comfort, with all the Joy and Blessedness of Eternity. Here God's People are in a mutable condition, enjoying all their Comforts by Succession, one after another, so that the same Ship which brings in one Comfort into the Harbour of their Souls, it carries out another: But this eternal Reward, it will put them into a permanent fixed way of enjoying all their Comforts together, they shall not lose one Comfort by embracing another; nor have need to divert their Thoughts from one comfortable Consideration to exercise them upon another. Oh then what a Consideration is this to aggravate the blessedness of the Saints eternal Reward in Heaven, where they shall have all the Postures of Joy, rejoycing within, and without, above, and beneath, and on every (*a*) side together. They shall have Joy above them for the beatifical Vision of God; Joy within them for the Peace of their own Consciences, which now they find to be the best Feast; Joy beneath them for their Deliverance from the Wrath to come; and Joy round about on every side from their blessed Associates, the Saints and glorious Angels, with whom joyning, as in an heavenly Quire, they will warble out most melodiously the high Praises of God their Redeemer to all Eternity. How these things should thus be (I confess) I cannot easily satisfy my self, knowing what is the Finiteness of Man's Capacity, and the Infiniteness of this eternal Reward: But surely this must needs add much to our Happiness, and make us to rejoyce with Joy unspeakable, and full of Glory, when we shall not eat our Reward piece-meal, but shall sit down to a full Table, nor drink our Cordials one by one, but having all the Joys of Heaven and Glory, mingled together in one e-

(*a*) *Gaudebunt supra se de visione Dei; intra se de pace conscientiæ; infra se de evasione inferni; circa se de hominum, & angelorum beata associatione.*

ternal

ternal Cup of Consolation, shall drink them all at once and together.

(8) *THE Reward whereunto God allows his People a Respect in all their Obedience, it's a Grace-perfecting Reward.* The Perfection of all our Graces, is indeed a thing earnestly to be pursued after, whilst here we are working in God's Vineyard, but yet never fully to be obtained, till he comes to Crown us with our eternal Reward. As there is Chaff about every Corn in a Field, (*e*) and bitterness in every Branch of Wormwood: So by way of Adherency, there is much Defilement in the best Works, and much Imperfection in the most gracious Graces of the best of God's People. The Works of God's Spirit upon us, and the Graces of his Spirit within us, as they come from him are pure: But yet as clean Water passing through an unclean Channel, receiveth a Tincture of that Uncleanness, so Sinfulness cleaveth to our holiest Actions, and as they come through our Hands, they admit of much adhering Pollution. How many Distractions, Rovings, Impertinencies, and secular Intermixtures do we find mingling themselves with our most serious Performances? How much Deadness, Formality, want of Relish, and unspiritualness do we find inseparably cleaving to all our Services? How dim-sighted is the Eye of our Faith, when most discerning? How cold is the Fire of our Love to God, and his ways, when most warm and flaming? How full of trembling is the Hand of our Affiance; how sadly bruised are the Shoulders of our Patience; how lame are the Feet of our Obedience, and how dangerously crack'd is the Anchor of our Hope, though cast within the Vail? (*f*) Here our Graces are not without their Defects, nor our Du-

(*e*) Ἡμῖν δέ ἐστι κακὸν διὰ τὸ οἰκεῖν ἐν τῇ καρδίᾳ καὶ ἐνεργεῖν ὑποβάλλον λογισμοὺς πονηροὺς, καὶ ῥυπαροὺς, καὶ μὴ συγχωροῦν καθαρῶς προσέχεσθαι ἀλλ' αἰχμαλωτίζων τὸν νοῦν, εἰς τὸν αἰῶνα τοῦτον. Macar. Homil. 16. pag. mihi 236.

(*f*) Heb. 6. 19.

ties without their defaults. Who ſees not much Droſs in his pureſt Gold, much Smoke in his brighteſt Fire, many blemiſhes upon all his Graces, many failings in all his Duties, and the print of his own unclean Hands to humble him, upon every holy Work that he takes in Hand? As the beſt actions of the Wicked through the want of right Principles, and right Ends are turned into Sin: For the beſt actions of the godly by reaſon of fleſhly adherencies are always accompanied with Sin. And as their evil works are both their own, and purely evil: So their good works are neither there own nor purely good. * This made that holy and imparadiſed Apoſtle St. *Paul* count all his own Righteouſneſs in point of Juſtification, where nothing but what is abſolutely perfect will be accepted no better than loſs and dung, that he might win Chriſt. Nor can it be ſaid that the Apoſtle here intendeth no other Actions and Priviledges than what he enjoyed before his Converſion: For he ſpeaketh not only in the time paſt (ἥγημαι) I counted; but likewiſe in the time preſent, (ἀλλὰ μενοῦνγε ἡγοῦμαι) yea doubtleſs, and I do count all things but dung, intending hereby the abdication of all his preſent Priviledges, Graces, and moſt glorious Performances as utterly inſufficient by reaſon of adhering defilements to be the matter of his Juſtification in the ſight of God. A conſciouſneſs of the like defects in all Graces and holy Performances, cauſed that (*a*) Evangelical Prophet of old, to complain in the Perſon of the whole Church (as both the Context and manner of ſpeech do evince) that they were all as an unclean

(*) Phil. 3. 7, 8.

(*a*) Iſa: 64. 6.

Noſtra (*ſiqua eſt*) *humilis juſtitia, recta forſitan, ſed non pura. Niſi forte meliores nos eſſe credimus, quam patres noſtros, qui non minus veraciter, quam humiliter aiebant: omnes juſtitiæ noſtræ tanquam pannus menſtruatæ mulieris. Quomodo enim pura juſtitia, ubi adhuc non poteſt culpa deeſſe?* Bern. in locum.

thing,

thing, and all their Righteouſneſs as filthy Rags. Here you ſee the Prophet acknowledgeth a Worm to be in their beſt fruit; ſome ſinful defects, ſome pollutions and vitioſity in all their Righteouſneſſes: Which reſenting with holy ſhame, he ſo far diſgraceth whatever Duties, whatever Performances they had, as to compare them ſtain, and abhorred deſilement for, with the unclean garment of a removed Woman. For this cauſe it was, that *Aaron* the high Prieſt, a Type of Chriſt, muſt bear the iniquity of their holy things, that all the People might know there was that imperfection and blemiſh in their moſt holy Performances, that they could no otherwiſe find acceptance with God than only through the Worthineſs and ſatisfactory Merits of Chriſt the promiſed Meſſias. Though then we do not ſay as our Adverſaries of the Romiſh Faction falſly calumniate, that the good Works of God's People are Sins, and *ex naturâ rei* culpable: Yet we ſay that their beſt Works are imperfect, their Graces very defective, and their moſt holy Performances attended with ſome adhering Pollution. Their Graces how weak ſoever are not Sins, but it's their Sin that their Graces are no ſtronger. Their holy Performances are Sins: But it's their Sin that ſo many diſtractions, ſiniſter reſpects, ſo much deadneſs, formality, and irreverence are mingled with them. So that we muſt ſtill diſtinguiſh betwixt ſinful Actions, and Sin in the Actions. The Actions of praying, repenting, and believing, theſe are good as to the matter of them: But our remiſneſs, our negligence, our weakneſs in the exerting of them, this is ſinful, and argues the moſt perfect in all the World to be yet imperfect, falling ſhort in all that do (*c*) Neither doth that Scripture ſo much triumphed

(*b*) כל צדקותינו כבגד עדים *Omnes juſtitiæ noſtræ ſunt ſicut panniculus remotionum: id eſt fœminarum, quo ob menſes ſuos ſeponuntur.* Exod. 28. 38.

(*c*) Job. 1. 22.

in by a Pontificianizing Doctor of our own, where 'tis ſaid that in all this *Job* ſinned not, at all incommodate this too ſadly experimented Truth. For the Negation there is only of acts ſinful in the matter of them, which Satan tempted that Holy Man to commit, and into which he expected *Job* would through impatience and the ſharpneſs of his Afflictions have been tranſported. Nor doth it any thing at all advantage the cauſe of the Perfectionits, which this Doctor hath taken upon him to aſſert, that the good Works and Graces of God's People are wrought by the holy Spirit of God in them. (*d*) For though the Spirit work theſe things in us, yet thats only by way of efficiency, as the Author of them, and not formally, as one Perſon with us. (*e*) The Spirit of God doth not believe and repent for us, but enableth us thereto: As it is not God that eateth, drinketh, or walketh, but we ourſelves by ability received from him. Though then that which proceeds from the Spirit of God as the ſole immediate cauſe thereof without the intervention of any other ſubordinate cauſe can never be impreached of the leaſt defect: Yet Grace being ſubjectively in us, and good Works formally wrought by us, as the Spirits Inſtruments, do admit without any reflexion upon him of much imperfection and defilements. Here our Graces are mingled with Corruption, our beſt Duties with ſome undutifulneſs, (*f*) and all our religious undertakings with the ſad counterluſtings and countermotions of the Fleſh againſt the Spirit in them. Oh but Chriſtians ſuch is the pure Nature of this

(*d*) *Deus quidem primus boni operis eſt author, ſed ejus ductu homo eſt actor.*

(*e*) *Opera fidelium ſi ſimpliciter & omnino Dei eſſent, omnino pura et perfecta eſſent: at non ſunt, ſed ſimul fidelium, qui impuri & perfecti ex parte ſunt, ideoque & opera ex parte perfecta ſunt.*

(*f*) Gal. 5. 17.

glorious

glorious Reward, that it will perfectly change you into the ſpotleſs Purity, and Holineſs of itſelf. Truth is, the great Reward of Grace is Grace itſelf, a Chriſtian being never compleatly happy till crowned with an abſolute perfection in Grace and Holineſs. But oh how happy will this Reward make thee, when all thy defects and weakneſſes ſhall be done away, when all thy Graces that are now in their minority, and as ſo many Undergraduates ſhall grow up to their full ſtature in Chriſt, commencing Doctors as it were, and taking their higheſt degree of Bleſſed Perfection in Glory! Here Grace is like Gold in the Oar, having much droſs of Sin and indwelling Corruption mingled with it; but in Heaven it will be fined into an abſolute and unmixt purity. This Reward indeed for a little Time diſſolves the frame of Nature, parting Soul and Body aſunder; But it eaſily makes amends for that, perfecting that frame of Grace, and at length brings both Soul and Body together again in fulneſs of Glory. You muſt never think to be ſo gracious, ſo pure and holy as you would be, Chriſtians, till you come to Heaven: Where only the Law in our members ſtruggling againſt the Law of our Minds ſhall have an end; where all decays and languiſhings of Grace ſhall be removed; where all deficiencies of Grace ſhall be filled up; and the firſt Fruits of the Spirit which here we receive as an earneſt of Glory, ſhall be turned into a full Vintage. Your Graces are now like ſmoaking Flax, in which there is moſt Vapour and but little light; or like a broken Reed that is eaſily ſhattered with every blaſt: But in Heaven it ſhall be turned into pureſt Glory, and made a ſtately Pillar to ſtand unſhaken for ever in the Temple of God. Like the Sun wrapt up in a thick Cloud, ſuch are the Graces of God's People now: But when once the Reward of Eternal Glory ſhall be given them, then their Graces ſhall be like the Sun ſhining for in its ſtrength with moſt radiant ſparkling beams of Brightneſs. You then that go languiſhing all the day long that your knowledge of heavenly Myſteries is ſo dark and confuſed, your deſires

ſires after God ſo faint, your Love to Chriſt ſo cold, your zeal for his Glory ſo remiſs, your delight in his Ways ſo ſmall, and all your Graces ſo full of Weakneſſes, and Imperfections, Oh lift up your Heads with Joy and take Comfort in the hope of this glorious Reward, which will quite do away all your preſent defects, crowning all your Graces with fulneſs and moſt heavenly perfection! Grace in the Heart of God's People here is like a Plant that grows in a barren Soil which thrives but ſlowly and bears little Fruit: But when once it ſhall be tranſplanted into the heavenly *Canaan*, there it meets with that proper and fertile Soil which will bring it on to perfection, cauſing every Grace like a flouriſhing Vine to be laden with full Cluſters of moſt ſweet delicious Grapes for ever. Oh then what manner of Reward is this, and how much to be deſired, which will thus change Grace into Glory, and our morning Twilight into a Noonday brightneſs, making all Gods People as perfectly pure, as perfectly holy and gracious as their Heart can now wiſh to be, if not much more! This Reward muſt needs make Grace perfect, becauſe Perfection in Grace is the principal part of this bleſſed Reward. Needs muſt this Reward perfect Grace into heavenly Glory, becauſe the greateſt Glory of Heaven next to God himſelf is Grace perfected, and bloſſoming into the Flower of unſpotted purity.

(9) *THE Reward whereunto God allows his People a reſpect in all their obedience it's a moſt ſafe Reward, and ſuch as can never be loſt nor taken from them.* They are not only ſure to have this Reward as we ſhewed in another particular, but they are ſure to hold it, ſo as never to be deprived of it. Other Rewards may be loſt, and a Man may be cheated of them he knows not how: But the Reward of Eternal Glory, its a ſafe Reward; out of this all the cheats in Hell are not able to rook you, (*g*) as being indeed that better part which ſhall never

(*g*) Luke 10. 42.

be

be taken from you. This Reward is our Treaſure laid up in Heaven, and therefore it can neither be corrupted by the Moth, nor be taken by the Hand of violence. (*h*) Here though we lay up Treaſure under Lock and Key in Cheſts of Adamant, and make it never ſo ſure, yet the Hand of Violence may break in upon our Treaſure and plunder us as the King of *Babylon* did *Jehoiachim*, of all our precious things: But having laid up our Treaſure in Heaven and made the Reward of Eternal Life our Portion, we need then fear none of theſe things; no Hand of Violence can break through into Heaven either to ſteal or take our Crown from us. There is indeed an holy Violence by means whereof a Man may take Heaven for himſelf: But there is no ſurreptitious Violence can enter there, whereby any either Man or Devil ſhall ever be able to take Heaven and Glory from another. The Condition of God's People in the heavenly, is not like that of *Adam*'s in the earthly Paradiſe, but much ſafer, (*i*) as having Salvation appointed for Walls and Bullwarks that can never be broken through. The old Serpent by winding himſelf into the Terreſtrial Paradiſe rooked our firſt Parents out of all their concreated Happineſs. But there is no entrance for him into the Celeſtial Paradiſe, and ſo no poſſibility that ever he ſhould be able to ſpoil God's People of their Crown of their Happineſs and Glory which they have there. At the firſt God intruſted Man with his own Happineſs, and then he willingly loſt it: But now it is kept in the hand of God, and there is none that can pluck it thence. The eternal Reward of God's People is kept ſafe for them and they for it: (*k*) Becauſe both of them are kept by the Power of God which is greater than all, and ſuch as no Power on Earth or in Hell can vanquiſh. Let the Devil rage, let Hell conſpire, let all the Powers of Darkneſs unite in one general machina-

(*h*) Mat. 6. 20.
(*i*) Iſa. 26.
(*k*) 1 Pet. 1. 5.

tion

tion to deprive the Righteous of Eternal Life, yet they can no more do it, than a Man by one glance of his Eye can ſtop the Sun in its courſe. For however they hold Life Temporal upon the ſame uncertain Terms with others, and every ſmall contingency may put an end to it: (*l*) Yet if we ſpeak of their ſpiritual Life, either as inchoate in Grace here, or conſummate in Glory hereafter, that is hid whith Chriſt in God This Life is not only hid from the Eyes of our Enemies that they cannot find it to conveigh it away from us privily as *Rachel* did her Fathers Teraphim: But it is alſo hid with Chriſt in God, whom they neither can nor dare aſſault. So that whoever will unglorify a Chriſtian and take his Crown from him, they muſt firſt dethrone the Lord Jeſus, and rifle the bleſſed Boſom of God himſelf, where the Life, the Happineſs, the Glory of God's People are all laid up. Oh then how glorious Chriſtian is thy portion and how excellent thy Reward, which is not obnoxious to any hazards, but hath ſecurity written upon it againſt all danger of loſing. (*m*) This Reward is that Inheritance which is reſerved for you in the Heavens where there is happy Security, and ſecure Happineſs: So that there is no invaſion can be made of any of your ſpiritual Enemies whereby to dipoſſeſs you of that great Salvation. As Hell is the Grave to bury all the Reprobates hopes in: So Heaven is the bleſſed Ocean wherein to ſwallow up all the Believers fears. The damned have no further poſſibility of winning Happineſs when once in Hell, nor the bleſſed any further danger of loſing Happineſs when once in Heaven. In Hell there is no hope of obtaining, and in Heaven there is no fear of ever forfeiting this glorious Reward. Oh then what infinite cauſe have you Chriſtians amidſt all your worldly loſſes to rejoice in hope of this Reward that can never be loſt! Indeed Chriſt never promiſed you that you ſhould not loſe your Eſtates, nor loſe your liberty,

(*l*) Col. 3. 3.
(*m*) 1 Pet. 1. 4.

nor

nor loſe your Life, nor may you promiſe your ſelves an exemption from any ſuch loſſes in the World: But this Chriſt hath promiſed, and you may build upon it as infinitely more ſure than the Laws of the *Medes* and *Perſians*, that holding faſt the Myſtery of the Faith in a pure Conſcience, you ſhall in no caſe loſe your Reward, * nor ſhall any Man ever be able to take away your Joy!

(10) *THE Reward whereunto God allows his People a reſpect in all their obedience, it's an ancient Reward, as being prepared of him from Eternity for all his elect and choſen.* Antiquity is a uſual Topick, from whence we argue the Excellency, Goodneſs and Glory of many things: And however ſome things are never the better for being of a long ſtanding, ſuch as ſtately Buildings and periſhable enjoyments, whoſe antiquity only ſerves as a Worm in *Jonah*'s Gourd to make them wither and fall into the rubbiſh of their own Ruins: Yet the Reward of God's People being incorruptible, and not liable to any ſuch decays, it receives much in point of Goodneſs, and hath the brighteſt varniſh of excellency and true worth put upon it from its own antiquity: Every old thing is not a good thing: But every good thing if not corruptible, the older it is, the better it is. † No Man, ſaith Chriſt, having drunk old Wine ſtraightway deſireth new: for he ſaith the old is better. If our Wine which is the Fruit of a periſhing Vine do ſo gather Spirits by Age, as to be better than the new: What then is the tranſcendent Goodneſs of that Cordial Wine of Glory, which being the moſt generous Fruit of God's diſtinguiſhing Love, was laid up from all Eternity in the Cellar of Predeſtination, to be ſet abroach in time, as the full Reward of all his elect and choſen? Many there be who pride themſelves, becauſe come of an ancient extraction, and dignified with an ancient Patrimony, ſuch as

* Mat. 10. 42. John 16. 22.
† Luke 5. 39.

hath

hath been held time out of mind by them and their Anceſtours: But a Chriſtian's Reward was prepared before all time; he is come of no younger an Houſe than Eternity; the Foundation of his Patrimony was laid ſure in Gods electing Grace; and the deed of his glorious Inheritance is ſo ancient, that it bears date from everlaſting to everlaſting, like God himſelf! Earthly Parents they will expreſs their care of Poſterity while yet unborn, by purchaſing large Eſtates, and making them ſure entails: Such and infinitely is the Love of God to his own People, who before ever they were born or had a being, did provide a Kingdom for them, making ſure from all Eternity the entail of Heaven and Glory upon them. * For the Children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works but of him that calleth: It was ſaid, the Elder muſt ſerve the Younger; as it is written, *Jacob* have I loved and *Eſau* have I hated. Election and Reprobation being immanent acts in God, are not a thing of Yeſterday, nor ſubſequent to the Creatures acts, as if they had eny dependance upon them, but eternal and inconditionate. Whether Man were conſidered of God electing as in the pure Maſs, is much controverted: And many there are both Pious and learned do wholly oppoſe it, making Man in the corrupt Maſs to have been the object of Predeſtination. But how to reconcile that opinion either with the unerring rule of Scripture, or the genuine dictates of right Reaſon, I muſt ingenuouſly confeſs I ſee not. Not with Scripture, ¶ which makes Predeſtination in both the branches of to be a pure Act of Gods ſovereignity and univerſal Dominion over all Creatures, wherby he may diſpoſe of them to different ends, according to what ſeems good in his own infinite Wiſdom, aſſigning no other Reaſon to mitigate the ſeeming Rigour of Predeſtination, and to ſilence all the captious Cavils of car-

* Rom. 9. 11, 12, 13.
¶ Rom. 9. 20, 23.

nal

nal Minds againſt it, who think to inſnare God by their Subtilties, than his Holy and righteous Will. Nor can I reconcile it with the Dictates of right Reaſon, which teacheth, that every wiſe, and underſtanding Agent will attempt nothing without the Predeſtinating of it to ſome certain end: Whereas, to make Man lapſed, and miſerable in Sin, the Object of Predeſtination, doth imply, that God firſt decreed to Create Man, before ever his Wiſdom provided what to do with him, and to permit his fall into Sin and Miſery, before ever he determined any thing certain about his everlaſting and final Condition. If Man's Wiſdom, which is but a drop to the vaſt Ocean, compared with God's, obſerve a better Decorum in all Undertakings, firſt, determining the end of his Work, and then accordingly diſpoſing of his Workmanſhip, it is certainly hardly conceivable, how ſuch Prepoſterouſneſs ſhould ſort with the infinitely wiſe God, whereby he is repreſented, as decreeing the Creation and Fall of Man, before ever he came to any Reſult in his own Thoughts, nay, before ever he entertain'd ſo much as one ſerious Thought about Man's great End, and everlaſting unchangeable Eſtate in the World to come. However it be in this Controverſy, yet certain it is, that there was nothing foreſeen in God's Elect, as a Motive, or Reaſon, influencing him to ordain them to obtain Salvation, or inducing him to prepare for them, rather than others, the Reward of eternal Life. For God's Will is of that ſupreme Sovereignty, and abſolute independency, that he need not look out of himſelf at any Qualification in the Creature, for the determining of it. Nor can there be any thing more abſurd, than to make ſomething in the Creature the cauſe of God's Will, as if Faith foreſeen, good Works, and final Perſeverance in them, ſhould either be before it, above it, or have a caſual Influence upon it to determine it, when that indeed is the ſupreme Reaſon into which the Grace of Election muſt be wholly reſolved. Our Saviour therefore will give no other Reaſon, why Goſpel Myſteries were hidden from ſome, and revealed to others: But ſends us wholly

in

in this case to the sovereign Will, and good Pleasure of God, not at all subscribing the difference to the foresight of our Will, receiving, or rejecting the Tenders of his Grace. Even (*a*) so Father, for so it seemed good in thy sight! Nor can we indeed assign any thing in Man as a Cause, or Reason upon the Prevision whereof God should be moved to elect him: Since there is nothing of Grace or Goodness in any Man, but what God hath decreed from Eternity to communicate to him, and doth graciously in time bestow upon him, as the genuine, and proper effect of his electing Love. That Grace which makes a saving difference betwixt us, and others in time, is nothing but the Fruit of God's eternal Love, wherewith he loved us before all time. Hence we may find the holy Ghost asserting Faith to be the Effect, not the cause of Election: So that to hold Election upon foreseen Faith, and good Works, is no less absurd, than to make the Sun receive its Light from the Day, the Tree its Sap from the Fruit growing upon it, and the Fountain its fulness from those Streams, which by a natural emanation do flow continually from it. For saith (*b*) the Apostle, telling us what entertainment the Gospel Preached found amongst the *Gentiles*, and as many as were ordained to eternal Life, because they believed: But therefore they believed, because first they were ordained to eternal Life: Where the Participle (τεταγμένοι) ordained, is added as a Reason why these believed, whilst others rejecting the Gospel, continued in their Impenitency; and not as denoting any Preparations, or Predispositions in them to eternal Life, before Faith in Christ. For that were much more absurd, than if you should affirm a young Bird, whilst yet without Wings, to be prepared for, and disposed to fly: Faith being the first Qualification, preparing for eternal Life, and that spiritual Wing, upon which the Soul takes her first flight towards Heaven. More might be urged, but

(*a*) Mat. 11. 26.
(*b*) Acts 13. 48.

what

what our Saviour ſaith (*c*) of his own Diſciples, they had not choſen him, but he had choſen them; and the Apoſtle of (*d*) all Believers, that they therefore love God, becauſe he loved them firſt, may well ſatisfie any in this caſe, who are willing to captivate their own Reaſon to the belief of the Truth, as it is in Jeſus. For if Faith, and good Works foreſeen, were the cauſe why God choſe us; then the clean contrary would be true, that we choſe and loved him before he either choſe, or loved us, which yet we cannot ſay, without Confronting the Spirit of Truth ſpeaking in the Scripture. Truth is, we do not prevent God with our Love, but he prevents us with his Love. Our Love is but of yeſterday, and is the Spirit of his: His Love bears date from Eternity, and is the Root from whence ours ſprings. We did not firſt prepare our ſelves for Glory, by having an Eye of Faith to the Recompence of Reward: But God firſt prepared Glory for us, by caſting a propitious Eye of Love upon us from Eternity, that in time he may give us the Reward of Life everlaſting. Oh then what manner of Love is this, that before we had any Being, or ſo much as a thought of a Being in this World, God ſhould be plotting our Happineſs, and providing for our eternal well-being in the World to come! Before Chriſtian thou had'ſt either Name, or Life, thy Name (*e*) was then written in the Lamb's Book of Life, and ſhall never be blotted out. Before ever thou did'ſt, or could'ſt do one ſtroak of Work in God's Vineyard, he was thinking what glorious Reward to beſtow upon thee, preparing a Kingdom for thee, before ſo much as the Foundation of the World was laid! Before ever thou haſt any ſpiritual Appetite to what is good, any Hungerings, or Thirſtings after Righteouſneſs, even from Eternity was God, preparing a Feaſt of fat things for thee, a Feaſt of Love,

(*c*) John 15. 16.
(*d*) 1 John 4. 19.
(*e*) Rev. 21. 27.

and Life of Glory! And oh what a ſumptuous Feaſt, what glorious a Kingdom, what a bleſſed Reward muſt that needs be, upon which the infinitely wiſe God was ſpending from Eternity his Thoughts, and providing for you! If the Temple were thought ſo Glorious, and Magnificent, becauſe as the *Jews* told Chriſt, it was forty and ſix Years a building: How glorious then, how ſurpaſſingly Rich and Magnificent muſt the heavenly *Jeruſalem* be, the Temple of God in *Zion*, that City whoſe Foundation was laid before Eternity in God's electing Love, which was a framing from everlaſting, and whoſe builder and maker in time, was God over all Bleſſed for ever! Though this ſtately Building were reared up in time; yet it was a Framing before all time, yea, from all Eternity. This Tree of Life, thought it only Bud and Bloſſom, and bring forth Fruit in time, yet it was planted from all Eternity, in the Paradiſe of God's everlaſting good Will towards his People. And do not think that the great God would ſpend his Thoughts from Eternity upon Triſles, or the Framing a poor pitiful Cottage from everlaſting: No, you will find it anſwerable to the Preparations made for it; ſuch a City, ſuch a Feaſt, ſuch a glorious Reward as the great God will not be aſhamed to own for the Fruit, as well of his infinite Wiſdom, as of his eternal Love!

(11) *THE Reward whereunto God allows his People a Reſpect in all their Obedience, it's a continued, and an uninterruptible Reward.* In this preſent Life we have nothing conſtant; no Comfort, no Enjoyment, no Priviledge, whereof we can always have the actual Fruition, and wherewith we can ſenſibly delight our ſelves every day: But in the Reward of eternal Life there is no ſuch Inconſtancy; whatever Glory, whatever Joy, whatever Comfort, Happineſs, and Soul-ſatisfying Pleaſures that carrieth in it, we ſhall have the actual Perception, the ſweet taſt, and the ſenſible lively Fruition of it, every moment, without any the leaſt intermiſſion. As the damned in Hell have fulneſs of Miſery, without one mo-

moments Reſpite, one comfortable Divertiſement from thoſe helliſh Torments under which they lie, or one half Minutes eaſe to all Eternity: So the Saints of God in Heaven, they have fulneſs of Joy, without any the leaſt moments intermiſſion of it; without any interim of Diſturbance, without any unhappy Divertiſement to ſuſpend, hinder, or diſcontinue their Joy, their Happineſs, their actual delight in God, ſo much as one moment for ever. Our Comforts in this Life are like the Sea, that have their Fluxes, and Refluxes, their Ebbings, and Flowings; if this hour we have a full Tide, yet the next it's low Water, and our Comforts are withdrawn: But in Heaven it's always high Water with God's People; they have Rivers of pureſt Pleaſures that will never paſs away from them; here they have a full ſpring Tide of Joy, and ſweeteſt Comforts that will never be over. What the holy Ghoſt affirms of the four living Creatures, praiſing God, which is, (*f*) that they reſt not day and night, will hold true of all the Saints when they come to Heaven, where they ſhall not reſt day and night, nor one moment of either, rejoycing in God, and warbling out his Praiſes for ever. Nor doth this at all incommodate the Nature of the Saints Happineſs, which is (*g*) ſaid to be a Reſt remaining for them: Nor yet evacuate that other Scripture, where ſuch as die in the Lord, are pronounced Bleſſed, (*h*) becauſe then they reſt from their Labours. For 'tis not from the Exerciſe of ſuch Graces as a State of Happineſs will comport with, that God's People reſt in Heaven! But from that Difficulty, and thoſe Weakneſſes, which attending our Graces here on Earth, do keep us that we cannot always be in the actual exerciſe of them. From enjoying God, from delighting in him, and from glorifying of him, they reſt not in Heaven: But it is from enjoying him, from delighting

(*f*) Rev. 4. 8.
(*g*) Heb. 4. 9.
(*h*) Rev. 14. 13.

in him, and glorifying of him with Perfection, Deadness, Heart-wounding Distractions, and Weariness, as now they do, that they rest in Heaven? For though Happiness be defined to be a perfect State of a reasonable Creature, wherein it enjoys all Good that is due to it: Yet you must (*i*) not think this throws a Man into a dull unactive Lethargy, obstructing like some mortal Apoplexy, the Souls Operations. Though the Happiness of God's People be called a Rest, which is said to be the Perfection of Motion; yet sure I am this Rest will never put an end to all Motion, nor hinder the Soul from delighting in God, from loving and praising him so much as one moment to all Eternity. The Truth is, the Rest which remains for the Saints in Heaven, that eternal Sabbatism of Happiness, it lies (*k*) mainly in this, that they shall never rest, nor be taken off night nor day from beholding and loving, from loving, and praising, from praising, and enjoying God for ever without all weariness. Whilst here we live in the croud of worldly Business, and have our Souls clogged with a Body of Death, why alas there are a thousand things step in to divert our Thoughts to damp our Devotion, to interrupt our sweet Communion, Fellowship, and Peace with God: But this Reward will no more endure any such Divertisements, nor admit of such Soul-sadning Interruptions, than the Sun in its noonday Brightness will endure the presence of a darksom Night. Though here Christians, your Condition be often cloudy, and your Joy that shone bright yesterday, is eclipsed to day: Yet in Heaven, your Joy, your Comfort, your Fellowship with God shall not be thus inconstant, but there you shall have an uninterrupted Sun-shine of Glory, and Happiness.

(*i*) *Cum beatitudo consistat in ultimo hominis actu, necesse est ipsam esse aliquam hominis operationem.* Aq. 1, 2. q. 3. a. 2.

(*k*) Ἡ τῶν ἁγίων μεγίστη ἐν τοῖς οὐρανοῖς ἐστιν ἀνάπαυσις, ὅστι ἀπολαύοντες τοῦ Θεοῦ, οὐδ' ἂν νυκτὸς καὶ ἡμέρας παύων.

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O H then Chriſtians think what is the excellency, exceeding greatneſs and Glory of your Reward in Heaven, where you ſhall have the quick and accurate ſenſe of all fulneſs of Joy; where you ſhall not meet with any thing to diſtract you, to divert your Thoughts, to take you off no not for the leaſt moment from your God, your Redeemer, your Comforter, your Happineſs to all Eternity. Here you find God like a way-faring Man that turns into your Souls but for a Night, and is gone in the Morning: But in Heaven he will make his conſtant abode with you; he will ever be letting out of his Love, of his Goodneſs to you; and will cauſe you not now and then, but every moment to be drinking of the River of his Pleaſures! Like the ſight of a Star through an Optick Glaſs, when held by a Palſie-hand, ſuch is our ſight of God and Heaven, and Glory in this Life; we are long ere we can fix the Eye of our Faith upon them; and though the ſight be very pleaſant, yet we ſoon loſe it, our Thoughts wavering through, our Minds Weakneſs. Sometime from the Mount *Nebo* of Divine Meditation, we can get a proſpect of the heavenly *Canaan* viewing it, in all the Riches, Glory and Pleaſure of it: But how quickly are we forced to come down with ſhame, having the light of all heavenly Comfort hid from our Eyes! Oh but when once Chriſtians, you come to receive the Reward of Eternal Life in the Kingdom of God, now you ſhall have peace without any diſturbance; you ſhall now get above whatever might interrupt your Happineſs; now you ſhall have thoſe refreſhing, thoſe raviſhing delights in communion with God through Chriſt, that ſhall never intermit!. Here if Chriſt come to our Souls in Love, yet Oh how ſoon is he gone, in anger provoked thereto by our cold welcome that we make him! Here if he take us unto his Wine-cellar and make us ſit down under his Shadow with great delight, (*a*) the Hour though ſweet indeed, yet Oh how ſhort do we find it! But Chriſtians, when once we have

(*a*) *Dulcis hora, brevis mora!* Bern.

received our Reward in Heaven, Oh now there is Joy every moment, there is Comfort and full communion with God in Christ every moment: So that now thy Happiness, thy Glory, thy Pleasures, though they shall endure for ever, and last as long as Eternity itself shall last, yet thou shalt always have the actual enjoyment of them, and not lose one moment of Heaven's Happiness, by any intermission thereof, Night or Day for ever. The Reward of Life Eternal, its an heavenly Banquet, that will not only last to Eternity, but of which you shall be feeding, and wherewith you shall be feasting and delighting yourselves every moment of Eternity. Here our Joy is like some obscure Sentence, which though but short, yet by reason of its anomalous punctation, its over-frequent Comma's and ill placed Colons hath the sense perplexed and sounds harshly: But in Heaven we shall have the golden Sentence of our Joy swelling out into a whole volume of Happiness, and yet neither Period to put an end to it, nor any the least Comma of interruption, to suspend us from drinking in the sweetness of it, so much as one moment to all Eternity! Like a Winter's Day on which the Sun breaks forth, but is presently over-clouded again, such is our Comfort in this Life: But in Heaven our Joy, our Comfort, our sweetest communion with God, it will be like a clear Summers Day on which there is not the least cloud appears to intercept the warm beams of the Sun, or to hide his light from us so much as one moment throughout the whole Day.

(12 *THE Reward whereunto God allows his People a respect in all their obedience it's a most pleasant and joyful Reward.* (*b*) Whether Joy, and Delight be of the essence of true

(*b*) *Sunt enim ista bona, sed consequentia summum bonum, non consummantia.* Sen. de vit. beat. cap. 15. p. mihi. 638. *Cum delectatio causetur ex hoc quod appetitus requiescit in bono adepto, ipsa ad beatitudinem sicut aliquid concomitans requiritur.* Aq. 1. 2. 9. 4. a. 1. c. 1 Pet. 1. 8.

Hap-

Happineſs, I forbear to diſcourſe it: Though *Seneca* will have them, though good, yet not conſtituent of, but conſequential to true Happineſs; and *Aquinas* makes them concomitant therewith, but not eſſential to Bleſſedneſs. However becauſe this Reward is intended to compleat your Happineſs, and that cannot be without fulneſs of Joy, therefore you may promiſe yourſelves in the having of this Reward, to have that Joy which will be unſpeakable and full of Glory. This Reward it puts you under the moſt pleaſant ſhadow of a propitious Deity: (*c*) Where you cannot but ſit down with great delight and have that Fruit to feed upon which will be infinitely more ſweet to your taſt than the Hony and the Honycomb. All Pleaſures are but Sorrow, all worldly delights no better than Gall and Wormwood, if compared with Joy and Soul-entrancing Pleaſure, which the Recompence of Eternal Glory will bring with it. (*d*) This Reward is like a Bundle of fragrant Myrrhe, like a Cluſter of Camphire, like a full Box of ſweeteſt Cordials, wherein is that delight and fulneſs of heavenly Joy, which excelleth all earthly delights, more than Paradiſe in all its Glory, did ever excel the barren Wilderneſs. In every one of our earthly Enjoyments there is that which may diſguſt and be an Eye-ſore, as well as pleaſe; there is Gall to imbitter, as well as Hony to delight: But once enjoying this Eternal Reward, we ſhall now meet with nothing, but Fruits of Paradiſe; (*e*) with nothing but thoſe raptures of Joy that are better than Life itſelf. Here the Soul ſhall become a ſpiritual Epicure making a Trade of Pleaſure, faring deliciouſly every Day, and feaſting herſelf with a ſpotleſs de-

(*c*) Cant. 2. 3.
(*d*) Cant. 1. 13. 14.
(*e*) *Ibi gaudium ſuper gaudium; gaudium vincens omne gaudium; gaudium extra quod non eſt gaudium.*

light upon all variety of Heaven by Dainties: (*f*) where (as *Auſtin* ſaith) ſhe ſhall have Joy upon Joy; Joy infinitely excelling all Joy; Joy without which there is no Joy? In this Reward there is bound up not only Joy, but fulneſs of Joys; not only Pleaſures, (*g*) but an Eternity of heavenly Pleaſures: Such a redundancy of Delights, and Heart-gladding delectations, as will every way ſatiate the Soul, and non-plus the utmoſt curioſity of her moſt enlarged deſires, that now ſhe can wiſh for no more. For ſaith the *Pſalmiſt*, ſpeaking of the Reward laid up by God for his own People, *in thy Preſence is fulneſs of Joy; at thy right Hand there are Pleaſures for evermore!* This Joy is like *Eliſha*'s Oyl, that ſtill multiplies till the Veſſels of the Soul being filled up to the brim, ſhall fail to receive the leaſt drop more. Such is the Nature of this Joy, that it doth not only fill the Mouth with laughter, but it fills alſo the Soul with comfort. (*h*) It makes not only the Face to ſhine, but the Heart of him that hath it, to ſing within him. Certainly the Sun is not fuller of Light, nor the Sea of Water, than the Heart of God's People ſhall be when they come to Heaven, of Joy, and Soul-raviſhing delight. (*i*) This Joy you will find ſo great, that it cannot enter into you: But you muſt wholly enter into it, and be ſweetly ſwallowed up therein, as in a boundleſs Ocean

(*f*) Pſal. 16. 11.
שבע שמחות *Gaudiorum ſatietas; non quâ cum faſtidio, ſed ſummâ animi jucunditate quis ſatiatur: & ita quidem probe, ut nihil amplius optare queat.*

(*g*) Pſal. 4. 6.

(*h*) *Non ergo totum illud gaudium intrabit in gaudentes: ſed toti gaudentes intrabunt illud gaudium.* Auguſt. Man. cap. 36.

(*i*) *Non poteſt beatitudo una ex parte objecti aliâ major eſſe, ſed ſecundum fruitionem ejus, quia alius eſt alio melius diſpoſitus ad eam unus altero beatior eſſe poteſt.* Aq. 1. 2. qu. 5. art. 2. c.

of

of Divine Goodneſs. Not but that I think, as one Star differs from another in Glory: So one Saint may differ from another in the Meaſure of his Joy. (*k*) They ſhall all of them be thrown as Veſſels of Honour into the ſame River of God's Pleaſures: But ſhall not all have the ſame bore, nor be all of the ſame ſize, though every one of them according to their capacity ſhall be filled up to the brim. Proportionate to our improvements of Grace in this Life ſhall be our enjoyments of Glory in the next: He that makes the beſt uſe of his Talent, God will give him the beſt uſe for his Talent: (*l*) So that the more we lay out ourſelves for God here, the more Joy God will lay up for our Souls againſt hereafter. (*m*) He that now ſows to the Spirit with the moſt liberal Hand, ſhall then reap of the Spirit the moſt plentiful crop of Life and Eternal Happineſs. He that is now moſt careful and diligent in trimming his Lamp ſhall ſhine moſt brightly in the heavenly Orb. And according to what any Mans preparations of Grace are whilſt now militant; ſuch ſhall be his Manſions of Glory, when once triumphant. Nor is there any juſt Ground hereby given to the *Romaniſts* whereupon to build there Doctrine of condign Merit: Neither have they any advantage hence offered them to aſſert any ſuch thing as a redundancy of Merit in Doctors, Virgins, and Martyrs, intitling them each one to an additional Coro-

Mat. 25. 14, 23.
Luke 19. 16, 19.
(*k*) 2 Cor. 9. 6.
Ἐὰν ὀλίγα κάμῃς, ὀλίγα λαμβάνεις: ἐὰν δὲ ἐργάσῃ πολλὰ, πολὺς ὁ μισθός. Cyril. Hier. Catechet. 1.

Quanto plus aliquis hic Deo obediens fuerit, tanto amplioremab eo mercedem ſibi recipiet: quantoque amplius Deum amabit tanto propius videbit, quam cernere cupit. Bern. Med. cap. 14.

net or ſurpluſage of Glory. For the Ground of all this we make to be the remunerative Goodneſs of God in Chriſt, ſo that both Glory and the meaſure of Glory, both Joy and the degrees of heavenly Joy, muſt wholly, be reſolved into the free Grace of God, from which they ſpring. And if Gods rewarding his People *Secundum opera*, according to the Works for the kind of them do nothing advantage the Doctrin of Merits, why ſhould his rewarding them *Secundum opera* according to their Works for the degree and eminency of them, be thought to do for it? If God where Grace may alſo give Glory without any Merit on the Souls part: What reaſon can be given, why where he gives more Grace, he may not alſo give more Glory with the ſame freeneſs? If any Man be made to ſit down upon a more glorious Throne of Happineſs in Heaven, we do wholly aſcribe it to the redundancy of God's Love to ſuch a Soul putting him up into an higher Form of Grace here on Earth, and ſo preparing him as it were for a more honorable Seat, when he ſhall come to ſit down with *Abraham* and *Iſaac* and *Jacob* and all the Prophets to the Marriage-ſupper of the Lamb. However it go there ſhall be that fulneſs of Joy and Glory in Heaven that none ſhall be able to complain of want, nor to deſire the leaſt degree of Happineſs and contentment imaginable more than what he hath. (*l*) Nor ſhall any amongſt the Saints envy the Happineſs of each other, when they ſhall every one participate of anothers Joy: and count themſelves ſo much the more happy by how much God communicates more of heavenly Glory to any of them. So that whether we be Stars of the firſt or of the Second magnitude, we ſhall all ſhine bright in the Firmament of heavenly Glory. Whether the Veſſels of our Souls be little or great, they ſhall all of them if Veſſels of Ho-

(*l*) *Atque id etiam beata civitas illa magnum in ſe bonum videbit, quòd nulli ſuperiori illius inferior in videbit.* Aug. de civit. Dei. lib. 22. cap. 30. pag. 738.

nour,

nour, be full fraught with the rich Merchandiſe of Comfort, Joy, and everlaſting delights. Let your Hearts be never ſo ſad for the preſent, yet the Reward of Eternal Glory will comfort them. Let them now be never ſo diſconſolate and ſorrowful, yet this Reward will ſcatter all Clouds of Sorrow, turning your Hearts into higheſt raptures of Joy, Delight, and everlaſting Triumph!

(13) THE *Reward whereunto God allows his People a reſpect in all their obedience, it's an unfading Reward, and ſuch as will never end in loathing and ſatiety.* This Reward is a glorious Sun that always ſhines with the ſame unſpotted brightneſs; 'Tis a Tree of Life, that always yields Fruit of the ſame delicious reliſh, and ſweetneſs; ſo that though it ſatisfie you, yet it will never fade you; and though it will infinitely delight you, yet it will never glut you, nor make you weary of it. The Manna which God gave his People in the Wilderneſs, though at firſt they admired it, yet afterward they grew to loath it: But this heavenly Manna, you will as much admire it, and be as far from loathing of it, after you ſhall have been feeding upon it for Millions and Millions of Ages, as when firſt you gathered it, with extaſies of Joy and Delight paſſing all underſtanding, in the Kingdom of God! What the *Philoſopher* ſaith of the matter of Cæleſtial Bodies; is nothing but what may be accomodated to the preſent Truth. Though matter in Sublunary things be always burning with luſtful appetite like a ſecond *Meſſalina* after variety of new ſhapes, yet ſuch is the actuality and perfection of the form in heavenly Bodies, that the matter thereof can deſire no new form: So likewiſe it is with the Saints of Heaven; though whilſt on Earth they were eaſily cloyed and tired out with their Creature-enjoyments, yet now they have that fulneſs of Joy, that perfection of Glory, that ſurpaſſing delight and Soul-raviſhing contentment, of which they can never be weary, and beyond which they can deſire no greater Happineſs! Perpetuity neither takes off from the bitterneſs of Hell, nor the ſweetneſs of Heaven:

Heaven: But as that will most exquisitely torment, so this will infinitely delight for ever, without any abatement. The Sinners restless groans shall no less furiously tear his Woful Heart; nor the Saints triumphant *Hallelujahs* any less sweetly rejoice his Soul, after infinite Ages, than what they did the first moment. Long accustomedness whether to Heavens Joys, or to Hells Torments, will neither make the one less grievous and Wearisome nor the other less pleasant and delightful. As the damned must expect the same Wrath, the same Flames, the same weeping, hideous shrieching, and gnashing of Teeth through the extremity of their Torments for ever without any mitigation: So let the People of God expect when they come to Heaven, the same fulness of Joy, the same highest degree of Blessedness, the same Paradise of sweetest delights, Divine contentments and surpassing matchless Pleasures to all Eternity, without any the least diminution! (*m*) 'Tis not thus indeed with any of our secular fruitions, where a Man is usually satiated, with what he took as a remedy against satiety. There is that imperfection, emptiness and disappointment in all Creature-enjoyments, that if, as *Ammon* and *Tamar*, we get a little sensual delight in one moments fruition of them, yet the next moment discovers all, confuting by sad experience our overwhelming Thoughts of them, and so make us loath them now, more than ever we loved them before. Being hungry we eat, being thirsty we drink, being weary we take our rest with delight: But are we not in a few moments as weary of our fulness as of our fasting as weary of our Drink as of our thirst, and as weary of our Rest as before we were of our weariness itself? That which we eagerly pursue for the attaining of it, we can as easily nauseate and despise it, when once enjoyed. (*n*) But in heavenly Glory there is

(*m*) *Qui satietati occurrit, satietatem incurrit.*

(*n*) *Vident semper & videre desiderant: sine anxietate desiderant, & sine fastidio satiantur.* Aug. cap. 7. p. mihi 117.

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that Bleſſed and Immarceſſible ſweetneſs that once enjoyed, it is alwayes deſired. This Glory is ſatisfying but not ſatiating; 'tis filling, but not glutting; There is in it this admirable Virtue that at once it excites, and ſatisfies the Souls Appetite. Creature-comforts are all of them ſuch fading Flowers that the more we ſmell to them, the leſs they have in them, both of Beauty, and Sweetneſs: But is far otherwiſe with this Eternal Reward, which never fades away, nor can it ever cloy us, whilſt both the deſire obtaineth ſweetneſs, and that ſweetneſs like Oyl to the Lamp, maintains an everlaſting delight in the full fruition of it! In Heaven there is no dying Gourd, no withering Leaf, no fading Flower, but there all things keep that Original Beauty, Splendour and ſweetneſs which at firſt they had: So that Eternity itſelf ſhall not be able to diſcover any the leaſt flaw of decay in the richeſt Jewel of the Saints delights, Happineſs and full Reward to make them nauſeat, and be out of Love with. Here as the Flower often ſheds before the Leaf fall, ſo the beauty of Creature-enjoyments is gone whilſt themſelves abide with us: But in Heaven as their Reward endures for ever ſo their delight in it will never fade, whilſt there they enjoy a perpetual Spring, and have no other Seaſon but what maintains an uninterrupted freſh ſupply of all full and Soul-raping Pleaſures. O then what manner of Reward is this, where their Happineſs ſhall never fail, nor their Pleaſures after millions of Ages grow leſs pleaſant to their taſt: But their Joy, their Happineſs, their Glory their matchleſs Delights ſhall keep them for ever in an Extaſy of Heart-raviſhing Admiration! This Glory is not only attractive, but alſo retentive, ſo that it gives delight without loathing, and full draughts of heavenly Joys without Satiety!

(14) *THE Reward whereunto God allows his People a Reſpect in all their Obedience, it's a divine beatifical Reward, ſuch as putting you in the full Enjoyment of God himſelf, will be ſure to make you compleatly bleſſed.* As God ſwears by himſelf, becauſe he can ſwear by no greater: So being willing to

to give his People the beſt Reward, he gives them himſelf, becauſe a greater and a better Reward than himſelf he cannot give them. The Fruition of the ever bleſſed God, muſt needs be truly Beatifical: So that the Heart of Man cannot deſire any fuller Happineſs, than what the full Enjoyment of God in Glory will be. Greater Love than this hath no Man, ſaith Chriſt, that a Man lay down his Life for his Friend: So greater Reward hath no Man than this, that God will be the ſtrength of his Heart, and his Portion for ever. So great is the Happineſs of a Man enjoying God, beholding the brightneſs of his Glory, and drinking in that fulneſs of Joy, which will flow (*a*) everlaſtingly from Communion with him, that the Heart of Man is too narrow to conceive of it, his Faith too ſhort-ſighted to ſee to the bottom of it, his Hope too ſcanty to expect ſo much Glory as is in it, and his Charity ſo far uncharitable, that he cannot think it poſſible that ever the great God ſhould provide ſuch Riches of Mercy and Goodneſs for a poor ſinful Worm, ſuch as every one is by Nature. But yet thus it is; they that now work for God, as willing to ſpend, and be ſpent in his Service, God himſelf will become their Happineſs, their Portion, their Heaven, their exceeding great Reward. There is much in Heaven beſides God, and yet all this World ſignifies nothing to a gracious Soul without God. Such is the fulneſs of Bleſſing in God, that he alone could make Heaven, without all other Enjoyments: All other Enjoyments without God, would be ſo far from making an Heaven for the Soul, that they would leave it everlaſtingly crying out like the Horſe-leeches Daughters in the Hell of Diſſatisfaction, give, give! Other things they afford us ſome drops of Sweetneſs; but at God's right Hand there are Pleaſures for evermore. The Place, Heaven, the Society, Angels, and the Spirits of juſt Men made Perfect, with the like

(*a*) *Quod Deus præparavit diligentibus, fide non accipitur, ſpe non attingitur, charitate non comprehenditur; acquiri poteſt, ſtimari non poteſt.* Aug. de Civit. Dei. lib. 4.

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Additaments of Glory, theſe may be as ſo many Stars beſpangling the Roof of our eternal Manſion: But the glorious Sun of our Happineſs, the greateſt Emphaſis of heavenly Glory, the moſt orient Pearl in all the Crown of Life, and which if once taken out, would turn it into a Crown of Thorns, is the full Enjoyment of God over all bleſſed for ever! Such was the Amiableneſs of *Titus* the Emperor, that they called him the Delight of Mankind; (*b*) to be ſure there is that ſurpaſſing Lovelineſs, that unparallel'd matchleſs Beauty in a glorious God, that he cannot but be the Delight, the Joy, the Glory of his Saints in Heaven, whoſe Happineſs was never compleated, till God in Chriſt was thus fully enjoyed. 'Tis the Inchoation of the Saints Happineſs here, the Preludium of their future Glory, a glimpſe of Heaven before they come to Heaven, that the Lord is not with them: But that which is the full Conſummation of their Happineſs, the brightneſs of their Glory, and the very Boſom of the heavenly Paradiſe, is, that when (*c*) they ſhall be with the Lord for ever, and be raviſhed for ever with the ſweetneſs of his Love, (*d*) a Love that is full of nothing but Loves, and therefore much better, more ſweet and (*e*) delicious than any Wine, how Cordial ſoever. And certainly moſt Bleſſed, and full of Glory muſt the Change of every Saint in Heaven be, which can render it capable to enjoy everlaſting immediate Communion with ſo infinitely Pure, and Glorious a Majeſty. For as the bodily Eye cannot ſtedfaſtly behold any bright and glorious Object that is never at hand, if not wonderfully

(*b*) *Omnes deliciæ Deus erit, & ſocietas ſanctæ civitatis in illo & de illo ſapienter beateque viventis.* Aug. de catechiſ. rudib. cap. 25.

(*c*) 1 Theſ. 4. ult.

(*d*) Cant. 1. 2.

(*e*) מֹובִים דֹודֶיךָ *Boni* מִיַּיִן *amores tui præ vino; ubi numerus pluralis pro ſingulari ponitur, ob multiplicia amoris divini in nos derivata beneficia, & præ omnibus hujuſce ſæculi deliciis, longè ſuaviſſima.*

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strengthened: So were not all the Powers of the Soul wonderfully elevated, and corroborated by a glorious created Strength, the Saints in Heaven where God's Majesty, and matchless Glory is fully manifested, could no more enjoy him, look upon him, and delight in him as their Happiness, than a Man having sore Eyes, is able to look full upon the Sun in its greatest and most dazling Brightness. God therefore creates in his Saints such a supernatural Disposition, whereby they are prepared for the full Enjoyment of himself, prepared to be filled with all the fulness of God, prepared to behold for ever this glorious Sun, whereas otherwise they would have been too much oppressed with the Weight of such a Glory! What the Operation of the Soul is, which doth formally denominate the Saints Happy, and whereby they do fully enjoy as God the alone beatifical Object, is a thing much controverted, amongst not only the School-men, but the sobereſt Divines: Some making it to be an Act of the Understanding with the *Thomists*, whilst others would have it to be an Act of the Will, loving, and taking infinite Complacency in God, with the *Scotists*. (*f*) But I see no reason why any one should go about to promote a Schism betwixt the Graces of Knowledge, and Love; or give one the Preheminence above the other; Since neither one, nor the other can be excluded, as mutually contributing to our nearest Union with, and fullest Enjoyment of the divine Majesty. And therefore the Scripture doth not place the whole of our Happiness in the seeing of God, but also speaks of perfect (*g*) Charity towards God, as that which goes to the Constituting of us in a State of compleat Blessedness. So that there is not only a beatifical Vision of God in Heaven, whereby we see him Face to Face,

(*f*) *Essentialis beatitudo in Dei possessione constituenda est: utriusque verò facultatis, actu voluntatis scilicet & intellectûs æquè principaliter ac immediate beati Deum possidebunt.* Arrowſ. Tact. Sacr. lib. 3. cap. 4. §. 3.

(*g*) 1 Cor. 13. 13.

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that is to ſay, as clearly and fully as a finite Creature can behold an infinitely glorious Eſſence: But there is alſo a beatifical Love to God, whereby we ſhall take an eternal Solace of Delight, and full Aquieſcency in God; ſo that all our Affections being now called home from ranging after lying Vanities, ſhall moſt ſweetly meet together in an overflowing Ocean of Love to the Lord *Jehovah*. Both theſe are neceſſary to the full Fruition of God wherein our Happineſs doth (*h*) formally ſtand: We muſt know God, and love him too; we muſt as well taſt the Sweetneſs of God, as ſee his Glory, would we ever be made bleſſed by the Enjoyment of him. In the Sun there is Heat, as well as Light, and did it not communicate its warm Influence to the World, as well as the bright ſhining Beams of its Light, there was no living: thus Heat, as well as Light is required in the Recompence of Reward; we muſt not only have the Light (*i*) of the Knowledge of the Glory of God in the Face of Jeſus Chriſt, but we muſt alſo love him with all our Soul, with all our Mind, with all our Heart, and with all our Might, would we ever live the Life of perfect Bleſſedneſs. God is a Being infinitely true and good: So that both the Underſtanding muſt behold him as the firſt Truth, and the Will muſt ſweetly embrace him by love, as the chiefeſt good to make us compleatly bleſſed. And certainly there are thoſe Pleonaſms of Beauty, and Goodneſs in God, that the Soul ſhall no ſooner be call'd up to the full Enjoyment of him in Glory, but ſhe will ſee and love him, ſhe will love and ſee him; ſhe will drink in everlaſting Light from God, as the Fountain of Light, and will bath her ſelf for ever in the River of his Pleaſures,

(*h*) Pſal. 34. 8.

(*i*) *Beatitudo ſecundum Boethium eſt ſtatus omnium bonorum aggregatione perfectus; ergo conſiſtere debet in operationibus triulque facultatis rationalis: quia ſi deeſſet vel viſio Dei ut primi veri, vel illius fruitio per amorem ut ſummi boni, maneret in mente inquietudo; ſunt, autem inquietudo & beatitudo ſibi compatibiles.* Bayhs. Inſtit. relig. Chriſt. pag. 291.

with all fulness of Joy, and divine Contentment. Who then can conceive what will be the Glory, the Happiness, the everlasting delight of a Soul, keeping an eternal Sabbath of Loves in the Bosom of the ever blessed God, where both our Knowledge of, and Charity towards God, being incorporated into one glorious Fruition of him, shall like a thousand Suns in Conjunction with each other, make a bright Constellation of heavenly Glory? If (*k*) the Queen of *Sheba*, observing *Solomon*'s Glory, pronounced all about him (*l*) blessed, saying, happy are thy Men, and happy are these thy Servants, which stand continually before thee, and that hear thy Wisdom; What shall we then think of those blessed Servants of God, who shall for ever stand rejoycing in the beatifical Presence, behold the Majesty, tast the Goodness, and experience infinitely beyond what they could ever have desired, the loving Kindness of God, which is better than Life it self? This Christians, oh this (as *Bernard* hath it) is a Reward indeed; to see God, and to live with God, to (*b*) live of God, to be with God, to rest in the Bosom of God's dearest Love, who shall be all in all to us; to have God himself for our Reward, who is the chiefest Good, what

(*k*) 1 Kings 10. 8.

(*l*) *Dictum est olim Solomoni à Regina Sheba, beati viri tui, & beati servi tui qui stant coram te semper: quanto magis beati sint oportet, quotquot Dei in christo in faciem præsentes, & perpetim contemplantur?*

(*b*) *Præmium est videre Deum, vivere cum Deo, vivere de Deo, esse cum Deo, esse in Deo qui erit omnia in omnibus; habere Deum qui est summum bonum. Et ubi est summum bonum ibi est summa fælicitas, summa jucunditas, vere libertas, perfecta charitas, æterna securitas, & secura eternitas. Ibi est vera lætitia, plena scientia, omnis pulchritudo, & omnis beatitudo. Et paucis interjectis, videbit (Sanctus) Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem. In æternitate vigebit, in veritate fulgebit, in bonitate gaudebit.* Bernard. Medit. cap. 4.

De-

Reward can compare with this! Having God the chiefeſt Good for our Portion, we muſt needs have the chiefeſt Happineſs, the chiefeſt Delight, true Liberty, perfect Charity, eternal Security, and ſecure Eternity, excluding all poſſibility of future Miſery. Here Chriſtians, here is the true Gladneſs, the fulleſt meaſure of divine Knowledg, the moſt peerleſs Beauty, the perfect Enjoyment of all Bleſſedneſs: So that you ſhall ſee God, even to the Satisfaction of your utmoſt Curioſity, have him for your Pleaſure, and enjoy him for your greateſt Delight, flouriſhing in his Eternity, ſhining with the bright Reflexions of his Truth upon you, and rejoycing in his Goodneſs with Joy unſpeakable and full of Glory! *Moſes*'s Face ſhined with the brightneſs of God's back-parts; *Paul* was ſenſleſs of all other Joys, when rapt up into the third Heavens; *Peter* was thrown into an Extaſie of Admiration, when he only ſaw a glimpſe of Chriſt's Glory in the Mount: Oh then what Joy Chriſtian, will this be to thy Soul, what Beauty to thine Eyes, what Muſick to thy Ears, what Hony to thy Mouth, what Perfumes to thy Noſtrils, what fulneſs of Delight to thy Heart, when enjoying Communion with God in Heaven, thou ſhalt behold not his back-parts, as *Moſes* did, but ſhalt (*c*) ſee him Face to Face! Here it is that all God's People ſhall rejoyce, and be exceeding glad; they ſhall delight themſelves greatly in the Lord *Jehovah*, whoſe Countenance is moſt aimable, whoſe Face is Comely, whoſe Voice is ſweeter than the Hony, and the Hony-comb. Oh this Chriſtians, is a beatifical Object indeed, moſt delightful to behold, moſt pleaſant to have,

(*c*) *Omnes lætantur in lætitia & exultatione; omnes delectantur de Deo, cujus aſpectus pulcher, facies decora, eloquium dulce. Delectabilis eſt ad videndum, ſuavis ad habendum, dulcis ad perfruendum. Ipſe per ſe placet, et per ſe ſufficit ad meritum: ſufficit ad præmium, nec extra illum quicquam quæritur, quia totum in illo intenitur quicquid deſideratur. Semper libet eum aſpicere, ſemper habere, ſemper in illo delectari, & in illo perfrui.* Bern. ubi ſupra.

and moſt ſweet to enjoy! Such is the fulneſs of all Good in God, that of himſelf he can pleaſe the Soul, of himſelf he ſufficeth to merit, and to be our eternal Reward: Nor can the Soul deſire ought out of him, as finding the whole of all Happineſs in him, whatever it be that ſhe can deſire! Here Chriſtians, if any where, it contenteth to ſee him ever, to have him ever, to enjoy him for ever! In God is the Underſtanding clarified to know, and the Affections purified to love (*d*) him, as the firſt Truth, as the chiefeſt Good! And this ſurely is the whole Happineſs of Man to know, and love the great God his Maker, in a way of divine beatifical Viſion, in a way of full Enjoyment, and ſweeteſt Fruition.

(15) *THE Reward whereunto God allows his People a Reſpect in all their Obedience, it's a very near and proxim Reward, and ſuch as you ſhall ſpeedily be put in poſſeſſion of.* The time when the Lord will reward you with all heavenly Glory is of no long date, though the time for your enjoyment of that glorious Reward, will bear date to all Eternity. 'Tis but a little while, and having finiſhed your Courſe, God himſelf will be your Portion, and your exceeding great Reward. The whole time of Man's Life here is ſo ſhort, that it goes but for one day in the Kalender of Heaven: And yet as ſhort as it is, no ſooner ſhall it cloſe up in the peaceful Evening of a bleſſed Death, but the Peny of eternal Life ſhall be given you. We are uſually long before we ſeriouſly ſet our ſelves to work in God's Vineyard: But when once the Lord ſees us working in good earneſt, he delays not, but comes quickly to reward us. (*e*) Behold (ſaith he) I come quickly, and my Reward is with me, to give every Man according as his Work ſhall be. The Lord doth not ſay he will come to reward us, which had implied ſome de-

(*d*) *In illo clarificatur intellectus et purificatur affectus, ad cognoſcendam & diligendam veritatem: Et hoc eſt totum bonum hominis, noſſe ſcilicet & amare creatorem ſuum,* Idem. ibid.

(*e*) Rev. 22. 12.

lay:

day: But as one ready to ſet the Crown upon our Heads, behold, ſaith he, ſpeaking in the preſent Tenſe, I come quickly, and my Reward is with me. Or if any where the Lord ſpeaks of his People's Reward, as a thing to come, you may find him qualifying the Speech with ſuch comfortable Diminutives, as are enough almoſt to remove the Futurity of this glorious Reward, and to give it a preſent Subſiſtence. (*f*) Take that one Inſtance, where the Apoſtle ſhewing the *Hebrews* what need they (*g*) had of Patience, that having done the Will of God, they might receive the promiſed Reward; he tells them, that yet a little while, and he that ſhall come will come, and will not tarry. Great is the Emphaſis of the words in the Original, and ſuch as our *Engliſh* cannot with any handſomneſs of Expreſſion, render to the life: For the Apoſtle, not willing that theſe Believers ſhould think the time long, he ſpeaks the whole of it by the help of three Diminutives, into one ſhort moment, telling them that yet a little while, yea, a very, very little while, and their Lord, who already was coming, would no longer adjourn their Happineſs, but reward them ſpeedily. Your Seed-time of Grace, how needful ſoever, yet becauſe it's a dropping time, the Lord will not ſuffer it to laſt always, but hath provided before-hand, that ſhortly it ſhall end in a rich Harveſt of heavenly Glory, where all Tears ſhall be wiped from your Eyes. Truth is, we have but a few days in this World, and therefore many days there cannot be, till God will Crown us with fulneſs of Reward in the World to come. Be it ſo Chriſtian, that now thy own unbelieving dead Heart is thy trouble within, and that the World and Satan trouble thee from without: Yet remember after a few weary days the Lord will give thee a Writ of Eaſe; he will give thee a

(*f*) Heb. 10. 37.

(*g*) *Quod verò ait,* μικρὸν ὅσον, ὅσον, *quod valde parum quantum, quantum, valde parum ſignificat.* Theoph. in loc.

Sabbath of Reſt; and will preſently, notwithſtanding all contrary Winds, land the Ship of thy precious Soul at the wiſhed ſhoar of bleſſed Immortality. What *Athanaſius* ſaid of the *Arian* Perfection, calling it *nubeculam citò tranſituram*, will hold true of all the Afflictions, Tryals, and Perſecutions of God's People in this Life, which are but as a little Cloud that will ſoon be blown over. So that though now you bear the burden, and heat of the day, yet Night comes on a pace as a time of (*h*) refreſhing from the Lord, and then you ſhall moſt ſweetly repoſe your ſelves in the downy Bed of God's eternal Love. Be your Sorrow never ſo grievous over night, yet there will come a day-break of Comfort, and you are ſure to have Joy in the beauteous (*i*) morning of your Souls happy Tranſmigration out of its tottering earthly Tabernacle, into a Manſion of heavenly Glory. Afflicted you may be for ten (*k*) days, a few ſhort moments of time, but all will end in an immarceſſible Crown of Glory, which ten thouſand Years, no, nor yet Eternity it ſelf ſhall be able to wear out. Be it ſo that the Lord ſhould hide his Face from you, and ſeem (*l*) to forſake you, yet 'tis but for a moment, for a little Inſtant of Fatherly Diſpleaſure: So that with great Mercies will he gather you, and with everlaſting Kindneſs will he have Mercy on you. And albeit, you now (*m*) have one Afflictions upon another, yet they are both light, and ſhort, and ſuch as muſt quickly give place to a far more exceeding and eternal weight of Glory. Oh then how diligent ſhould the nearneſs of this Reward make us in doing the Work of God, and how patient in bearing his Hand, when

(*h*) Acts 3. 19.
(*i*) Pſal. 30. 5.
(*k*) Rev. 2. 10.
(*l*) Iſaiah 54. 7.
(*m*) 2 Cor. 4. 17.

lying

lying moſt heavy upon us. 'Twas the complaint of a good Man upon his Death-bed, that now he was going to a place where he ſhould never do, nor ſuffer any thing more for a gracious God.

(*a*) AND though we have no cauſe to complain, when God gives any one of us his *Quietus eſt*, rewarding our weak endeavours with a Crown of Life: Yet ſurely becauſe the diſtance betwixt us and our eternal Reward is ſo ſmall, we ſhould work the more chearfully, redeem time for the Service of God more carefully and endure hardſhip as good Souldiers of Jeſus Chriſt, endeavouring to bring in what revenews of Glory we can into the Exchequer of Heaven. Oh Chriſtian, labour to fill up that little ſcanting of time which lies betwixt thee and thy Eternal Reward in Heaven with all Faith, Love, Virtue and Patience, as knowing that thy Glaſs being once run out, now thou ſhalt never work more for God, never any more ſuffer the leaſt reproach or hardſhip for God, but ſhalt have a bleſſed Sabbath of Reſt from all thy labours! Thy Days (dear Child of God!) how few ſoever and full of trouble, yet they are all the working Days, yea and ſuffering Days too, that ever thou ſhalt have, as being ſure ere long to terminate in an Eternal Feſtival, an Everlaſting Holy-day of Joy unſpeakable, and full of Glory! Will you then be prevailed with to watch with Chriſt one Hour, and patiently to ſuffer for him, who ſo quickly will come to reward you, and take you to himſelf? Having drunk a little draught of the bitter Waters of *Marah*, the Sugar of Eternal Glory is ready. Yet a little while and the Storm will be over, the Day will break, and all the dark ſhadows of Sorrow will take Wing, and for ever fly away! Wait but a few moments more, and God will certainly lighten your Darkneſs, diſcloud your Sun,

(*a*) *Non modica enim conſolatio eſt laboris, cito ſperare judicem, & remuneratorem conſtantiam certaminis remuneraturum.* Haymo.

fill up your Comforts, and come riding gloriously through the Skies in a triumphant Chariot all paved with Love, to fetch you up into an eternal Mansion of Glory with himself, in the highest Heavens! (*b*) 'Twas no small reviving to old *Jacob*, but indeed as Life from the Dead, when *Joseph* his Son sent Waggons to carry him down into *Egypt*, a Land of bondage, as it proved: But when Christ our dearest Saviour, our precious Redeemer, whom our Souls have loved, and our Hearts longed after, shall not send but come in Person, taking us up into the Chariot with himself, and carrying us away into the Palace of the great King, into the glorious liberty of the Children of God, oh now what sweet acclamations of Joy and Gladness will our Mouths be filled with, as Streams everlastingly flowing from a full Fountain of purest Joy in our Hearts, that shall never be exhausted, but springing up like a Well of living Water unto Life everlasting! (*c*) 'Tis a blessed thing to wait for the Lord in a way of well-doing; but its Blessedness itself, and that which will more than recompence all our Service, to have Christ coming with millions of glorious Angels to conduct us into Heaven, and set the Crown upon our Heads with his own Hands! Now the Righteous forgetting that little moment of Sorrow which they had in this World, they cry out admiring in this the Day of their glorious inauguration with the Church, (*d*) *Lo, this is our God! we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his Salvation!* The Lord usually comes before expectation to a People waiting for him, with a Crown of Life: And that makes them look upon him with more delight, and entertain him as in an extasie of heart-entrancing Joy and Admiration! You cannot but greatly admire the Lord and your own everlasting Happiness, when they come, because 'tis but a little while

(*b*) Gen. 45. 27, 28.
(*c*) Isa. 30. 18.
(*d*) Isa. 25. 9.

and

and he will come, putting you in full poſſeſſion of heavenly Glory, when you thought yourſelves to be at a great diſtance from it.

(16) *AND laſtly, the Reward whereunto God allows his People a reſpect in all their obedience, it's an everlaſting Reward.* This Reward is a glorious Sun, which when once ariſen upon you, will never go down, but everlaſtingly refreſh your Souls with warmeſt Beams of Love, and Comfort. 'Tis a full Hogſhead of cordial Wine which can never be drawn drie, but will run moſt pure nectareous Spirits of Joy and Gladneſs without any feculency, to all Eternity. 'Tis an everlaſting Spring of Joy and Happineſs that ſhall never loſe its moſt ſweet enflowred vernancy through the approach of an injurious Winter. (*e*) The ſeventh Day, as *Auſtin* obſerves, had no Evening mentioned, to typify an Eternal Sabbath of reſt provided of God and fully to be enjoyed by his People when they ſhall have finiſhed their courſe. Truth is, Eternity is the grand aggravation both of the Saints Happineſs, and of the Sinners Miſery: Heaven would not be ſo ſweet, nor Hell ſo bitter; the Flames of this would not be ſo ſcorching, nor the ſmiles of that ſo entrancing, were it not that both the Joys of Heaven, and the Torments of Hell, ſhall endure for ever. The Night of the damneds Horror and Miſery would not be ſo dark and gloomy, could they ever expect a Day-break of Comfort to bring them out of that fiery Furnace: Nor would the Day of the Saints Glory, and Eternal Triumph be ſo unconceivably bright and gladſome to them, were it poſſible for this glorious Day to be overtaken with the ghaſtly ſha-

(*e*) *Dies ſeptimus veſpera eſt, nec habet occaſum; quia ſanctificaſti eum ad permanſionem ſempiternam: ut id quod tu poſt opera tua bona valde quamvis ea quietus feceris, requieviſti ſeptimo die. Hoc præloquatur nobis vox libri tui quo et nos poſt opera noſtra ideo bona valde, quia tu nobis ea donaſti, Sabbatho vitæ æterne requieſcamus in te etiam.* Aug. Conf. l. 13. c. 36

dows

dows of the Night, and to end at length in the moſt hideous Darkneſs of annihilation. But the Lord hath ſo ordered it, that both the Wicked and the Godly having quit the Shoar of Time, (*f*) *Shall go away, theſe into everlaſting fire prepared for the Devil and his Angels; but the Righteous into Life everlaſting.* So that here you ſee the Lord keeping his beſt Wine to the laſt, writing Eternity upon his Peoples Reward, as that which is the Top-ſtone of their future Happineſs; the very Heart, the very Kernel and quinteſſence of heavenly Glory. (*g*) If Heaven be a goodly Paradiſe, to be ſure the Eternity of it, is the ſweeteſt Flower in it, deriving unperiſhable fragrancy into all the reſt. (*h*) If the Reward of God's People be a Crown of Righteouſneſs, this Eternity is the richeſt Jewel that hangeth upon it; the Pearl of greateſt worth. If Glory be a Bright Conſtellation made up of all good things, yet everlaſtingneſs is in it as a Star of the firſt magnitude, that ſhines upon all the godly with moſt clarified Beams of Light and Heart enchearing refreſhment. (*i*) If the recompence of the Saints in Heaven be a River of Life clear as Chryſtal, the perennity of it is doubtleſs the ſweeteſt Stream flowing from it, and that which above all the reſt will everlaſtingly make glad the City of our God. For as the damned in Hell are more horribly tormented to think that they muſt always lie burning in Hell Fire, but never be conſumed; always be filled with Heart-breaking Groans for the Wrath of God poured out upon them, but never be ſo happy as to groan out their Sorrow and their Lives together; always be kept in everlaſting Chains of Darkneſs without any hope that a Day of Mercy will ever dawn upon them; (*k*) as for this I ſay, that their Tor-

(*f*) Mat. 25. 46.
(*g*) 2 Cor. 12. 4.
(*h*) 2 Tim. 4. 9.
(*i*) Revel. 22. 1.
(*k*) *Plus cruciabit eos cogitatio de conſtitutione doloris, quam ſenſus tormenti exterioris.* Gerh. Med. 50.

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ments ſtill never end, poor damned Creatures are more horribly tormented, than they can be with the Senſe of their preſent Miſery: So that which above all other the Royalties of Heaven, will repleniſh the Hearts of Gods People with Joy unſpeakable and full Glory, is to think, (*l*) now we are made Pillars in the Temple of God, and ſhall go no more out for ever; now we are in the Arms of our bleſſed Lord, and ſhall never be let fall more; now we are cloathed upon with our Houſe Eternal in the Heavens, and ſhall never more be found naked; now we are ſet down with *Abraham* and *Iſaac* and *Jacob*, and all the Prophets in God's Kingdom to an Eternal Banquet of Loves, and from which we ſhall never riſe up to hunger and thirſt any more; now we have the ſmiles of a glorious God abounding in ſweetneſs towards us, and ſhall never ſee him frown any more; now we are got above Sin, and Sorrow, and Temptations, and ſhall be troubled with them no more; (*m*) now God is our Portion, and will be our Portion for ever; now we are in the Boſom of our heavenly Father, and there we ſhall reſt ourſelves with fulneſs of delight for ever; now the Holy Ghoſt is our Comforter indeed, and ſhall comfort our Hearts with richeſt redundances of Joy and unſpeakable Gladneſs for ever; now our Sorrow, our Grief, (*n*) our Heart perplexing Trouble, it's all turned into fulleſt Joy, and our Joy no Man taketh away from us to all Eternity! Oh my Friends, no Heart is able to conjecture with what Pleonaſms, what Diffuſions, what overflowings of Joy God's People will be filled when they ſhall ſee themſelves poſſeſſed of that glorious Inheritance, (*o*) which is incorruptible, undefiled, and that ſhall never fade away, reſerved for them Eternal in the Heavens! Hear all our Comforts are like a ſmall Candle whilſt it gives us light

(*l*) Rev. 3. 12.
(*m*) Pſal. 73. 26.
(*n*) John. 16. 22.
(*o*) 1 Pet. 1. 4.

is ſtill waſting and ſpending itſelf, till all be conſumed: But the Reward laid up for God's People in Heaven that's an everlaſting Reward, that's a Kingdom which can never be ſhaken; that's a far more exceeding and an Eternal weight of Glory. Though Chriſtian, thy Riches, thy Honours, thy Friends, thy deareſt Comforts in the World, cannot always abide with thee: Yet the recompence of the Reward, that's for everlaſting, the enjoyment of God in Chriſt, that's for everlaſting; the Joy, the Happineſs, the Glory of Heaven, theſe are all for everlaſting, and will never leave thee! This Reward, it's the free Gift of God in Chriſt, (*p*) and can therefore be no leſs than Eternal Life. We think it's a great matter to be free from changes, enjoying our Eſtates, our Liberty, our Relations, for ſome twenty, or forty Years together: But to compare this ſhort time of Health, Relations and other Comforts of this Life with bleſſed Immortality, with that boundleſs Eternity which is put into the leaſe of heavenly Glory, and what is it but as a ſmall Drop to the whole Ocean? O Sirs, when you ſhall have paſſed through Millions of Years in Heaven, with a bleſſed God, with a glorious Chriſt, with the ſweeteſt Spirit of all divine Comfort, and ſhall find upon tryal, that no Millions of Years though able to out-vie the very Sands upon the Sea-ſhore for number, can either ſhorten or diminiſh your Joy, what high admiring Thoughts will you then have of this glorious Reward, this fulneſs of Joy, theſe Pleaſures which are at God's right Hand for evermore, (*q*) ſurpaſſing for the Eternity of them the utmoſt reach, the moſt curious Search of all finite capacities! O dreadful, O bleſſed Eternity! 'Tis Eternity that gives Life both to the Torments of Hell, and to the Joys of Heaven. This will make every moment of helliſh Torments ſeem a long Eternity: And this will make the longeſt Day of heavenly Glory ſeem no more than

(*p*) Rom. 6. 23.
(*q*) Pſal. 16. 11.

one

one pleaſant moment! Oh this is that which is moſt accumulative; 'tis the Heaven of Heavens; this is Glory ſwelling out into a boundleſs Ocean of Joy unſpeakable that knows neither banks nor bottom. Oh this is that immarceſſible Flower which no Time can crop or make to wither, Time itſelf being now ſwallowed up in the vaſt Ocean of Eternity. Oh this is the higheſt *Piſgah* of the Saints Bleſſedneſs, that having once put on the Robes of Glory and being cloathed with the Garments of Salvation, they ſhall never put them off again. 'Tis this that makes them tranſcendently Happy beyond what Eye hath ſeen, or Ear heard, or the Heart of Man can conceive, that they ſhall be with the Lord for ever, and ſhall have the Light of his Countenance as an Eternal Sun-ſhine that ſhall never be eclipſed, nor go down any more for ever!

CHAP. XV.

The whole Diſcourſe concluded and taking further Improvement of the Doctrine for the Comfort of God's People, and ſhewing what everlaſting glorious advantage will accrew to them, by a due reſpect had to the recompence of reward in 12 *Particulars.*

(2) HITHERTO I have been drawing for you a Map of Heaven, and giving you as from the top of Mount *Nebo* a Proſpect of the Celeſtial *Canaan*: The next thing wherewith I ſhall cloſe this uſe, and ſhut up my whole diſcourſe upon this Subject, is to let you know what

what a due reſpect had to the recompence of the Reward will do for you, what precious Fruit you may gather by the Hand of Faith from this Tree of Life.

(1) *A due Reſpect had to the Recompence of the Reward, will derive much ſtrength into your Souls, furniſhing them with all ſuitable Abilities for every Duty.* God's People, though weak in themſelves, yet they are never without ſtrength in God: But when by Faith they look within the Vail, obſerving what Riches of Grace and Glory are laid up for them there, then they are ſtrengthned more than ever, then they are aſſiſted more powerfully than ever, then they have Ability for the Work of the Lord, more than ever. St. *Paul*, though a weak Veſſel, not having Ability, as he ſadly complains, for any Duty in himſelf: Yet having his Eye fixed continually upon Heaven, the Grace of God is ſo mightily with him, that now he can go through every Duty, labouring more abundantly than all the reſt. Through Faith it was that thoſe Worthies, mentioned by our Apoſtle, (*a*) were made ſtrong: To be ſure Faith eying the Reward of eternal Life, will put ſtrength into you. There is nothing that can facilitate your Duty on Earth, but an Eye to Heaven; nor can any thing make you able for the Work of the Lord, but the ſerious Meditation of that Reward which you ſhall have from the Lord. Doſt thou complain ſweet Babe in Chriſt, of thy own weakneſs? Is it thy daily Affliction that thy Soul is ſo dull, ſo indiſpoſed, ſo unable for the Work of God? Art thou daily troubled to think what a Child thou art at every holy Exerciſe; how unable to Pray, to Meditate, to work out thy own Salvation? Fix thy Thoughts upon Heaven; eye ſtedfaſtly the Reward of eternal Glory: Not doubting, but that will ſhed ſuch an enlivening Dew of Grace upon thy Soul, as will effectu-

(*a*) Heb. 11. 34.

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ally lift up the Hands that hang down, (*b*) and ſtrengthen the Knees of thy Soul, how weak and feeble ſoever. Underſtand then ye Bleſſed of the Lord where your ſtrength lies, and how eaſily you may be furniſhed with ſtrength for every holy Undertaking! A Man eying the Prize ſet before him, through an ambitious deſire of it gathers ſtrength to run the Race: Thus Chriſtians, eying this glorious Reward, will be ſure to gather ſpiritual Strength to run the way of God's Commandments. O Chriſtians, had you but more ſerious fixed Thoughts of heavenly Glory, how would this rally together all the Powers of your Souls in Duty, how would this enliven your Hearts, renew your Strength, and make you mount up with Wings as Eagles, make you run, and not be weary, make you walk, (*c*) and never grow faint through Weakneſs in the Work of the Lord! Oh what greater Encouragement can any Man have to ſtrengthen his Heart and Hands in every Duty, than to think having fixed his Eye upon this glorious Reward, yonder is the Crown, the Kingdom, the Glory prepared for me! *Sampſon* being ready to faint through Drought, the Lord clave a place in the Jaw, cauſing Water (*d*) to come out, of which when *Sampſon* had drunk, his Spirit, his Strength came again, and the Man revived: So Chriſtians, if at any time through Weakneſs you be ready to faint, be ſure that you go to this Fountain of Life, drink in ſomething of Heaven; this will be a ſpiritual En-hakkore to you; cauſe a Spirit of Might, of Strength to come upon you! You complain you cannot pray, you cannot perform Duty; you have no Life, no Power, no Hearts in any holy Undertaking: But how much is the Fault your own? Did you ſtedfaſtly look up to Heaven, you could not always like Children be troubled with ſuch Weakneſs. When ever therefore you find Indiſpoſition, Weakneſs, Inability lying heavy upon you,

(*b*) Heb. 12. 12.
(*c*) Iſaiah 40. 31.
(*d*) Judges 15. 19.

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so that you cannot do the things that you would; I'le tell you, if indeed you do desire to be eased of this Burden, what you shall do; Sit down for a little moment, and steep your Thoughts in this River of Life; remember in every Duty, it is to Heaven that you are walking, 'tis to the ever blessed God, to a precious Christ, to all fulness of Joy, to a Crown of Life that shall never be taken from you!

(2) *A due Respect had to the Recompence of the Reward, will make you to esteem of all worldly Reproach, that you suffer for Righteousness sake at a light matter.* Though no Child of God dare glory in his Shame, yet every Child of God, having respect to this eternal Reward, can glory in that which the World counts his Shame. Though there be nothing that lies more heavy upon an ingenuous Spirit, than the Reproaches, reviling Language, opprobrious Nick-names put upon God's People by the scurrilous multitude, yet the weight of Glory, when seriously eyed will make all this light, and easie to be born. Though God's People would not for all the World give any just occasion to those without to speak evil of their holy Profession, yet if all the World should revile them maliciously, traduce them, and say all manner of evil of them falsly for the sake of Christ, (*e*) in this they could not but rejoyce, and be exceeding glad, knowing how transcendently great and glorious their Reward is in Heaven; Heaven is so glorious an Inheritance, that whoever beholds it with an Eye of Faith, cannot choose but glory in all those Reproaches, as Matter of greatest Honour, and highest Dignity which he suffers for Christ. Hence *Moses*, he esteems the Reproach of Christ, greater Riches than the Treasures of *Egypt*, as having an Eye to this glorious Reward, which he knew would follow after. Observe it, *Moses* did not only endure with patience these Reproaches, but he glories in them, counting them mat-

(*e*) Mat. 5. 10, 11, 12.

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ter of Honour to him. (*f*) So the Primitive Chriſtians, they go away from before the Council, when ignominiouſly ſcourged, rejoyce that they were ſo far honoured of God, as to be counted worthy to ſuffer Diſhonour for the Name of Chriſt. How happy did *Cyprian* Judge the Church of God in his Days, when under Reproach and Perſecution, that it was made glorious through the ſprinkling of the Martyrs Blood. 'Twas (ſaith he) formerly cloathed in white through the holy Converſation of the Brethren: But now in Purple, in a ſcarlet Robe made glorious in the Blood of (*g*) the Martyrs. Amongſt the Flowers wherewith ſhe is adorned, are wanting neither Lilies nor Roſes: Let every one now ſtrive for the ample Dignity of this double Honour, that they may receive either white Crowns for well-doing, or Crowns of Purple as the Reward of all their Sufferings! The ſame Author writing to ſome of God's People under manifold Sufferings, he thus comforts them againſt their Chains, and other diſgraceful uſages which they met withal. Theſe are not Bonds, but Ornaments; they

(*f*) Acts 5. 40.

(*g*) *Erat ante in operibus fratrum candida, nunc facta eſt in Martyrum cruore purpurea. Floribus ejus, nec lilia, nec roſæ deſunt. Certent nunc ſinguli ad utriuſque honoris ampliſſimam dignitatem: ut accipiant coronas vel de opere candidas; vel de paſſione purpureas.* Cypr. Epiſt. 9. pag. mihi 27. *Dicatis Deo hominibus & fidem ſuam religioſa virtute teſta tibus, ornamenta ſunt iſta, non vincula: nec Chriſtianorum pedes ad infamiam copulant, ſed clarificant ad coronam. O pedes fæliciter vincti, qui non à fabro, ſed à Domino reſoluuntur! O pedes fæliciter vincti, qui itinere ſalutari ad Paradiſum diriguntur! O pedes in ſæculo ad præſens ligati, ut ſint ſemper apud Dominum liberi. O pedes compedibus & tranſverſariis interim cunctabundi, ſed celeriter ad Chriſtum glorioſo itinere curſuri! Omnis iſta deformitas deteſtabilis & tetra Gentilibus quali ſplendore penſabitur! Saecularis haec & brevis pœna quam clari & æterni honoris mercede mutabitur?* Iid. epiſt. 77. pag. 255.

tie not Christians Feet to any Disgrace, but only fit them for the Crown. O Feet, happily bound, which not the Smith, but the Lord himself shall set at liberty! O Feet happily bound, which by a saving Journey are directed to Paradise! O Feet bound a while in this World, to be at liberty with the Lord for evermore! All this Deformity, though detestable and matter of foul reproach amongst the *Gentiles*, with what everlasting Splendor shall it be rewarded! This short and momentany Suffering, how soon shall it be changed for the recompence of bright eternal Glory! So that you see disgrace, Persecution, and foulest Reproaches will be counted but as Badges of Honour, when the Eye is fixed upon that Crown to which they lead. If we put the Finger in the Eye, and bewail our Unhappiness, when reproached, and evil spoken of in the World, it's a sign that eternal weight of Glory that will follow after is not in our Eye. O then that you may not suffer your selves to be scoffed out of your Profession, look well to that eternal Reward which lies before you. O Christians, 'tis not your Shame, but your Glory, 'tis not your Dishonour, but your greatest Renown to suffer Reproach for Christ's sake; and so would you quickly count of it, did you but seriously think with your selves to what a glorious Kingdom you will shortly come! Be not then like some, whom *Tertullian* speaks of, that were *pudoris magis memores quam salutis*, more solicitous about a little worldly Disgrace, to shun that, than about their immortal Souls that they might be saved! Christ himself was counted a Wine-bibber, an Enemy to *Cæsar*, *David* was the Song of the Drunkards, and shall we think to escape, saving both our secular Repute here, and our Souls hereafter? *Paul* rattles his Chain which he bore for the Gospel, taking an holy Pride in it: And shall we be dash'd out of countenance by the Reproaches of a few pitiful Fellows, whose only Character of Commendation is, that they (as *Justin Martyr* saith, ἀφώνως ὑβρίζειν) rail upon honest Men in handsom Language? Did Christ wear a Crown of Thorns for us, and shall not we bear a little Scorn

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and Reproach in the World for him? O let us count all Accuſations that are brought againſt us for Righteouſneſs ſake, our Glory, and bind every Reproach that we ſuffer to our Head as a Crown of Honour! The Sun never ſhineth more brightly, than when newly come from under a Cloud; the more Chriſtians, you are under a Cloud of Reproach and Diſgrace in this World, the more brightly will you ſhine for ever in the Kingdom of God. Be it ſo that you are now counted the off-ſcouring, and refuſe of all things; yet the time is at hand, when Chriſt will come to be glorified in his Saints, and admired in all them that believe. Oppoſe then your future Glory to your preſent Suffering; and that when cloathed with nothing but Shame and Reproach in this World, you may glory therein, think often of thoſe white Robes, thoſe Garments of Salvation which will ſhortly be put upon you! Give me my Chains too, and dub me a Knight of that noble Order, ſaid a Martyr of great Quality in *France*, when he ſaw his Fellow-ſufferers bound with Cords, and himſelf for his Dignity let go unbound. Reproach it ſelf, when ſuffered for Chriſt, will be matter of Glory, if your Eye be once ſtedfaſtly fixed upon this eternal Reward. The Spouſe is never more beautiful, than when the World counts her baſe, conſtraining her to wallow in Sack-cloath. By all Aſperſions God's People are waſhed fairer; the white Robes of Glory, are moſt ſure to be put upon them, who were firſt ſcoured for the ſake of Chriſt with the Soap and Fullers-earth of worldly Diſgrace. The Reproach which we ſuffer for Chriſt is a precious Treaſure, which though it have weight in it, to preſs and grieve us, yet there is in it ſuch fulneſs of Worth, as will everlaſtingly Enrich and Crown us. You may bear the Reproach of Men a while, but that Honour which comes from God you ſhall wear for ever. Here you may be wrap'd up in Darkneſs, and buried in Diſgrace: But hereafter you ſhall be adorned with Robes of Light, and Crowns of Glory. Now you may lie among the Pots, and be ſmutted with the foul calumniating Tongues of ungodly Men; but the Reward of eternal Life, it will make you like the Wings

of a Dove covered with Silver, and her Feathers with yellow Gold, *Pſal.* 68. 13.

(3) *A due Reſpect had to the Recompence of the Reward, would be a ſtrong Cordial againſt all worldly Sorrow, and make you walk chearfully.* Though the Soul may walk as if Sorrowing, yet indeed it will always be rejoycing, whilſt turning away from beholding the things which are but for a Seaſon, it fixeth an Eye upon that far more exceeding and eternal weight of Glory. 'Tis ſtoried of *Cæſar*, that when at any time ſurprized with Melancholy, he uſed to ſmite upon his Breaſt, ſaying to himſelf, *cogita te Cæſarem eſſe*, remember thy ſelf Man to be *Cæſar*, and caſt away Sorrow! And if he thought his earthly Greatneſs was enough to make him chearful, how much more will this glorious Reward, if duly thought upon, chear up our Hearts, and make us walk with a lightſome Countenance in the ſaddeſt Condition? Whilſt *Iſrael* marched through the Wilderneſs, their brighteſt Day had a Pillar of Cloud, and their darkeſt Night a Pillar of Fire: So in this Life, things never go ſo ill with God's People, but they have ſome Light, nor ſo well, but they have daily occaſion of Sorrow, and go groaning under ſome Affliction. However an Eye fixed upon future Glory, will be ſure to mitigate the ſenſe of our preſent Troubles. What need he much be caſt down for any loſs, whoſe Eye is fixed upon that heavenly Treaſure which can never be loſt? What in all the World need fill his Heart with over-much Sorrow, who ſees fulneſs of Joy and Pleaſures for evermore laid up in Heaven for him? This eternal Reward Chriſtians did you carefully eye it, like the Tree thrown into the Waters of *Marah*, would ſweeten all your Afflictions; it would make a Priſon ſweet, and Pain eaſie; it will turn a Wilderneſs into a Paradiſe, give light in darkneſs, and make the Heart merry amidſt all worldly Troubles! 'Tis dogmatized by Naturaliſts, that if a Man were above the ſecond Region of the Air he would then be above all Storms: This is true of thoſe bleſſed Souls who live in Heaven by divine Contemplation; they have reſt from the day of Trouble, no Storm can move them, their Hearts are at eaſe in God, let

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them ſuffer what they will in the World. Let Friends, and Goods, and Life, and all forſake us; yet having an Eye to the Reward of eternal Glory, that will be ſweeter than either Goods, or Friends, or Life to us.

(4) *A due reſpect had to this glorious Reward will work in your Hearts a bleſſed contempt of this preſent World enabling you to trample with an holy Scorn upon all its Pomps and lying Vanities.* The World frowning is more terrible, but the World ſmiling is more deadly. If Adverſity kills its thouſand; to be ſure Proſperity hath killed its ten thouſands. (*a*) Upon the Mountains of *Gilboa* did the Nobles of *Iſrael* fall: Thus upon the high towering Mountains of worldly Proſperity do many catch a fall, into eternal Miſery. But now an Eye ſtedfaſtly fixed upon the recompence of the Reward, that prevents all this Danger, enabling a Man to count all things but as loſs and dung for the excellency that he ſees by Faith to be in Heavens Glory. Such is the force of Faith when vigouroufly exerciſed about this glorious Reward, that it can put bitterneſs into all that the World counts moſt ſweet, and draw a veil of contempt over all the Pageantry of ſecular enjoyments, diſgracing them with every believing Soul into Vanity. A Man long gazing upon the Sun hath his Eyes ſo dazled with the Splendour and brightneſs of it, that he cannot diſcern the Beauty of inferior objects: (*b*) Thus a Man eying by Faith the Glory and Royalties of this Eternal Reward, will afterward find no Form or Comlineſs or Beauty in any of this World's enjoyments that he ſhould deſire them. The Earth with all its Jingles muſt needs be low in our Thoughts when once we look as high as Heaven, fixing the Eye of our Faith upon that

(*a*) 2 Sam. 1. 19, 21.

In montibus Gilboæ mortui ſunt Nobiles Iſrael: ſic & in honoribus & proſperitatibus hujus ſeculi multi amittunt vitam. Stella.

(*b*) *Affectanti cæleſtia, terrena non ſapiunt; æternis inhiantibus faſtidio ſunt tranſitoria,* Bern.

undefiled Inheritance. If God's Kingdom and the Glory thereof be once precious in our Sight and with delight looked after, farewell all the Kingdoms of the World and the Glory of them; though now they were all tranſubſtantiated into maſſy Gold, yet the Soul is out of Love with them all, looking upon them as no better than the ſerious Trifles of poor carnal Men, whoſe unhappineſs it is to have them their Portion in this preſent Life. Excellently to this purpoſe we find *Galeacius* the renowned Marqueſs of *Vico* bidding defiance to all worldly enjoyments, who when offered a vaſt Sum of Gold upon condition of his Return to Popery, makes ſcorn of that ſordid motion, ſaying, their Mony periſh with them that think all the Gold in the World worth ones Days communion with a precious Chriſt, whom ſurely he ſaw by Faith, like *Stephen* ſtanding on the right Hand of God in Glory. But I need not go far from my Text for an Inſtance of this kind; we having it given in as the Fruit of *Moſes* his eying the Recompence of the Reward, that he eſteemed the reproach of Chriſt Riches, greater Riches than the Treaſures in *Egypt*. So eaſily could this holy Man trample upon all the World's Honours, Riches, Pleaſures as nothing worth, not worth ſo much as the reproach of Chriſt, when fixing his Eye upon the Glory to be revealed in him. If then Chriſtians you would not love the World, get above the World and by Faith live in Heaven. (c) Could a Man take a Station in Heaven whatſoever is here below would appear but ſmall in his ſight by reaſon of its diſtance: Thus betwixt heavenly Glory and all earthly enjoyments there is that vaſt diſtance,

(c) Ὥσπερ ἐπιπόλαιον οἰς τὸν κορυφὴν ἀναβεβηκόσιν τὰ ἐν τοῖς μικρὰ καὶ ἡ πόλις ἦν δοκεῖ, καὶ τὰ τοίχη, καὶ μυρμήκων δίκην ὑπὸ τῆς γῆς οἱ ἄνθρωποι, ἡμῖν βαθέζοντες φαίνονται· ὕτως ἐπιδεῖν οἰς τὸν ἐψηλὸν ἔννοιαν τῆς φιλοσοφίας ἀνιλθόσι δῆλον ὅτι πᾶν ὑπὸ τῆς γῆς ὀκνεῖται συνίστασι, ἀλλὰ μικρὰ πάντα φαίνεται, καὶ πλοῦτος, καὶ δόξα, καὶ δυναστεία, καὶ τιμὴ, καὶ εἴ τι πεῖραν ἔτερον, ὅταν τὸ ὲν ὑψηλοῖς βλέπῃς. Chryſ. Hom. 15. ad pop. Antioch.

that the World's greateſt Comforts will ſeem but ſmall and almoſt dwindle away into nothing, could you but fix the ſtation of your Thoughts upon the pavement of the heavenly *Jeruſalem*. Men admire the World's Glory becauſe they never ſaw a greater; as one who had never ſeen the Sun might well admire a Star: But thoſe that by Faith can look within the Vail, and take a proſpect of Heaven's Glory, can never be much taken with the ſmall glimmering Stars of Creature-enjoyments! The beſt way here to avoid ſtumbling Stones is to look down upon the Earth: But if we would not have the World prove a ſtumbling Stone to us throwing us headlong into deſtruction, we muſt always walk with our Faces as high as Heaven. He that walks continually with Glory in his Eye, will be ſure to keep the World under his Feet, not ſuffering any worldly enjoyments through his inordinate Love of them, to block up his Way to Heaven.

(5) *A due reſpect had to this glorious Reward will be Life in Duty, making you chearful, ſpontaneous, always abounding in the work of the Lord.* Thoſe may well be out of Heart in Duty, who are out of all hope to receive the Reward of Duty: But Faith eying the Reward of Eternal Glory, muſt needs be like Wings to the Bird, like Oyl to the Chariot wheels of the Soul, making a Man diligent and lively in all holy exerciſes. A Proſpect of *Sion*'s Glory, it's the whetſtone of endeavour; it's an holy bribe put into the Souls Hand, to make her ſerve the Lord with chearfulneſs, delighting greatly in his Commandments. (*d*) God's People are never more light-hearted in his ſervice, than when that far more exceeding and Eternal Weight of Glory is in their Eye. There are none that walk ſo chearfully in Heaven's Way, as thoſe who have thus ſeen and taſted that the Lord is Gracious. (*e*) In the Day of God's Power the Soul muſt needs be willing,

(*d*) Pſal. 112. 1.
(*e*) Pſal. 110. 3.

devoting herſelf to him, as a Free-will offering: And doubtleſs greater power did God never ſhew than when opening the Eyes of a poor loſt Sinner, and giving him a clear proſpect of heavenly Glory. Oh now the Soul can mount up with Wings as an Eagle, now ſhe can run and not be weary; now ſhe can walk on with delight in Heaven's Way, and never grow faint, when thus beholding as with open Face the Glory that is ſet before her! Holy Duties to a Man eying by Faith the Reward of them are accompanied with ſuch Manna, and ſpiritual Nectar, with ſuch fulneſs of delight and heavenly contentment, that now he can willingly ſpend and be ſpent in them. With a carnal heart who neither ſees nor hopes for this glorious Reward, all holy exerciſes are but as Songs to a ſorrowful Heart, or as good food to a dead Man, or as the Red-ſea to *Pharoah*'s Chariots, wherein he drives on heavily, finds no Pleaſure, can take no delight: But it's far otherwiſe with thoſe who like *Moſes* have reſpect to this Eternal Recompence; their Meat and Drink is to do God's Will; this is that heavenly Manna whereupon they would always be feeding; this is that Mount of Tranſfiguration upon which they could always delight to dwell. Oh! there is never ſuch chearful obedience, ſuch diligence and vigour of Spirit in holy Duties, as when the Soul from the higheſt *Piſgah* of Faith can behold the Glory prepared for it, that heavenly *Canaan* towards which every Duty, every Sigh, every Groan every penitential Tear is an happy Step. The Fire doth not more eaſily diſſolve Ice, nor the Sun in its Noonday brightneſs expel Darkneſs, than a glimpſe of heavenly Glory doth expel Sloth, and make a Man delight in the Beauties of Holineſs. Who would not be quickned, by ſuch a Glory ſhining upon him? What Heart would not be warmed and freed from its natural coldneſs in the Ways of God, before ſuch a Flame? What Vigour and Livelineſs, what holy Activity for God in every Duty may the ſight of this Eternal Reward put into us? You complain Chriſtians of your Dead-heartedneſs, your Formality, your indiſpoſition and great averſneſs to Duty, but would you ſteep your Hearts in the ſerious Thoughts

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of this Eternal Reward, that would cure you of all your Diſtempers, that would warm your cold Hearts, that would quicken your dull Spirits, that would make you to ſerve the Lord with a willing Mind, counting every Duty as an heavenly Gale ſent on purpoſe to waſt you over to the wiſhed ſhore of bleſſed Immortality. Oh then, if whilſt others count Duty their Burden, you would count it your Delight, your Priviledge; if whilſt others ſtand idle in God's Vineyard counting it a wearineſs to ſerve the Lord, you would willingly have Hearts lively and chearful, Hearts prepared for every good word and work, be ſure that you look within the Veil, endeavouring to perſwade your Hearts of the Glory that is ſet before you. This Eternal Weight of Glory if well conſidered, will be ſure to make the Yoke of obedience ſeem light and eaſy. You ſhall not long need to cry out of your own drowſineſs, negligence, and unwillingneſs in Duty, will you but carefully fix your Eye before you go about the work of Duty, upon that eternally glorious Reward that follows after. Oh what will be able to revive you, to fill you with Spirits of delight activity and chearfulneſs in the work of the Lord, if not a clear proſpect of that heavenly *Canaan* towards which you are going? Whenever, Chriſtian, thy Spirit begins to grow flat, and thy Heart to fall in Duty, Oh then look up by Faith to this glorious Reward, not doubting but like *Aqua vitæ* it will revive thee, enabling thee to ſerve the Lord with a willing Mind!

(6) *A due reſpect had to this glorious Reward, will much eaſe you of all worldly Thoughts, and Heart-dividing Cares.* He cannot be much diſtracted about earthly goods whoſe Heart is holy united to meditate Heaven which is beſt of all. When the Eye is once fixed upon things above, it begets in the Soul an holy careleſneſs about all things here below; let them go how they will, her Treaſure is laid up in Heaven, and with this ſhe can ſit down ſatisfied. Oh little would you think what a Writ of eaſe, what a Sabbath of Reſt from all carking cares and diſtracting Thoughts it would give you, had you but a due reſpect

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with *Moſes* to this recompence of Reward! The grand reaſon why moſt Men look ſo much after Earth, and ſpend their Thoughts ſo much about the Meat that periſheth, is indeed becauſe they look ſo little after Heaven, and ſpend their Thoughts ſo ſeldom about the Meat which will endure to Eternal Life. (*f*) Hence our bleſſed Lord obſerving the Hearts and Minds, the Cares and Thoughts of moſt Men to be carried out with much anxiouſneſs after the things of this World, he endeavours to cure them of this dangerous Diſtemper by diverting the ſtream of them another way, adviſing them to ſeek the Kingdom of God and the Righteouſneſs thereof as the moſt ſure expedient to ſuperſede their Heart-rending Cares and to eaſe them of all their worldly diſtractions. And doubtleſs would God's People, when almoſt diſtracted with Cares about what they ſhall eat, and drink, and wherewith in neceſſitous Times they ſhall be cloathed, turn their Thoughts Heaven-ward, taking care to make ſure of that, to prepare for a Crown of Glory, to be made meet for the inheritance of Saints in Light, this would prove a very Sovereign Remedy againſt all their diſtractions. What need he much take Thought for the Meat that periſheth, who ſees the Table ſpread in his Father's Houſe, where ſitting down he ſhall feed upon the Meat that will endure to life everlaſting? What need he much trouble himſelf for Drink who ſees a River of pureſt Pleaſures running by the right Hand of God for evermore, whereof he ſhall drink deep to all Eternity? What need he diſtract himſelf for Cloaths, who ſees the Ward-robe of Heaven all hung with the Garments of Salvation, to make him at laſt more beautiful than *Solomon* in all his Glory? What need he in a word, be much careful about earthly Poſſeſſions, who knows himſelf provided before-hand of an Inheritance incorruptible undefiled and that fadeth not away, reſerved in Heaven for him? Oh Sirs! the *Dagon* of worldly Thoughts and di-

(*f*) Mat. 6. 33.

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ſtracting Cares could never ſtand had you but ſuch an Ark as a proſpect of Heavens Glory, to ſet up againſt it! If then Chriſtians you would get from off the Rack of carking Cares, and be able to truſt God with your Bodies, give diligence to get your Hearts to meditate on Heaven, endeavoring to provide for your Souls everlaſting Manſions of Glory! If a Man eye the Reward of Eternal Glory, that his Face is towards the heavenly *Jeruſalem*, if that be the great deſign of his Life and he makes it his principal Care to win the Crown of Life, this will certainly ſet him above all carking Cares, he will not ſtoop to thoſe ſordid enjoyments that others do, he hath higher Thoughts, his mind is not ſet on the World, but upon God, upon Glory, upon life eternal. And what need he trouble himſelf with the Cares of the World who hath placed all his Happineſs in Heaven, and knows he can never come to the full enjoyment of it, till he leave the World? So then to have Heaven and Glory in our Eye, is the beſt Way to get the World, and all worldly Cares out of our Hearts.

(7) *A due reſpect had to this glorious Reward, it will put much holy Courage and ſpiritual Fortitude into you, quite ſetting you above all ſlaviſh Fears.* Undauntedly will all that have Heaven in their Eye, look the worſt of earthly dangers in the Face: So that come Life or come Death, let the Clouds gather, let the Winds blow, let what Storms will overtake them, yet looking forward to their Harbour of Eternal Reſt, no diſtracting ſervile Fears can take hold upon them. 'Tis ſtoried by Naturaliſts of Bees that when out in a ſtorm they gather up to themſelves little Stones wherewith they being poyſed they eſcape blowing away, and come home ſafely: This far more exceeding and Eternal weight of Glory is that (*g*) Tutelary-ſtone whereby God's People ſtand unſhaken amidſt all Storms, and become like Mount *Sion* which cannot be removed but abideth for ever. Though Houſes might

(*g*) Pſal. 125. 1.

be

be overthrown by impetuous Storms and ſhaken out of their Places, yet Mount *Sion* ſtood immoveable, keeping its place let what Storms and Tempeſts would be abroad in the World: Thus albeit that ſuch as have only built upon the Sands of a temporary Faith may fall and be frighted by Storms of perſecution out of their Religion, yet the true Chriſtian who hath caſt anchor within the Veil, fixing his Eye upon future Glory, he ſtands unſhaken, no Storm of Reproach, Perſecution, or trouble in the World can fright him out of Heaven's Way. (*h*) *Such an one will not be afraid of evil tidings: His Heart is fixed, truſting in the Lord.* Let the blind world ſay what it will, let it threaten God's People with exile, ſpoiling of goods, with a fiery tryal: Yet none of theſe things move them, but they ſtand unſhaken and can laugh like the *Leviathan* with a holy ſcorn at the ſhaking of the ſpear of every threatned danger, of every denounced cruelty. This redoubted Chivalry, and invincible courage the holy Ghoſt gives us exemplified in thoſe three (*i*) Jewiſh Worthies, With what unbended conſtancy and undaunted gallantry of Spirit do they anſwer the great *Nebuchadnezzar*, when urging them to idolatry by arguments taken from the dreadful Topicks of kingly Fury, and a fiery Furnace heated ſeven times hotter than uſual? *O Nebuchadnezzar, we are not careful to anſwer thee in this matter! If it be ſo our God whom we ſerve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thy Hand O King: But if not, be it known unto thee, O King, we will not ſerve thy Gods, nor worſhip the golden Image which thou haſt ſet up.* *Moſes* in the words preceeding my Text, and thoſe that follow, is a pregnant inſtance of the like holy boldneſs and Chriſtian proweſs, who could ſuffer afflictions with the People of God, not fearing the fierce Wrath of an heard-hearted *Pharaoh*, but endured as ſeeing him that was inviſible. Nor was holy *Paul* of any worſe metal, but as a Man furniſhed with adamantine hardineſs

(*h*) Pſal. 112. 7.
(*i*) Dan. 3. 16, 17, 18.

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he tramples moſt bravely upon all diſcouragements, reſolving rather to die, (*k*) than to diſſemble Conſcience and balk his Duty. What do you tell a Man, ſaith he, of Bonds and Fetters, who is ready not only to be bound but to die at *Jeruſalem* for the name of Jeſus? (*l*) Should I borrow light to this Truth from Eccleſiaſtick Hiſtory telling you the invincible Courage of all the holy Martyrs, who having reſpect to the recompence of the Reward, tired out the cruelties, derided the menaces, and overcame the enraged malice of their proudeſt Perſecutors, the time would indeed fail me, and this one particular Branch ſwell out into a large volume. *Luther* was a Man of ſuch an hardy robuſtious Spirit, that he reſolves to do his work though there were as many Devils to oppoſe him in it, as Tiles upon the Houſes at *Worms*; knowing well that his Reward would be great in Heaven. Of no leſs holy reſolution and undaunted Courage was *Polycarp* Biſhop of *Smyrna*, and *Simeon* Biſhop of *Jeruſalem*, and *Chryſoſtome* Biſhop of *Conſtantinople*, nothing fearing the Pride and Perſecution of the Empreſs *Eudoxia*. (*m*) And *Cyprian* the holy Biſhop of *Carthage*, to whom thus bravely we find ſome Confeſſors expreſſing themſelves, We are ſo far from fearing the Enemies of the Truth, that we provoke them rather, overcoming their Malice, whilſt we yield not to their ungodly Practices.

(*k*) Acts 21. 13.

(*l*) *Pueri & mulierculæ noſtræ cruces & tormenta, feras & omnes ſupplicíorum terriculas inſpiratâ patientiâ doloris illudunt.* Mint. Fæl. Octavius. 121.

(*m*) *Hoſtes veritatis jam non tantum non perhorreſcimus, ſed provocamus; & inimicos Dei jam hoc ipſo quod non ceſſimus, vicimus.* Epiſt. 26. pag. 60.

Bleſſed

(n) Bleſſed *Ignatius* was a Man of the ſame heroick Spirit, whom we find alſo profeſſing himſelf fearleſs of all manner of Dangers, and Torments, whilſt fixing his Eye upon Chriſt as his Portion and exceeding great Reward. O (ſaith he) that I were with the wild Beaſts made ready to devour me: I could wiſh they may prove a *compendium* a quick diſpatch to me! I would allure them ſpeedily to eat me up: (and not as with others be terrified, ſo as not to touch them) and if they ſhould delay, I would provoke them. Pardon me, I know what is moſt expedient for me: I now begin to be a Diſciple of Chriſt, neither regarding things viſible nor inviſible, ſo I may win Jeſus Chriſt. Let Fire, Croſs, and the concourſe of wild Beaſts, the cutting, ſeparating, and breaking of my Bones, the rending of my Members, the deſtruction of my whole Body, and the moſt exquiſite Torments that Hell itſelf can deviſe, come upon me, ſo I may obtain the full enjoyment of Chriſt in Glory! (o) The like wonderful expreſſions of unſhrinking conſtancy in

(n) Ὀναίμην τῶν θηρίων τῶν ἐμοὶ ἑτοιμασθέντων [ἃ] καὶ εὔχομαι ζωστῆρά μοι εὑρεθῆναι· ἃ καὶ κολακεύσω σωντόμως με καταφαγεῖν (οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἅψαντο) κἂν αὐτὰ ᾖ ἑκόντα μὴ θέλω, ἐγὼ βιάσομαι. Συγγνώμην μοί ἔχετε; τί μοὶ συμφέρῃ, ἐγὼ γινώσκω· νῦν ἄρχομαι μαθητὴς εἶναι· μηδὲν με ζηλώσαι τῶν ὁρατῶν καὶ τῶν ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω· πῦρ, καὶ σταυρὸς, θηρίων τομαὶ, διαιρέσεις, σκορπισμοὶ ὀστέων, συγκοπαὶ μελῶν ἁλυσμοὶ τοῦ ὅλου σώματος, καὶ κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Ignat. ad Rom. epiſt. pag. 86.

(o) *Steterunt torti torquentibus fortiores; & pulſantes ac laniantes ungulas pulſata ac laniata membra vicerunt. Inexpugnabilem fidem ſuperare non potuit ſaviens diu plaga repetita, quamvis rupta compage viſcerum, torquerentur in ſervis Dei jam non membra ſed vulnera. Fluebat ſanguis qui incendium perſecutionis extingueret, qui flammas & ignes gehennæ glorioſo cruore ſopirent.* Cyprian. epiſt. 9. pag. 26.

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the Martyrs of his Days, dote St. *Cyprian* in a certain place afford us. The tormented (ſaith he) ſtood ſtronger than the Tormentors: The beaten and butchered Members overcame the Hands, they did beat and butcher them. Cruel Stripes oft repeated, long continued, could not vanquiſh their impregnable Faith; no not although their Bowels were torn out, and not ſo much the Members, as the Wounds of God's dear Servants were tormented. Their Blood guſhed out, which even quenched the Fire of Perſecution, yea extinguiſhed the Flames of Hell with a (*a*) glorious Stream! *Lactantius* alſo makes boaſt againſt the *Heathen* Philoſophers of Boys and Women, who through invincible ſilence under Sufferings overcame their Tormentors, when by the violence of Fire they ſaw themſelves unable to extort ſo much as a Groan from them. Behold (ſaith he) Women, though the weaker Veſſels, and Boys, though of tender age, do yet ſuffer themſelves through the whole Body to be mangled, and tortured in fiery Flames; not of neceſſity, for would they but defile themſelves with Idols, they might eſcape all this, but willingly, becauſe they hope in God, that he will Crown them at length with a glorious Reward. So that by theſe few Inſtances, you may ſee what an Antidote, a Reſpect duly had to the Recompence of Reward, is againſt all ſlaviſh Fears, and how it ſteals the Soul againſt all Hardſhips, enabling it with holy Scorn to Confront the proudeſt Adverſary. Would you have Chriſtians the like heroique Spirits, never fearing any of

(*a*) *Noſtri autem (ut de viris taceam) pueri & mulierculæ tortores ſuos taciti vincunt: & exprimere illis gemitum nec ignis poteſt. Ecce ſexus infirmus & fragilis ætas dilacerari ſe toto corpore, utique perpetitur; non neceſſitate, quia licet vitare, ſi vellent, ſed voluntate, quia confidunt Deo.* Lactant. Inſtit. lib. 5. cap. 13. pag. 496.

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those things that may befal you in Heaven's Way, be sure (*b*) to have your Eye Heaven-ward, remembring that if faithful unto the Death, God will then bestow upon you a Crown of Life. Glory in the Eye will be sure to establish the Heart with undaunted Resolution: So that a Man expecting a Crown of Life, will not fear for the sake of Christ to die the Death. From such an one you may take his Liberty, his Estate, his Life for Christ: But his Courage and undaunted Resolution to endure all Hardships for Christ, you can never take from him, so long as he knows that the hottest Flames which ever Martyrs were burnt in for Christ's sake, are but like *Elias*'s fiery Chariot, wherein they ride in Triumph unto Heaven. What is the Fowler's snare to a Bird soaring aloft, or a Storm, though never so great, to a Ship lying safe at Harbour? So what are all Dangers and Storms of Persecution to God's People soaring aloft, and by Faith hiding themselves in the sure Harbour of blessed Immortality, that they should tremble at them? Doubtless, if well considered, the everlasting Peace, and glorious Rest of such an Haven of Blessedness, may well quiet our Spirits, and Steel our Hearts with Courage under every Storm that befalls us in our Passage thither. What need he fear a Prison, a Dungeon, a fiery Tryal, or the Face of a Man that must die, who sees Heaven open, and a Crown of Life ready to be set upon his Head? This is the way to get free from a trembling Heart, from unruly Passions, from all slavish Fears, to have the Hope of eternal Life abiding in us, and an Eye continually fixed upon Heaven's Glory. This will make a Man bold as a Lyon; this will command a glorious Calm out of every Storm; this will give the Soul a Sabbath of Rest from all frightful Thoughts; this like a strong (*c*) Man Armed will keep

(*b*) Rev. 2. 10.

(*c*) Isaiah 16. 3.

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the (*d*) Heart quiet, and in perfect Peace. And (as those noble Confessours have it) what greater Glory or Happiness can God vouchsafe any Man, than to stand amongst our Tormentours, confessing the Lord God without any fear? What greater Happiness, than by dying to vanquish Death it self, that King of Terrors to all the Ungodly? What greater Glory, than by dying the Death, to arrive at the peaceful Harbour of Life, and blessed Immortality? What greater Renown, than for God's People, when Tortured, and Butchered by all Instruments of Cruelty that Hell it self can devise, when beholding their Blood and their Lives gushing out together, not to have the least Terror upon their Spirits, but to ascend triumphing to Glory, and wonderously to go up into Heaven, like *Manoah*'s Angel in a Flame of Fire! Oh little would you think what a sovereign Cordial against all slavish and distracting Fears, a due respect had to the Recompence of Reward would be to you! (*e*) Say to those (saith the Lord) that are of a fearful Heart, be strong, fear not; behold your God will come with a Recompence, he will come and save you! Come what Reproaches, Persecutions, and fiery Tryals will, yet to think of the Lord coming with a glorious Reward, and saving us with an everlasting Salvation, this may well make us bold as a Lyon! If therefore, Christians, you would not daily be perplexing your selves with slavish Heart-killing Fears, about that Reproach, that Imprisonment, those

(*d*) *Quid enim gloriosius, quid've fælicius ulli hominum poterit ex divinâ dignatione contingere, quàm inter ipsos carnifices interritum confiteri Dominum Deum? quàm ipsam quæ ab omnibus metuatur, moriendo mortem subegisse? quàm per ipsam mortem immortalitatem consecutum fuisse? quàm omnibus sæ vitiæ instrumentis excarnificatum & extortum, ipsis tormentis tormenta superasse? quàm omnibus dilaniati corporis doloribus robore animi reluctatum fuisse? quàm sanguinem suum profluentem non horruisse?* Cyprian. epist. 26. pag. 59.

(*e*) Isaiah 35. 4.

many tall *Anakim's*, which may poſſibly fall heavy upon you before you get to *Canaan*, be ſure that by Faith you take a Proſpect every day of that good Land, a Land wherein you ſhall reign for ever in all fulneſs of Joy with *Salem's* glorious King. This ſweet Work you muſt inure your ſelves to every day, would you not do every thing with a trembling Heart, and walk continually for the Fear and Horror that will be upon you, as in the Suburbs of Hell. We cannot ſerve God with any chearfulneſs any longer than our Eye is fixed upon Heaven's Glory, but are almoſt diſtracted in times of Perſecution, thinking, what if I ſhould loſe my Liberty, what if my Eſtate, what if my Life ſhould go for this Duty? Oh 'tis a miſerable Life which is nothing elſe but a Meditation of Terror, and continually toſſed with Storms, like a Ship under Winds! This makes our Hearts ſad, our Lives ſad, our Duties ſad; this makes us go trembling every day! If then Chriſtians, you deſire Comfort, that you may not henceforth be afraid of the world's Frowns, conſider well, that Crown of Life, that heavenly Kingdom which will ſhortly be given you. What though Men revile you, and deſpitefully uſe you, ſo long as you have this everlaſting Conſolation, and good Hope through Chriſt to encourage you? What though Men frown, threatning nothing but Death and Deſtruction, ſo long as the Smiles of Heaven abound in ſweetneſs towards you? Be it the Pleaſure of unreaſonable Men to trouble you, to Impriſon you, to kill and make havock of you: Yet this may encourage you againſt all ſlaviſh Fears, that ſtill it is the good Pleaſure of your heavenly Father to give you a Kingdom, *Luke* 12. 32.

(8) *A due Reſpect* (*f*) *had to this glorious Reward, will exceedingly eaſe you under all your Burdens.* The ſight of future Glory, doth wonderfully mitigate the Senſe of pre-

(*f*) *Nullus dolor eſt de incurſatione malorum præſentium, quibus fiducia eſt futurorum bonorum.* Cyprian ad Demetrian. p. 329.

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ſent Miſery. He whoſe Heart is fixed upon heavenly Glory, will not much regard any hurt that comes from Earth;(*g*)nor will he much be ſolicitous about his Condition in this World, who ſees a Manſion of Glory prepared for himſelf in the next? Be a Man upon the Rack, yet he will feel but little Pain, ſo long as his Mind is ſet upon his eternal Reſt. This precious Truth did holy *Bainham* to his own unconceivable Comfort experience, when at the Stake with Arms and Legs half conſumed in the Flames, he cried out triumphing, O ye Papiſts, behold you look for Miracles, and here you may ſee one; for in this Fire I feel no more Pain, than if I were in a Bed of Down, but it is to me as a Bed of Roſes. A Proſpect of heavenly Glory under Sufferings, (*h*) doth ſo wonderfully refreſh the Soul, that like a ſpiritual Stoick, ſhe becomes then inſenſible of them, eſteeming for ſhadows of Affliction, rather than Afflictions indeed. As ſorrowful (ſaith the Apoſtle, (*i*) ſpeaking of his Sufferings) yet always rejoycing. His Mind was ſo ſwallowed up with the Glory ſet before him, that he had no more ſenſe or feeling of all the Miſeries that came upon him, than if they had been but a vaniſhing Shadow. (*k*) Here then is a way to eſcape the bitterneſs of every Cup of Affliction, and to make all our Sufferings ſeem light; let none of us think of the Croſs, but the Crown that will follow after; let us not think of our preſent Pain, but let us think of that eternal weight of Glory to which it

(*g*) *Nihil intereſt ubi ſitis in ſæculo, qui extra ſæculum eſtis.* Tertul. ad Martyr. c. 2. p. mihi 191. *Nihil crus ſentit in nervo, cum animus in cælo eſt.* Idem Fox. acts and Mon. vol. 2. pag. 301.

(*h*) *Spes in æternitatem animum erigit, & idcirco nulla mala exterius quæ tolerat, ſentit.* Greg. 6. Moral.

(*i*) 2 Cor. 6. 10.

(*k*) *Nemo mortem cogitet ſed immortalitatem, nec temporariam pœnam ſed gloriam ſempiternam.* Cyprian. epiſt. 81. pag. 260.

leads! There is no fiery Furnace so hot, but an Eye to Glory will bring you through it, without any smart; no Cross so painful, but a Respect to this blessed Reward will make it easie. (*l*) Oh this, if any thing will put ease into every Burden, and make the sorest Affliction seem a light matter, to think with our selves, when under any Trouble, that the sharper we find our present Conflict the more sweet, the more great and glorious will be our Reward in Heaven!

(9) *A due Respect had to this glorious Reward, it will be a good Antidote against the Pleasures of Sin, enabling you to overcome all Temptations thereto.* They that by Faith can see the Glory, and tast the Pleasures of such a Paradise, are not wont to run a Whoring after carnal Delights, nor can they easily be ensnared with the pleasurable Baits of Sin. Souls filled with the lively sense, and happy Preoccupations of future Glory, are armed against the Allurements of Sin, and all fleshly Intrusions. Let a Man bot once feel the sweetness of this Hony, and you shall not afterward perswade him so much as to tast the forbidden Fruit of Sin. Let him have but a glimpse of this heavenly Brightness, and there is no Lust, no *Jezabel*, thought in all her Paint and meretricious Ornaments but will appear in his Eye ever after like some foul mishapen Monster to affright his Mind, rather than to attract his Love. Let a Man but fix his Thoughts a little upon this eternal Recompence, and there is no great danger that he will never love the Wages of Unrighteousness any more. Oh believe it Christians, an Eye fixed upon heaven's Glory, would make you afraid to be handling Hell's Merchandise. This would mingle Bitterness with

(*l*) *Tormenta quanto fuerint graviora, tanto majorem virtutis gloriam parient.* Lactant. institut. lib. 5. c. 11. pag. 491. *Quanto plus tormentorum accesserit, tanto plus referam præmiorum. Gordius.* Ὅσῳ αἱ θλίψεις ἐπιτείνονται, τοσούτῳ καὶ αἱ ἀμοιβαὶ αὔξονται, μᾶλλον δὲ καὶ πολλῷ πλέον. Chrys. hom. 1.

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all ſenſual Delights, and cauſe you with loathing and abhorrency to ſpit out every ſweet Morſel of Sin. Having your Hearts refreſhed with a Proſpect of Heaven, with a due Reſpect to that Crown, that Joy, that Glory which abides you there; if now Temptation comes like a *Potiphar*'s Wife, ſoliciting you to commit Folly, you will ſay with the Olive, ſhall I forſake my Fatneſs, and with the Fig-tree, ſhall I leave my Sweetneſs to enjoy the Pleaſures of Sin which are but for a Seaſon? Sin never comes but like ſome *Dalilah* to cut the Hair of your Strength, or like the old Serpent to ſhut you out of Paradiſe, and to drive you from feeding upon this Tree of Life. *Judas*-like it kiſſes us, and betrays us; whatever be the Pleaſure of Sin, the beſt that can come of it is a broken Heart, and if that fail, it will end in Hell, in Wrath, in everlaſting Flames. What a bleſſed thing is it then to have Heaven as a ſure Antidote againſt this Sweet, but deadly Poiſon? To loſe Heaven for a Luſt, to ſell ſuch a Kingdom for a draught of ſenſual Delight, to loſe Chriſtian, thy God, thy bleſſed Saviour, thy eternal Reward for a few carnal Pleaſures, what a dreadful loſs would this be! Oh thou that art a Man (*a*) committing Sin without Fear, and living in it without Remorſe, how wilt thou tear and rend thy ſelf, how bitterly wilt thou lament, and too late repent thy Folly, thy Madneſs, to think when tormented in helliſh Flames, how eaſily thou ſuffered'ſt thy ſelf to be cheated out of Heaven, out of Life, out of all fulneſs of Joy, for a damning brutiſh Luſt! Oh bleſs God Chriſtians, that you have a proſpect of heaven's Glory, to ſtand like an Angel with a flaming Sword to keep you from undoing your ſelves, from loſing your Crown, your immortal Souls, your eternal Reward by eating of this forbidden Fruit. Do you not ſee multitudes every where forfeiting by Sin their Right to this bleſſed Reward, Mortgaging Paradiſe for an Apple

(*a*) Ὦ πόσα σπαράξεισσεαυτοὶ; πόσα στενάξεις ἄχρηστα μετανοῶν. Baſil.

ſelling Chriſt together with all the Riches of this Kingdom and Glory for thirty pieces of Silver? Oh 'tis a Miracle of diſcriminating Grace to you, that ever you ſaw ſo much of Heaven, as to make you prize it at an higher rate! Well, if ſtill you would keep at a diſtance from all appearance of Evil, daily purifying your ſelves from all filthineſs of Fleſh and Spirit, let the hope of this eternal Reward be abiding in you! Oh let your Eye be always upon this Crown, and remember if you would not Sin, that the leaſt Sin is enough to rob you of it. Look within the Veil, obſerve this heavenly Kingdom, and the Glory of it, and remember that the leaſt Sin is enough to ſhut you out of it for ever! For ſaith Chriſt, (*b*) whoever ſhall break the leaſt of theſe Commandments, and ſhall teach Men ſo, he ſhall be called leaſt in the Kingdom of God. He that thinks to rheforicate Sin into current Coyn amongſt the Citizens of the new *Jeruſalem*, may well pleaſe a carnal Heart that loves to bow in the Houſe of *Rimmon, cum privilegio*; but will doubtleſs prove himſelf, (if our bleſſed Lord may be judge) ſuch reprobate Silver, as without the Philoſopher's Stone of true Grace to change him by a ſpiritual Tranſmetallation into pure Gold, ſhall never be Treaſured up in the Exchequer of Heaven. To talk of ſmall Sins that a Man for his own ſafety may venture upon, and not prejudice his Salvation; ſome ſittle *Zoar* that a Man may live in, and his Soul not die, is the moſt damnable Soleciſm in Chriſtianity that can be. There is that Treaſon againſt the God of Heaven in the leaſt Sin, which none but a Child of Heſl and Wrath dare be found in. 'Tis no leſs treaſonable, and Death-worthy to Coyn Pence, than to Coyn twenty Shilling-pieces, becauſe the Royal (*c*) Authority is as much violated by the

(*b*) Matth. 5. 19.

(*c*) *Quia Deo nos totos & omnia noſtra debemus, certe in infinitam ejus majeſtatem injurii ſunt, & æternam mortem merentur qui vel in minima re ſanctiſſimam ejus voluntatem tranſgrediuntur.*

one,

one, as by the other: Thus, how little ſoever your Sins be, though but as Pence and Farthings, yet becauſe committed againſt the great God they are damnable, and ſuch as may for ever deprive you of this glorious Reward. It was but one Wedge of Gold that deſtroyed *Achan*, cleaving him from amongſt God's People: So if thou ſuffer thy ſelf to be drawn away by any one Sin, it may undo thee to Eternity. The Sin which in its own Nature is little, may yet be made great by thy Allowance. The Money for which *Judas* ſold the Lord of Glory, was not much, but yet being the Wages of Unrighteouſneſs, it quickly kindled in his Conſcience the Fire of Hell, throwing him down headlong into that place of Torments. O then be not found fingering any of Satan's Coyn, whether little, or great, whether more, or leſs! For be your Sins never ſo ſmall in themſelves, yet when lived in with allowance, they are nothing but the earneſt of Hell, whereby you make ſale of all your Intereſt in Heaven and Glory? And who but a Mad-man would ſell this one Pearl of great Price for ſuch reprobate Silver? Do not think (Sirs!) by falling the Rate and Valuation of your Sins, that you ſhall ever the more eſcape an Arreſt from divine Juſtice, which will certainly Commence a Suit againſt you for the leaſt allowed Iniquity, and caſt you Priſoners into Hell, (*d*) out of which you ſhall never come till you have paid the laſt Farthing. Oh then what a dreadful thing were it for any Man to forfeit Heaven, and drop into Hell irrecoverably through indulgence to himſelf, in any the leaſt Iniquity! Should a Prince ſell his Crown and Dignity for a draught of cold Water, as *Lyſimachus* did; it were a moſt happy Bargain, in compariſon of what they make, who let go their Right to this glorious Reward, for a little ſenſual Pleaſure. What, for Sin to throw thee out of Heaven, to keep thee for ever entring into the Joy of thy Lord, to take away thy Crown, hiding from thee the Light of God's Countenance, that thou ſhalt never ſee it more, nor be com-

(*d*) Mat. 5. 26.

forted any more with it for ever, oh think of this my Soul, and think often what a woful bargain is made where thy God, thy Portion, thy Life, thy deareſt Lord, thy heavenly Treaſure, are all made away for a Luſt that ere-long will be turned into the Fire of Hell! Oh would you Chriſtians but obſerve what a glorious Kingdom, what fulneſs of Joy, what Rivers of Pleaſure Sin comes to rob you of, this would four all the Pleaſures of Sin, this would break in pieces the *Dagon* of every Luſt, this would make you as fearful to meddle with any Temptation, as to burn and lie ſcorching in Hell for ever! The allurements of Hell can never enſnare us where our Hearts are fixed upon Heaven's Glory. When therefore you feel Chriſtians Corruption ſtirring in your Hearts, be ſure to get Glory in your Eye, ſuch motions can never hurt us, when ſtruggling againſt the Temptation, we keep our Mind fixed upon the Crown that will follow after. (*a*) Let the mindful Senſe of our heavenly Country ſtand as Door-keeper at the Door of the Will, wherein carnal Deſires are wont to dwell, and as one wedge drives out another, ſo this will drive out all carnal and brutiſh deſires. If ever we deſire to thruſt evil Deſires out of our Hearts, we muſt plant ſpiritual ones in their ſtead, (*b*) that our minds being fixed upon them, may always dwell upon them, and ſo refuſe the Snares, of preſent, and ſenſual delights. Keep Heaven Chriſtians ſtill in your Eye, ſteep your Hearts at all Times in the ſweet contemplations of heavenly Bliſs, and then if Temptations come, if the Pleaſures of Sin be offered as a bait to enſnare you, you will certainly ſhun them

(*a*) *Ad portam voluntatis, in qua ſolent manere carnalia deſideria ſtatuatur Oſtarius qui vocatur recordatio caleſtis patriæ, hic enim poteſt pravum deſiderium quaſi cuneus cuneum pellere.* Bernard.

(*b*) *Si carnales concupiſcentias, è cordibus noſtris deſideramus extruderu, ſpirituales earum locis plantemus voluntates, ut his noſter animus ſemper in nixus habeat quibus illecebras carnalium reſpuat gaudiorum.* Caſſian.

with

with the like abhorrency and godly trembling as you would ſhun Hell. Thoſe allurements of Sin come too late and will never be able to faſten upon the Soul, which never aſſault her till got upon the Mount of Transfiguration, and looking by Faith into the heavenly *Canaan*. A ſight of God in Heaven makes it impoſſible for the Saints to ſin, and a ſight of Heaven on Earth, this makes it impoſſible for the Saints to delight in Sin, or take pleaſure in it.

(10) *A due reſpect had to this glorious Reward, it will comfort your Hearts in all your Afflictions and make you greatly rejoice under them, how many and grievous ſoever.* An Eye ſtedfaſtly fixed upon heavenly Glory, this will bring down Heaven into your Souls, cauſing your conſolations to abound by Chriſt, (*c*) when ever your ſufferings abound for him. A bright proſpect of the celeſtial *Canaan*, as it bears up the Spirits of God's People with invincible patience under all their Preſſures and Calamities, which befal them in the Wilderneſs of this preſent World: So it anoynts their Head with Oyl, cauſeth their Cup to overflow with Gladneſs, and makes their Hearts to rejoice with Joy unſpeakable and full of Glory. (*d*) Thus we find *Paul* profeſſing of himſelf, I am exceeding joyful in all our tribulation, ὑπερπερισσεύομαι τῇ χαρᾷ, I do overflow ſaith he, with Joy, I have more than Heart can hold. (*e*) Nor is this profeſſion of his any hyperbolical ſtrain, but an experimented Truth, whereof we have full aſſurance from *Paul* and *Silas* his Priſon vouches; when in bonds together, then brim full of Joy, ſo full that their Hearts could not hold it from breaking out and running over at their Mouths into Pſalms of Praiſe. Like the Tree caſt into the bitter Waters of *Marah*, Faith eying the recompence of the Reward, it ſweetens all

(*c*) 2 Cor. 1.
(*d*) 2 Cor. 7. 4.
(*e*) Acts. 16. 25

Afflictions,

Affictions, enabling the Soul not only to ſtand it out in a fiery tryal, but to glory for Gladneſs of Heart under the Croſs, at the Stake in the Flames of Martyrdom. The Soul that can rejoice in hope of the Glory of God, will eaſily glory in all the tribulations that it ſuffers for God. (*f*) So ſaith the Apoſtle, we glory in tribulation alſo, χαυχῶμεθα that word implieth the triumphant act of Joy, a Joy expreſſed with holy Boaſting and exultation of Spirit, ſuch a Joy as the Soul is not aſhamed to own, and make her boaſt of, let Earth and Hell, let the Devil and wicked Men do their worſt! This Truth I might give you ſubſcribed by all the holy Martyrs and confeſſors of Chriſt, who thought Famine dainty fare for Chriſt; that complemented wild Beaſts to devour them; that ſnatcht at Torments, as if they had been rich Treaſures, that laid down their Bodies as a Man would lay off an old Garment to put on a new; that went as gladly to their Flames, as a labouring Man to his Bed; and embraced the moſt cruel Martyrdom, as an holy ſtratagem to eſcape the ſtroak of Death, (*g*) to paſs from Life to Life, as *Baſil* hath it. (*h*) Hence when *Julian* the Apoſtate had cauſed *Marcus* Biſhop of *Arethuſa* to be tormented, one of his Nobles admiring that holy Man's Joy, cries out, we are aſhamed oh Emperour, the Chriſtians laught at your Cruelty, growing more reſolute thereby, ſo that theſe things are more fearful to the Tormentors, than to the ſufferers. (*i*) Were it needful, I might tell you of Dr. *Taylor* Martyr in the *Marian* perſecution, who drawing nigh to the place of Execution leapt for Joy as Men do in dancing, profeſſing himſelf never better in all his Life, for now I know, ſaith he, I am almoſt at home, I have but two Stiles to go over and then I am at my Father's Houſe. With like holy Joy was *Cicely Ormes*

(*f*) Rom. 5. 3.
(*g*) Ἀπὸ ζωῆς εἰς ζωὴν μεταβαίνειν.
(*h*) Euſeb. Eccleſ. Hiſt. lib. 5. cap. 1.
(*i*) Acts and Mon. vol. 3. pag. 177.

Mar-

Martreſs filled, (*k*) whowhen brought to theStake came and kiſſed it, ſaying, Welcome the ſweet Croſs of Chriſt; and when now the Flames were kindled upon her, *my Soul*, quoth ſhe, *doth magnifie the Lord and my Spirit rejoiceth in God my Saviour.* (*l*) After the ſame manner we find certain Martyrs that were caſt out naked in a Winters night and to ſuffer the next Day, comforting one another from this Recompence of Reward, in theſe Words; ſharp is the Cold, but ſweet is Paradiſe, troubleſome is the way, but pleaſant will be the end of our Journey; let us endure cold a little, and the Patriarchs Boſom ſhall refreſh us for ever. Nor is the ſtory of *Theodoret* unworthy our remembrance, who found ſo much ſweetneſs in this, even when he was upon the Rack in the midſt of his grievous Torments, that he found not the leaſt anguiſh in his torture, but a great deal of Pleaſure: Inſomuch that when they took him off from the Rack, he complained that they had done him much wrong in ceaſing to torment him. For, ſaid he, all the while I was tortured upon the Rack, me thought there was a young Man in white, an Angel from the Lord ſtood by me, who wiped off the ſweat, wherein I found much ſweetneſs which now I have loſt. In theſe and many the like inſtances which might be given, we ſee how an Eye fixed upon Heaven's Glory in our ſufferings, brings down much of that Glory into them, making the cruel Tortures of God's People infinitely more ſweet than their eaſe, and more deſirable to them. Let Faith but reallize the Glory of Heaven, behold the Reward of Eternal Life and obſerve the infinite Pleaſures which are at God's right Hand for evermore, and then the Soul cannot chooſe but rejoice taking Pleaſure in Reproaches, in Perſecutions, in Exile, in Impriſonments, in Death itſelf for the ſake

(*k*) Acts and Mon. vol. 3. pag. 853.

(*l*) Δειμὺς ὁ χειμὼν ἀλλὰ γλυκὺς ὁ παράδεισος· ἀλγεινὴ ἡ πᾶξις, ἀλλ' ἡδεῖα ἡ ἀπόλαυσις· μικρὸν ἀναμείνωμεν, καὶ ὁ κόλπος ἡμᾶς δέξεται τῶν πατριαρχῶν. Baſil. Orat. in 40. Martyr.

of

of Chriſt. This good Mr. *Glover* found true, who going to the ſtake, though before he were a Man of Sorrows, yet now he is a Man of Joys, and ſo filled with divine Conſolations, that he can no longer contain, but crieth out ſpeaking of the Comforter making his Heart to rejoice in hope of this glorious Reward, he is come, he is come! Oh little can you now conceive what Comfort, what Gladneſs of Soul, what Joy in the Holy Ghoſt, God's People have in their ſufferings when ſtedfaſtly eying the Glory that ſhall be revealed in them!

NOW they find an Hony-comb in the Lyon's Carcaſs; they ſuck ſweetneſs out of the bitterneſs of Herbs; now they gather Grapes of Thorns and Figs of Thiſtles; now they have a warm Sunſhine of Comfort from God to make glad their Hearts. Would you therefore have Comfort Chriſtians, and be able to ſmile when the World frowns upon you? Would you have your Priſon be turned into a Paradiſe? Would you, if baniſhed into a ſtrange Land, find a ſpiritual *Eden* a Garden of all heavenly delights in every howling Wilderneſs through which you may wander? When reproached, when ſawn aſunder, when cruelly ſcourged, tormented, and dying in the horteſt Flames of Martyrdom, would you then triumph rejoicing with Joy unſpeakable and full of Glory? Oh ſee, then ſee that you look within the veil, fixing your Eye upon that Crown of Life which is ſet before you! This will turn your Sorrow into Joy; this will give you the Oyl of Gladneſs for mourning; this will change the bitter Waters of *Marah* into Wine; this will ſoften the hardeſt Gridiron, that you can be broyled upon, and turn the ſcorching Flames of a fiery Tryal into a Bed of Roſes! (*l*) Let a Man be brought

(*l*) Τὸν χειμαζόμενον ἐλπὶς ὑδὸν οἶδε καὶ ἀνάπαυσιν ἐμοὶ καλῶν λιμένα. χειμασὶ τίς ἀφαιρήσεται; ἀλλ' ἔχει πλοῦτον ἐν τοῖς ἀγῶσι. ἀλλὰ τῆς παρεδοῦς ἐμοὶ καλῶς; ἀλλ' οἶς πλοῦ ἄνω πόλιν πλεῖ, ἀκμὴ πνεύσαντος; ὃ δὲ ἔχει τὸ συνεπὲς λελυμένον, καὶ σ' ἔξεστιν ἀλύπως ἀναιδάντας· δὲ ἀναμένει τὸ σῶμα; ἀλλ' ἀνασήσεται. Chryſoſt. ὁμ. 8.

up

up at the Breaſts of everlaſting Conſolation, and good hope through Chriſt, and there is nothing in all the World that can take away his Joy from him. If Men take from him his Monies, yet ſtill he hath a Treaſure in Heaven to rejoice in. If they baniſh him, yet ſtill he hath a City whoſe Builder and Maker is God, to rejoice in. If they ſhut him up in Priſon, yet ſtill he hath a right to the glorious Liberty of God's Children, to rejoice in. If they cruelly mangle, Torment and afflict his Body, yet ſtill he hath a building of God to rejoice in, even an houſe not made with hands, Eternal in the Heavens. Oh this is that which comforts the Hearts, and makes glad the Spirits of God's People under all their ſufferings, that they lead to Glory, to a Kingdom which cannot be moved! When the Souls Eye is ſtedfaſtly fixed upon the Joy of her deareſt Lord, then the Heart will eaſily rejoice in reproaches, in perſecutions, in fiery Tryals, and in what cruelties ſoever elſe the Body may ſuffer for the Lord!

(11) *A due reſpect had to this glorious Reward, will diſcover much of Heaven to you, giving you that ſweet foretaſt of Heavens Glory, whereby you may well conjecture what will be the fulneſs of that Joy, the ſplendor of that Crown, the ſurpaſſing ſweetneſs of thoſe good things which God hath prepared for you.* An Eye fixed upon this Eternal Recompence, is like St. *Paul's* rapture, carrying the Soul into the third Heaven, and giving it a branch or two of thoſe delicious Grapes, of which the Soul ſhall have her fill, ſo ſoon as ſhe takes poſſeſſion of the celeſtial *Canaan*. Though here we be in a barren Wilderneſs, yet a reſpect to this Reward, it will furniſh us with much

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Minatur Antichriſtus, ſed Chriſtus tuetur. Mors infertur, ſed immortalitas ſequitur. Mundus eripitur, ſed Paradiſus exhibetur. Vita temporalis extinguitur, ſed æterna reparatur. Cyprian. de Exhart. Marty. pag. 386.

heavenly

heavenly Manna to feed upon. Here though we dwell in an earthly Tabernacle, yet eying our Eternal Reward, it ſhews us everlaſting habitations. Here though we ſit by the Waters of *Babylon*, yet eying this our Eternal Reward, it will give us Songs in the Night, and fill our Hearts with *Sion*'s Joy, before we come to the full enjoyment of that glorious Inheritance. Faith eying the Reward of Eternal Life, it draws aſide the Curtains of Mortality, and lets the Soul look with the Veil; it carries the Soul up into the Mount and there ſhews her the heavenly *Canaan* in all its Glory; it antedates the Book of Life, and puts the Soul in the very Suburbs of the ſupernal *Jeruſalem*, though yet ſhe be ſhut up in a clay Cottage! Waſt thou never Chriſtian upon the top of *Nebo*, beholding with Joy of Heart, the promiſed *Canaan*? Did Chriſt never take thee up into the Mount, cauſing the Glory of Heaven to ſhine round about thee? Canſt thou not remember the time when looking by an Eye of Faith, upon unſeen Glory, that thy Soul was filled as with Marrow and Fatneſs ſweetly anticipating thoſe divine Pleaſures, which are at God's right Hand for evermore? What then is the Happineſs, the rejoicing, the Felicity of all thoſe, who not only look upon, but moſt intimately enjoy theſe eternal good things? *Eulgentius* beholding the City of *Rome* in her Splendour, cried out, if this earthly City be ſo glorious, what is the City of the great King, that City which hath Foundations whoſe Builder and Maker is God? Thus Chriſtian, if eying thy Eternal Reward be ſo ſweet and full of Glory, how ſweet will the full enjoyment of it be? Is there ſuch pleaſantneſs in a Piſgah-ſight of the heavenly *Canaan*, what Pleaſure will it then be to have poſſeſſion of it? Are the firſt Fruits of Glory ſo good, then what will be the goodneſs of a ripe and full Harveſt of Glory? 'Tis the work of every Chriſtian to have his Eye upon Glory, and if the work be ſo delightful, oh then what Spirits of delight, what ſurpaſſing Paradiſical Pleaſures will there be in his Eternal Reward? If a drop or two of Heaven falling down into the Soul, afford ſuch happineſs, how happy muſt they

they be, who enjoy the Fountain, drinking their fills of Pleaſure at God's right Hand for evermore. Doubtleſs if the outward Court be ſo ſtately and magnificent, we muſt needs conclude glorious things concerning the Holy of Holies. If the Back-parts of *Jehovah* do ſo raviſh and tranſport the Soul with Joy, what leſs will the beatifical Viſion, the ſeeing of God face to face do, than throw her into an everlaſting glorious Rapture? (*u*) If the good things of Grace have ſo much to ſatisfie in them, what fulneſs of Soul-ſatisfying Happineſs will the good things of Glory bring with them? Doubtleſs the Lord who entertains his Friends in this Vally of Tears with a Feaſt of fat things and full of Marrow, will much more feaſt them to their everlaſting contentment in the ſweeteſt Paradiſe of his own Pleaſures. He that doth ſo make glad the Hearts of his People by the Way, will certainly make much of them beyond all that Heart can conceive, at their Journeys end. If the Lord give ſo much Comfort in a place of hard bondage to his People, oh then how great will their Comfort be when brought into the glorious Liberty of the Sons of God! If the conflict have Glory in it, how glorious will the triumph be? If Heaven masked and only in expectation have ſo much Luſtre and Beauty upon it, what will be the glorious Luſtre and unſpotted Beauty of Heaven, when unveiled and had in full fruition? If Chriſtians, on the top of Mount *Piſgah*, you can diſco-

(*u*) *Quod ſi hæc, quæ ad bona gratiæ pertinent eum in modum oſtendant amplificentque magnitudinem tuæ benitatis, Domine; quid facient bona gloriæ? Si ſic tractes amicos tuos in hac lacrymarum valle; quomodo eos in Paradiſo tuarum voluptatum tractabis? Si ſic exhilares illos in viâ; quid facies in patriâ? Si ſic conſoleris illos in loco ſervitutis; quid facies in illo libertatis? Si tam ſuaviter dormiant et requieſcant in ſinu tuo, dum adhuc armati incedunt, ut pugnent; quid facient cum armis abjectis, partâque victoriâ, triumphabunt?* Granat. Memor. vit. Chriſt. cap. 28. pag. mihi 334.

ver

ver ſo much Glory and Pleaſantneſs in the celeſtial *Canaan*, while yet you are at a great diſtance from it, oh what Glory, what Delight and fulneſs of divine Pleaſure will you find in that holy Land, when poſſeſſed of it, a Land of Peace and Sweetneſs, a Land, all whoſe Rivers run heavenly Nectar, and all whoſe Trees are ever laden with the ſweet delicious Grapes of Paradiſe? (o) If here in the Land of your Pilgrimage ſo much of Heavens Glory be revealed to you, what Tongue of Man or Angel can tell the Happineſs, the Glory to be revealed in you when at home in your own Country? The Crown of Life if now ſo bright and orient to an Eye of Faith beholding it, Oh then what a far more exceeding and Eternal Weight of Glory will be found in it, when a glorious Chriſt ſhall ſet it upon your Head with his own remunerative Hands?

(12) *AND laſtly, a due reſpect had to this glorious Reward, will bring you ſafe to it, never leaving you till your Souls be crowned with fulneſs of Glory.* The Loadſtone will draw Iron to itſelf, when, (*intra Sphæram activitatis ſuæ*) within the reach of its own attractive influence: Thus the Reward of Eternal Life, as an heavenly Loadſtone, hath that magnetick Virtue in it, that if you put yourſelves by a due reſpect had thereto under it, it will draw you home to itſelf. The wiſe Men keeping their Eye upon the Star which went before them, were at length brought to Chriſt: Thus keeping your Eye Chriſtians, upon this Eternal Reward, as a glorious Star, it will bring you at length to Chriſt in Glory, whom fully to enjoy is our Life, our Comfort, our Happineſs, yea the Heaven of Heavens! 'Tis true Chriſtians, we muſt be uncloathed of this Body of Death, before we can enter into the Joy of our Lord, and be cloathed upon with the white Robes of Bleſſed Immortality. Death muſt break down the Priſon Walls of a Mortal

(o) *Si tanta nobis tribuis in carcere, quid dabis in patria?* Aug. de civit. Dei.

Body.

Body, before our Souls can ever come to the glorious Liberty of God's Children. (*a*) Till our earthly Tabernacle be diſſolved, there is no having of a Building of God, an Houſe not made with Hands, Eternal in the Heavens. And why ſhould we not be willing that God ſhould pull down theſe Cottages of Clay, who hath promiſed to raiſe us up a more glorious Temple? The Loadſtone cannot draw Iron as ſome ſay, whilſt the Diamond is in Preſence: Doubtleſs were it not for a Body of Death that is ſtill preſent with us, an Eye fixed upon Heaven's Glory would immediately draw us into Heaven. For beſides the interpoſition of an earthly groſs Body, together with thoſe corruptions whoſe Foundation is in that Duſt, there is nothing as one well obſerves, that hinders a Chriſtian from the full enjoyment of God in Glory: So that Death's peculiar Office is to break down this Wall of ſeparation, that the Soul may the better come to her God, her beloved Redeemer, her Eternal Habitation in the Kingdom of Heaven. The Soul when once looſed from this dying Body, then ſhe hath the Crown of Life ſet upon her Head; then ſhe ſees God no longer through a Glaſs darkly, but Face to Face; then ſhe is raviſhed with the unconceivable ſweetneſs of the beatifical Viſion! (*b*) Let thoſe therefore tremble at the knocking and approaches of Death, who know not what will become of their immortal Souls; who not being born again from above, are every moment lia-

(*a*) 2 Cor. 5. 1.

(*b*) *Mori plane timeat, ſed qui ex aqua & ſpiritu non renatus, Gehennæ ignibus mancipatur; mori timeat qui non Chriſti cruce, & paſſione ceniſetur; mori timeat qui ad ſecundam mortem de hac morte tranſibit quem de ſeculo recedentem, perennibus panis æterna torquebit flamma.* Cyp. de Mortalit. pag. 344.

ble to infernal Flames; who have no interest in the Glory purchased by Christ; who must pass from Death to Death, from short momentany Pleasures, to everlasting hellish Torments! Death to the Wicked, is the Trap-door that opening lets them fall down irrecoverably into the dark vault of Eternal Misery. But to the Gracious Soul, there is no cause of Terrour in Death, no Fear in the Grave, no Sting to perplex in a bodily dissolution, as that which only ushers in her everlastingly Blessed and Glorious Coronation. Death comes to a Man dying the recompence of Reward, like *Moses* to the *Israelites*, to deliver him; as the Angel to *Peter* in Prison to set him free; as God's fiery Chariot to carry him, like *Elias*, into heavenly Glory. And are you Christians afraid of entring upon your own Blessedness; are you afraid to be cloathed upon with your House from Heaven? Get a right notion of Death, which as *Bernard* calls it, is nothing but the Gate of Life, the Portal of eternal security! Though Death look upon thee with a grim Countenance, yet it comes upon a good errand to God's People, to fetch them out of their Wilderness-condition, and to bring them to an everlasting estate of Happiness. By Death we go from Earth to Heaven, from conversing with Sinful Men to converse with Millions of glorious Angels; and what makes us so loath to remove? Who would not leave a Cottage to gain a Kingdom? Who would not leave an *Egypt* to inherit *Canaan*? Who would not leave gladly an oppressive *Babylon*, to be made a Citizen of *Sion*, of the heavenly *Jerusalem*?

OUR greatest Misery lies not in Death but in Life: 'Tis the Veil of Flesh that keeps us from entring into the holiest of all. (c) Death gives us a pasport

paſport from corruptible Joys, to an incorruptible Crown; from a Mortal Life, to a Life of bleſſed Immortality; from a troubleſome condition, to a State of perfect tranquillity. So that the name of Death ſhould not offend us: But the Happineſs and Glory to which it leads ſhould delight us. The Moon never comes to the full till after her change: Thus through the change of Death a Chriſtian comes to all fulneſs of Joy, and hath the white Robes of Glory given him. Now the Bridegroom comes to meet the Soul in Happineſs; now all Tears are wiped away, and Heaven Gates are ſet wide open to give her everlaſting glorious entertainment. Now the Reward of life everlaſting, now the Joy of Eternal Salvation, now the full poſſeſſion of the heavenly Paradiſe comes: Now heavenly Manſions inſtead of earthly Tabernacles, now greateſt Glory, inſtead of ſmall, and Eternal Happineſs inſtead of poor temporal enjoyments, are beſtowed upon every Child of God. What Man that is well in his Wits would not part with Life, and bid Death welcome upon terms of ſuch everlaſting bleſſed and glorious advantage? (*d*) Death in the true notion

(*c*) *Mors hæc tranſitus univerſorum eſt; tranſitur à corruptione ad incorruptionem; à mortalitate ad immortalitatem; à perturbatione ad tranquillitatem. Non igitur nomen mortis te offendat, ſed boni tranſitûs beneficia delectent.* Ambroſ. lib. de Bono mort. cap. 4. *Præmium vitæ, & gaudium ſalutis æternæ, & perpetua lætitia & poſſeſſio Paradiſi nuper amiſſa mundo tranſeunte, jam veniunt; jam terrenis cæleſtia, & magna parvis, & caducis æterna ſuccedunt.* Cyp. de mortal. pag. 341.

(*d*) Οὐδὲν ἕτερόν ἐστι ὁ θάνατος, ἀλλ' ἀποδημία καὶ μετάστασις, καὶ ἀνάπαυσις καὶ λιμὴν εὐδίος, καὶ ταραχῆς ἀπαλλαγὴ, καὶ βιωτικῶν ἐλευθερία φροντίδων. Chryſoſt. ad pop. Ant. hom. 7.

of it to a godly Man, is nothing but a bleſſed removal from a Land of Darkneſs to a Land that flows with Milk and Hony, from hard Labour to ſweeteſt Reſt, from a Tempeſtuous Sea, to a peaceful Harbour, from a place of wreſtling, weeping, groaning, and fiery Tryals, to that heavenly Kingdom, where the Soul is crowned with a glorious Triumph! Let me therefore charge you in this caſe as *Moſes* the Man of God, once charged *Iſrael* at the Red Sea when ſo violently purſued by *Pharaoh* and his Hoſt. *Fear not, but ſtand ye ſtill, and ſee the Salvation of God.* The time of your great change when you muſt paſs through the Red Sea of Death will ere long be at Hand: But then the Enemies which you now ſee, the ſorrows you now feel, the many preſſing Troubles which now you undergo, you ſhall ſee them, feel them, groan under them no more for ever. (*c*) Go forth then oh bleſſed Soul, out of the Priſon of a vile Body, not fearing but Death will be the Funeral of all thy Corruptions, and turn all thy Graces into fulneſs and everlaſting perfection. Be it ſo that Death will break in pieces the Casket of a frail Body, yet thy Soul Chriſtian, which is the Jewel, thy better part, ſhall be kept ſafe for ever in *Abraham*'s Boſom. Many a goodly Ship hath miſcarried, and been daſhed in pieces whilſt her Steerſ-man with greateſt diligence and curioſity hath been eying the Stars: But never did any precious Soul miſcarry whoſe Eye was duly fixed upon the Pole-ſtar, the Cinoſure of heavenly Glory, but was landed ſafe at the wiſhed Shoar of true Happineſs. That Faith which now brings down Heaven into thy Soul, will be ſure to carry thy Soul at length (Chriſtian) up into the ſweet Paradiſe of God. The Lord may give a Man a Proſpect of the earthly *Canaan*, and yet

(*c*) *Quid eſt enim mors niſi ſepultura vitiorum & virtutum reſuſcitatio?* Amb. ubi ſupra.

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ſuffer him with *Moſes* to die in the Wilderneſs: But if ever he take the Soul up into the Mount of Tranſfiguration, giving her ſuch a clear ſight of the heavenly *Canaan*, as to make her think it beſt of all to be there, he will never ſhut her out of that good Land, he will never deny her a Portion in that heavenly Country! God would never give the Soul ſuch Viſions of Glory, did he not intend to bring her at length to the beatifical Fruition of himſelf in Glory. When the Heart and Eye are both ſet upon Heaven, it's a ſure ſign that God hath laid up a Treaſure for the Soul in Heaven, which ſhall never be taken from her. Chriſt when he went to Heaven, he went thither as our fore-runner, that we might have everlaſting Conſolation, and good hope through him to be there alſo: Thus when the Heart is ſet upon heaven's Glory, and the Eye continually looking that way, like Chriſt our fore-runner, it gives the ſtrongeſt ground of Hope, aſſuring us that our Souls ſhall not be long out of Heaven, nor long abſent from the Lord. When once the Stone is let fall, it never ſtoops till it comes to the Center: Thus if once we let fall an Eye upon this glorious Reward, our Souls they will never be ſtopped, but be ſtill in continual vigorous Motion, till they come to reſt in the Centre of perfect Bleſſedneſs! Glorification in Heaven doth (z) infallibly follow Perſeverance in Grace on Earth; which all thoſe are ſure to enjoy for ever, who do once fix an Eye of true Faith upon that Crown of Life, which God ſets before us. Walk on in the ſtrength of this divine Conſolation, waiting, longing, and breathing

(z) *Perſeverantiam in terris, immediatè ſequitur δοξασμὸς in cœlis: quo fruuntur omnes qui ſemel credunt.* Parker. de Traduct. hom. peccat. ad vit. pag. 34.

for that glorious time, when Faith will be turned into a clear Vision of Glory; and Hope shall be swallowed up in Fruition; and your morning Light commence into a glorious Sun-shine; and those smaller drops of heavenly Joy, which you have to refresh you in this parched Wilderness, shall become a River of Life, sending out full Streams of purest Pleasures, to delight, and make glad your Hearts for ever! O let every gracious Soul with most sublimate raised Affections, keep an Eye fixed upon the Recompence of the Reward: And e'erlong thou that art now a beholding, (a) shalt be an enjoying Christian; thou that doest now look upon Heaven's Glory with unfeigned desire to it, shall shortly be put with Joy unspeakable in full Possession of it. If the hope of Glory be once rooted in thy Heart, the Crown of Glory will not long be kept from thy Head. As sure as thy Lord's Joy now enters into thee, so sure shalt thou enter at length into the Joy of thy Lord. He can never lose his Reward, nor fall short of Glory, who is careful in all his Works to look as high as Heaven, not seeking the Praise of Man, but that Praise, that Honour, that Glory which comes from God. Our earthly Enjoyments may deceive us, making themselves Wings to fly away: But an Eye of Faith fixed on this heavenly Reward, it will never deceive us, but will infallibly carry our Souls as on Eagles Wings, into eternal heavenly Mansions of Glory. Why then (dear Christians) will you be so formal, so dead-hearted, so disconsolate in a way of Duty, not striving to serve the Lord with a willing chearful Frame of Soul? Seemeth it a small thing to you, that God hath given you the earnest of Glory, the first Fruits of Heaven, as a sure Pledge, that a full Crop of Happiness shall follow after? Must you shortly

(a) *In patria plenissimè quiescit affectus in Deo: & appetitus inhiantis sit amor fruentis.* Aug. de Trin. l. ult.

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be tranſplanted our of this barren Wilderneſs, into the Cœleſtial *Canaan*, the Paradiſe of God, the heavenly *Jeruſalem*, and ſhall not this make you ſteadfaſt, unmovable, always rejoycing in the Work of the Lord? Oh Chriſtians, remember that you who are now reproached for God, ſhall anon be advanced to greateſt Honour! You that are now weeping, ſhall anon come to *Zion* with Songs, and everlaſting Joy upon your Heads. That Glory which is now revealed to you by an Eye of Faith, ſhall ſhortly be revealed in you, if keeping your Eye ſtedfaſtly fixed upon it, you go on ſtill to ſeek it by patient continuance in well-doing. The good Thief upon the Croſs, having the Kingdom and Glory of Chriſt in his Eye, hath the promiſe to be that very day with Chriſt in Paradiſe. Though now Chriſtians you be upon the Croſs, and ſorely diſtreſſed; yet if your Eye be fixed upon heaven's Glory, it cannot be much above one days journey betwixt your Souls and the Paradiſe of God; where (*b*) you ſhall be glorious, as Chriſt is glorious, bleſſed of God, replenithed with all fulneſs of Joy, and ſhall have an everlaſting Sabbath of Reſt, taking up your ſweeteſt Repoſe in the Boſom of your bleſſed Redeemer, loving, praiſing, and enjoying him in one eternal Soul-entrancing Fruition!

HOW chearfully then may the People of God undergo their preſent Sufferings, and entertain, when it comes, their approaching Diſſolution! The hope which *Jacob* had to enjoy the beautiful *Rachel*, was to him a comfortable Hope under all his Hardſhips; yet not worthy to make an Emblem of ours, who hope within a few days more to enjoy the Light of God's Countenance,

(*b*) *Erimus Chriſtiani cum Chriſto glorioſi; de Deo patre beati; de perpetua voluptate lætantes ſemper in conſpectu Dei & agentes Deo gratias ſemper.* Cyprian. ad Demetr. pa. 331.

and the Soul-ravishing Beauty of our blessed Redeemer's Face in Glory! Affliction may attend God's People all their Life long, but only as a Foil to set off their future Blessedness, and make Heaven so much the sweeter. Death it self that bold Pursuivant, will erelong look in at the Windows of God's dearest Children, but only as their Birth-day to an Eternity of Joy unspeakable, and beyond imagination! Lift up then your Heads with Joy, amidst all your Afflictions, to that Crown of Life that follows after: And while the Thorn of Death is at your Breast, ready to let out your Life-blood, even then let your Souls break forth, like so many heavenly Nightingales, into singing, as knowing that your bodily Dissolution will only make way for your Coronation in Glory. You (*c*) may sow in Tears, but shall reap in Joy. You may go out weeping, though you be such as bear precious Seed; but shall doubtless come again rejoycing, and bring your full Sheaves of Glory along with you. Sorrow you may have over Night, when you have the advantage of the Season to sleep it out, and pass it over: But your Joy will come in the Morning, when you shall enter fresh upon it, and have before you to enjoy it in, the whole Day of a blessed Eternity that will never be over. Your Joys are now mixt with Sorrows, your Comforts with many Crosses, and your Light with much Darkness: But having finished your Course, Death will put an end to all your Sorrows, remove your Crosses, and so compass you about with the Light of Glory! When wicked Men die, their Works follow them in eternal Hellish-torments: But when the People of God die, their Works follow them in the full Reward of everlasting heavenly Glory. For Believers, over Hell and Death, Christ hath got the Victory, and lets (*d*) them

(*c*) Psal. 126. 5, 6.

(*d*) 1 Cor. 15. 57.

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wear the Crown. So that (e) now Death, which to wicked Men is *porta inferni*, the Gate of Hell, to you that believe is become *introitus cœli*, an entrance into Heaven. Death, which to the wicked is as God's Serjeant to drag them into the infernal fiery Dungeon, is to you the Lord's Gentleman Usher, to conduct you into the supernal Palace of heavenly Glory! And who would not through Storms and Tempests, to come to such a Harbour? Who would not embrace a fiery Tryal, Complement Death, and come to the Grave with gladness, knowing that to be the ready way to the cœlestial Paradise? They that come from (f) a City to a Country Village, to transact Matters of Concern there, when their Business is well accomplished, they return into the City again with Joy: Thus Christians, you whose Souls came from the new *Jerusalem*, to Negotiate the great Matters of Eternity here in this World, having finished your Course, and kept the Faith, how joyful may you return, like so many Royal Ships laden with the richest Merchandise to that heavenly City, where the (g) Lamb will be your Light, and God your Glory! Well may you be content to serve an hard Apprentiship here; so you may come hereafter to be made free Denizens of this heavenly *Jerusalem*. Well may you go on in the Work of the Lord, having such a Crown in your Eye, and so sure, after all your Conflicts, to be set upon your Heads. Well may you Christians, having that clear prospect of Glory, which

(e) Τὸ μὲν γὰρ τρίπαιον αὐτὸς ἔστησε, τῶν δὲ στεφάνων καὶ ἡμᾶς ἀπολαῦσαι ἐπείησε. Chrysost.

(f) *Chrysost. hom. de divit. & Laz.*

(g) Rev. 21. 23.

(h) *At enim nos exequias adornamus eadem tranquillitate quâ vivimus.* Minut. Fœl. Oct. 125.

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erelong, like a divine Load-stone, will draw you to it self, subscribe your selves upon all Occasions with that resolved Servant of Christ, *Non Asscendo*, such as neither Fear, Death, nor dread his Might, but as merry as those that are bound for Heaven!

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory for ever, and ever. Amen.

FINIS.

Mr. Joſeph Cooper's *Advice to his Wife and Children.*

THE Regions of Eternal Love
Which I approach, my Soul doth move,
Something Divine with you to leave,
While Death of me doth you bereave:
When I in ſilent Duſt do dwell
Theſe Lines to you my Love ſhall tell.
Your Widows Vail when you put on,
Your Fatherleſs when they make moan,
Accept theſe Words; naught elſe I crave
Do not deſpiſe your Husband's Grave.
Know Life is ſhort and Death moſt ſure
To dying thoughts yourſelf inure.
What I am now, Duſt and a Shade,
Your ſelf muſt be; your Life doth fade,
Let warm Repoſe nouriſh no Sin,
Old Age approaching courts Death in;
Of my cold Bed in Duſt take part,
You muſt with, or againſt your Heart.
This I ſuggeſt from ſilent urn,
That whilſt I ſpeak your Heart may burn,
And be inflam'd with heavenly Love
Aſpiring ſtill to things above.
Your Children ſweet in number many,
Reſign to God reſerve not any,
He is their Father, and he will
Their Souls with all his Goodneſs fill;
Doubt not his Love, or tenderneſs,
To Widows and to Fatherleſs.
Can Love you hate, can Life you kill,
Can evil ſpring from God's good will?
This is his will, that Widows chaſt
Should truſt in God and not make haſt;
This is his Goodneſs to their Seed,
He will them help in time of need.

Upon

Upon this Promiſe ſtill depend,
It fills with joy, makes God your Friend,
His heart is open and his hand
Treaſures of Love and Grace command,
To Widows that are pure in heart,
And Children he doth Life impart.
And let me whiſper one thing more,
You and your Children have in ſtore
Treaſures of Sighs, Tears, Groans and Prayers,
Of which you are the rightful Heirs:
He that in ſilent duſt doth ſleep,
For you to God did often weep.
Nay weeping was his eaſieſt part,
He ſigh'd, he groan'd, he broke his heart,
Strugling with God that he might give
You Grace in Chriſt to make you live,
Hoping for this, he did expire,
God will you ſave you ſhall admire.
Sweet Children and my Spouſe moſt dear,
Live ſtill by Faith and nothing fear;
But Sin which is the root of Strife,
The Seed of Death the Plague of Life,
Your thoughts and care in God ſtill centre,
To cleave to God is the beſt venture.
Would you for ever live above
In raptures and tranſports of Love,
God's Word believe, love Chriſt, hate Sin,
Have Grace in Life, have Truth within,
Be holy, harmleſs, fly from Vice,
This is the way to Paradiſe.
My Bleſſing I amongſt you part,
See you ſerve God with all your heart,
That you may be with me poſſeſt,
Of endleſs Joy and happy reſt,
And Hallelujahs ever ſing
With Chriſt our Lord and Heavenly King.

The Eye-lids of the beauteous Morn,
Which from the riſing Sun are Born,
Open themſelves and ſhed down light,
That Men may ſee God's Glory bright,
This Glory courts thy love, my Soul,
Let not Nights Charms ſuch Bliſs controul.
The Morning is of every day,
The Maiden-head; give't not away,
Keep that for God; wouldſt thou be chaſt,
Let not thy Virgin Thoughts lie waſt,
Awake embrace the Bridegroom royal;
That Love is early, which is Loyal.
Hark how the ſoaring Lark doth ſing,
And of the day glad tidings bring,
Prevent her Lyrick Harmonies,
When firſt the Light breaks in the Skies,
Let ſleep give place to wakeful praiſe,
When Heaven calls on thee to riſe.
Aurora with her bluſhing Face
Doth ſeem to ſuffer much diſgrace,
Where Men unmindful of their Duty,
Regard not Heaven in her Beauty:
Do not this Virgin Queen Diſdain;
Who riſe with her great Glory gain.
The World now ſhines with early Beams,
Heaven pours down light in vital Streams.
Be gone dull ſleep, do not confine
My Mind in Darkneſs; Grace doth ſhine,
Ariſe my Soul, ariſe and move,
Love him who feels no charms but Love.
All Praiſes to thy glorious King,
With heart indite, when day doth ſpring,
What Chains of Darkneſs can thee bind,
When Life from God embalms thy mind?
Anthems Divine and Hymns moſt ſweet,
To Chriſt are due when he doth greet.

Then wake my Soul thy thoughts sublime,
Court not Night Shades, those Dregs of time,
To God thy Life through Christ aspire,
Feed still on his celestial Fire.
Dwell in the Light, put on the Sun
Of Grace, for Glory thou must run.

Awake, awake, hug not fond Dreams,
Bright *Phœbus* sheds abroad his Beams,
Such golden day can never number,
Whose minds do rust with sleep and slumber;
Frail mortal Flesh, how much I lose,
When for thy ease my eyes I close!

Most pure delights and thoughts Divine,
Waking with God are always mine,
If in dull sleep I must me hide,
Yet let my Soul with God abide;
How irksom is that sleeping space,
Which spoils me of such glorious Grace.

Sacred to Muses is the Morn,
The Graces then do Souls adorn,
They visit Mortals with great Bliss,
When night and day part in a Kiss;
Resist not Soul their powerful Charms,
But throw thy self into their Arms.

Day breaking from a Throne of Gold,
Chides all whose Love to Christ is cold.
His Light comes to sue out Divorce,
Betwixt those lids which Night did force,
The Lord is jealous, nor will he
With Dreams and Shades still rival'd be.

The Worlds great Lamp doth guild the Plain,
And calls my Soul to entertain,
Thy Saviours Love and vital dew,
Which will thy Life and Strength renew;
Wast not in drowsie Dreams and Sleep,
Christ for thy Morning Love doth weep:

Ungrateful Soul break as the Light,
Through all the Clouds of Hell and Night,
With Christ each Day end and begin,
His Love controuls the charms of Sin,

When

When Heart and Soul in God ſtill center,
No Luſt can live no Vice can enter.
See how great Sol, circuits our Sphere,
Diffuſing Light, now here, now there,
With him for God ſet out and run
Till Joys Immortal thou haſt won;
Though Storms from Hell obſtruct thy way,
Yet Heaven will make eternal day.

An Evening Soliloquy.

My Soul, what ſhall I do for thee?
Approaching Night ſings Lullabie;
Betake thee to thy Saviours Arms,
Hee'l ſave from ſin, Hells mortal charms;
Night turns to Day, when he his face,
Vnveils and doth with Love embrace,
Dark ſhades invite to take thy reſt,
But firſt in God wouldſt thou be bleſt
Repoſe thy ſelf; his favour crave,
Sleep is the emblem of thy Grave;
From Sleep and Death he will reſtore,
That thou his goodneſs mayſt adore.
He is thy Life and reſting Place,
We ſleep moſt ſweetly in his Grace,
When God a Bed of Love doth make,
For us we're well aſleep or wake;
Night paſt, the Day will ſhine and then,
The dead in Chriſt ſhall live again.
When Lord my Thoughts are full of thee,
And Heaven in ſmiles comes down to me,
How gaſtly is each look of Night,
What fatal Shades eclipſe my Light!
Methinks I have no time to live,
When Sleep ſuſpends what God doth give.
Night Opium through each ſenſe diffuſed,
My active Soul hath oft abuſed,
And raviſht by his drowſie charms,
My Saviour from my feeble Arms;

Propitious Lord my Heart enlarge,
And let my Powers reſume their Charge.
Divine ſenſations fall aſleep,
While Night in Leathee doth me ſteep,
My Soul of Heaven all ſight doth loſe,
When Morpheus comes my Eyes to cloſe.
Come joyful Day let ſhadows fly,
Till bleſt I wake Eternally.
No envious ſleep ſhall then ſurprize
My raviſh'd Heart or Amorous Eyes.
While fill'd with Glory from Chriſts face,
Shall nought but Joys of Love embrace;
Out of that ſleep which next I take,
'Twere Life, into this Life to wake.
O bleſſed Sleep thus to expire
Were not to die, but to live higher
Above dull Nights and empty Dreams,
In Heavens great Lights and cryſtal Streams,
Where dwells no Sleep to waſt our Time,
But Joys immortal and ſublime.

FINIS.